The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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VIEWS FROM THE WATCH TOWER

end of all things is at hand; be ye therefore sober, and watch unto prayer, and above all things have fervent love amongst yourselves."—1 Peter 4:7, 8.

hat will the year 1918 bring forth? This question is the lips of every class of men. The world looks and for those things which constitute its highest ideals—, plenty, health and happiness. The Christian looks for ear to bring the full consummation of the church's hopes. world says, "How may we attain to our ideals of earthly ng?" The Christian asks, "When shall we enter the le of our God, and see our Lord face to face and be ed of his everlasting approval? And when shall we be itted by his grace to participate in reconstruction and ng the human race?" For that blessed time, St. Paul us, the whole creation groans and travails in pain; yet reatures know not how their deliverance shall come. Only hildren of the Lord know by faith in his Word.

istory is making at such break-neck speed that men of orld go breathless in pursuit. They behold the current s, but understand not why they are so. Christians, watch- he transpiring of these events, by the Lord's grace under- them and rejoice to see their hopes about to be real- The truths of the present day, earthly and spiritual, late the child of God to greater activity in the Master's e.

THE COAL FAMINE

uring the severest winter weather the world's metropolis many other cities face a coal famine. For many days, as not been obtainable regardless of the price. Even the hy have found their money of no avail. Many such have n in their expensive limousines to the coal-distributing s and begged the deliverers to load their fine cars with that they might have some comfort in their homes; but fail to get it. The public press announces that 300,000 ies in Greater New York were without fire to warm by everal days. The worldly-minded wonder why such condi- are permitted to exist. The students of God's Word why and know that these conditions will grow worse as ear the end. Twenty-five hundred years ago, God through rophet, referring to the time in which we now are, said, re shall not be a coal to warm at, nor a fire to sit before." ah 47:14) Conditions leading up to the fulfilment of this ecy are mentioned by Dr. Bromley in "The New York s." October 17, as follows:

There is plenty of coal in the ground, yet most of Europe rk and cold. Both Americas are much alarmed over the tion as it confronts them. The present fuel crisis is here se we did not realize soon enough how vital a factor is when whole nations and not armies alone must become weapons.

The cry that there is no coal shortage is dangerous de- on. True 509,098,175 tons in 1916 as against 531,619,487 in 1915 was the production. But these figures are mis- ng if one forgets that the world's consumption of coal is er than ever before."

housands of producers have been removed from channels roduction and put into channels of destruction. Such tions will grow worse.

THE THICKENING TURMOIL

sked what would be proof of the end of the world, the Master said: "Upon the earth, distress of nations with exity; men's hearts failing them for fear." (Luke 21:24, Today we see the fulfilment of this prophecy. "The nercial and Financial Chronicle," one of the most con- tive amongst financial and business journals, in a recent rial says:

A retrospect of the week discloses a series of events, a s of conditions, more momentous and depressing perhaps any other week of this agonizing war. The grey skies of uary grow dark with gloom; and hoping almost against one tries to see some signs of the coming of the end. a wall of murky, steely cloud, in which pale glimmers of flame, only to fade, shuts down upon the world, lighted by the terrible fires of battle, and seething with the turmoil of man's perverted endeavor. And for that phrase bandied about in a sort of light-hearted contempt, 'Whither are we drifting?' the serious-minded must substitute another, 'To what further and final cataclysm are we drifting?'

"As the search-light of all-seeing Press sweeps the world what do we behold? A new revolution in Russia—sinister with socialism and eloquent of the anarchy which must prevail over wide stretches of that unhappy land far removed from its populace centers—civil blood in the streets of Moscow and Petrograd, the fate of the new attempt to rule hanging in the balance—it may be a matter of days, mayhap presage other feuds to come—a Russia practically out of the war as far as early aid to the Allies is concerned, a fact which may yet prove of gigantic proportions.

"And in our own country, a week of remarkable events and of growing apprehension. Stocks reaching their lowest point in ten years, recording billions of dollars of losses in market values since the beginning of the conflict, showing few signs of any permanent recuperation. Strikes, arbitrations and compromises by and between employes and employers throughout the country in numbers and for demands never before approached in the history of the country. Looming up suddenly is an impending demand and a possible strike for its enforcement, having an estimated 109 million dollars increase in wages, to meet an alleged increase in the cost of living by certain bodies of railway employes in the face of the showing of net losses by the roads upon an increased business or in spite of it.

"Yet, again, a meeting of the National Foundries Association in New York City, which sends a telegram to the President in which it is unanimously declared that:

'Autocracy of labor is fully as disturbing to the welfare of mankind as an autocracy of government.'

"These are a few of the leading events and conditions confronting our people. The insupportable pressure of war is at work, and the turmoil thickens. The time calls for serious thought, closer devotion to every task in hand, and solemn study. Our hope is that we may now be in that darkness which almost precedes dawn."

LABOR SEEKS CONTROL

"The sea and the waves roaring." (Luke 21:25) In every land of earth is observed the fulfilment of this prophetic statement. The discontented, restless element of humanity is fomenting more trouble. Organized labor is roaring out its discontent, and seeking to put its grip upon the reins of power. And the time draws closer when the warring classes feel that they must have it out with the growing aggression of the workers. The annual report of the AMERICAN FEDERATION OF LABOR says:

"Working people have never been properly represented in diplomatic affairs. We insist that this Government provide adequate and direct representation of wage earners among the plenipotentiaries sent to the Peace Congress."

The Chronicle, the spokesman of finance and business, on the above statement comments:

"Here it is again; labor arrogantly setting itself up as a separate factor, an entity to be dealt with; as a class, physically within, but not of the country; as a sort of power which can make terms and conditions on which it will stand more or less distantly behind the Government in the great struggle for national life.

"We have yielded and yielded to organized labor, until the final clinch cannot be longer delayed. We cannot avoid or divert that clinch by the Government undertaking to take over the roads and operate them as military instruments. Such they have been for three years, and the men owning them are virtually soldiers in the ranks. The country must now, in an emergency which brooks no delay and no feebleness, undertake and accomplish the subverting of any organization within it,

or else surrender to this one which defies it the more boldly because of having been suffered to grow by a long series of compromises."

A DEFERRED HOPE ABOUT REALIZED

The Gentile times have ended, and the kings of earth have had their day. The autocratic kingdoms are destroying each other, and their existence is but a matter of days merely. Concerning the Jews, Christ Jesus said: "They shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke 21:24) Zionism, organized in 1896, has all along had for its prime objective the establishment of a home government in Palestine for the Jews. Through his prophets, God promised to restore Palestine to the Jew; and the great Master said that the beginning of such restoration would be proof that we are at the end of the world. The English have wrested from the hand of the Turk the city of Jerusalem. Commenting editorially, the *New York American* says:

"The conquest of Jerusalem is the final triumph of Zionism. For the first time in nearly two thousand years, not only one, but three great powers stand ready to publicly recognize the Jewish nationality and its right to a land and a home. Zionism means the rebuilding of Palestine by the Jews. Millions of Jews in every land are organized, active and intense in their enthusiasm for the rebuilding of Zion. It is an age-long dream. It is also a practical business movement of today. The English Rothschilds are leading it in London. The French Rothschilds are a part of it in Paris. In New York Nathan Straus, Jacob Schiff, Henry Morgenthau, Max Nordau and Schullman are in its ranks. Justice Brandeis is its apostle in Boston, and in Chicago the large influence and the mighty fortune of Julius Rosenwald is generously behind the movement. Fortunately for the new home-land of the Jews, the people behind them include the greatest financiers in the world and there will be no difficulties in this line which will not be smoothly weathered for the Jewish state."

Max Nordau, scientist and leader of Zionism, says:

"We are at the turning point of the world's history. The gigantic war which is dissoluting humanity has inflicted more tortures on us than on any other people. We know our losses, our sufferings and our tears; but we are sustained in the trials of these disasters by the certainty that we are approaching the culmination of our national destiny."

The London *Christian World* published a manifesto issued by some of the English clergymen to the effect that the return of the Jews to Palestine indicates the near establishment of the Lord's kingdom. The *Chicago Herald* interviewed a number of American clergymen upon this question who generally scoff at the nearness of Christ's kingdom. The consensus of opinion by them is expressed in the words of the Rev. Oscar C. Helming:

"My personal impression is that the historical interpretation of the Apocalypse is a mistaken interpretation, of Jewish origin. I feel that the present war condition has no more bearing on the second coming of Christ than other wars and revolutions have had."

"THAT INTERNATIONAL NUISANCE"

The Lord's Word shows his disapproval of the alliance between the church systems, which claim to represent him on earth, and the civil and political powers. Such an unholy union he designates in his Word as harlotry. Even worldly men recognize that the mixture of politics and religion is obnoxious. The *Wall Street Journal*, read by the banking interest of Greater New York, speaking of the Papacy, refers to it as "that international nuisance, the church-state." In Italy the Roman Catholic church is well known to be willing to sacrifice Italian nationality to promote its own temporal power. It is claimed that not all of the weakening of the morale of the Italian troops was due to Teutonic influences. The Paris correspondent of the *New York Times* says:

"No one who has not been recently in Italy would realize the harm done by a propaganda whose theme is America's abstention from war with Austria which, says the Propagandist, proves the justness of the Vatican's pacifism by showing that America also is not in sympathy with the war Italy is waging to complete her national unity. How far that unity is in line with the Vatican's dream of temporal power may be judged by the fact that its heart and center is Rome—the city which the popes regard equally as the home pivot of their rule on earth."

The declaration of war by the United States against Austria was a blow to Papacy's hopes.

The thought that the Papacy is scheming to profit through the present world disaster is nothing surprising to Bible Students; for they are well aware that the word of prophecy points to the part to be played by the "beast" in helping to establish peace and so ingratiating itself with the world make possible again the stealthy riveting of the fetters o tolerance upon all true freedom of religion, of the pres speech and of thought. But however well such craftiness succeed and induce the nations of Christendom to give power and strength unto the "beast" (Rev. 17:12, 13), it be but transitory; for shortly the "ten horns [nations t formed by revolution] shall hate the whore, and shall her desolate and naked, and shall eat her flesh and burn with fire" [anarchy and revolution].—Revelation 17:16.

THE SUN DARKENED

As a further evidence of the end of the age and the b ing in of Messiah's kingdom of righteousness, Jesus "The sun shall be darkened." (Matthew 24:29) The s a symbol of the Gospel of Messiah's kingdom. On Nove 12, 1917, two thousand representatives of all creeds an nominational systems assembled at Carnegie Hall, New Participating in this conference were Catholic cardinals, testant Doctors of Divinity and Jewish rabbis. The purpo the meeting was to formulate a scheme or plan of Biblical cation. *The New York American* quotes Dr. John H. F one of the speakers:

"Here are three steps which we may take: First, the aration of a book of selections from the Bible by an int nominational commission appointed by the legislature o the Board of Regents for use in the schools; second, the ulation of a plan for non-proselyting and coöperatio tween the schools and various denominations; third, the g ing of regents credits for serious work in Bible study ou of the schools. The time has come for Protestants, Cath Jews and Gentiles to co-operate to the end that every child have an intimation at least of his moral and religious in ance."

Dr. George Albert Coe said:

"We religious people must join with organized lab compel teaching in the schools which makes for happiness not for wealth."

The noticeable feature here is that the name of Christ, his redemptive sacrifice and his kingdom for restit blessings, are absolutely ignored. Truly this is a fulfi of the prophecy of the darkening of the sun.

CHURCH FEDERATION

From time to time there has appeared in THE W TOWER much proof from the Scriptures that before the e the age there would be a federation of the nominal c systems. Such is now practically an accomplished fact. "beast" of Revelation 13:1 is the Papal system. The ' beast" of Revelation 13:11 is the church of England an land. The United States has entered into an alliance Great Britain. Thus there is a tacit alliance between and ecclesiastical elements. The temporary cessation o war between the nations with the force of revolution anarchy becoming more apparent will draw closer togeth civil and ecclesiastical powers. Practically all of the c systems with one mind and with one accord are "dancing fore the civil powers. (Mark 6:22) This federation an ance is "Mystic Babylon" in a most complete sense. T type the great feast of Belshazzar which preceded the f ancient Babylon would seem to represent the rejoicing o federated systems, particularly when they have gained f recognition, either directly or indirectly. It seems quit sonable to conclude that the experiences of John the B with Herod were also typical. Commenting upon this, B Russell said:

"Herod would represent civil government and the u ful wife would represent the nominal church which throu the symbolic Scriptures is represented as a woman—'Je etc. Should it prove to be a type by its fulfilment, in type the fulfilment will probably be on something lik following lines:

"(1) A partial reunion of church and state.

"(2) In such case it would become the duty of the church, the forerunners and announcers of the Messianic dom, to reprove the civil powers as well as the nominal systems and to declare their union unlawful, contrary Word of God.

"(3) The effect of this would pretty surely be to a the animosity of both civil and religious powers; but it draw out especially the animosity and venom of the latt

"(4) The church nominal in her false position wou anxious to stop the reproof and to destroy the reprovers the effect would be that the civil power would be indu pass such legislation as to restrain the liberty of the fa ones and hinder them from public witness—as John wa dered by imprisonment.

"(5) Jezebel's personal influence being insufficient it may ›sequently be gained by the influence of her daughter (United ›otestantism), who will be so fully in sympathy with her as become her tool in the destruction of the most loyal servants God."—Z. '98, p. 95.

THE WORK BEFORE THE CHURCH

We cannot with certainty know what is just before us, but feel sure that the Lord is pleased to have us be on the alert l prepared to do with our might what he may put in our nds to do. When the Lord speaks to his church through his ›sen servant, then it is reasonable to conclude that he ex-:ts the members to be governed by the terms of that mes-ge. There have been seven messengers to the church. It ms certain that the Lord purposed their messages as a ide for the church. We believe that we are within the unds of propriety and taking the position which the Lord pleased to have us take when we say that in the examination these important questions due consideration should be given what Brother Russell as the messenger to the Laodicean urch wrote on the subject. Such a position is not deifying man, but giving due consideration to the Lord for the mes-ge which he sends us. That Brother Russell was not infal-le all will admit; but he being the messenger to the Laodi-n church and being a profound student of the Scriptures his ›ressions should be very closely scrutinized and given care-consideration at this time.

The tangible evidence that the present order is passing ay, and that soon the kingdom of God will be fully estab-hed, is overwhelming. Such proof causes the true saints to k up and lift up their heads, with rejoicing. At the same ne it behooves them to watch and pray. Before the comple-n of the kingdom class it seems reasonable to conclude from numerous evidences that we have, that a strong, vigorous, cisive proclamation of the kingdom message must be given; d that this must be given by the Lord's people, the anti-›ical "John" class, otherwise designated as "the Elijah ss." Then surely it behooves every truly consecrated Chris-n to view the situation calmly and inquire, What is my duty d privilege at this time?

In 1916 Brother Russell said:

"Until now we have never thought much about Elijah com-g down to the Jordan and the important work he did there as ving any special significance. But now we see that we went the Jordan in 1914, and that Elijah and Elisha stood there king, as we are doing now. After they had talked a while ijah wrapped up his mantle, evidently referring to some ecial power coming to the Elijah class; and then he smote waters. Everything led up to that smiting, and every-ing went before to prepare for this. Now we see that what eceded has only been preparing the way for this. I am ily looking for what the folding up of the mantle may sig-fy. It looks like as if it may mean a great deal of money. are trying to wrap up whatever mantle comes. The smit-g will probably affect the whole civilized world. They are ing to feel the influence of this smiting. Let us be ready."

If this conclusion is correct, then it follows that the wrap-ng up of the mantle and the smiting of the waters must ke place after 1914. It is likewise clear that such work ist be done before all the members of the body pass into ›ry beyond the veil; for it is the members of the Elijah ss this side of the veil who must do the smiting. In the ove quotation it is stated that the mantle evidently refers some special power given to the Elijah class, who after ceiving that power will smite the waters (the people). other Russell suggested that the folding of the mantle might ›an a great deal of money. The only purpose of having ›ney would be to get the message widely distributed. If the rd has provided a reasonable amount of money and other ›ans to distribute the message, it would be just as reasonable say that such is represented by the wrapped-up mantle.

The mantle, in addition to representing power as above ›ted, sometimes symbolizes authority or dignity, also indenti-ation. (1 Sam. 28:14) The message contained in THE FIN-HED MYSTERY—the Seventh Volume of STUDIES IN THE RIPTURES—definitely and clearly identifies Pastor Russell "that servant," the messenger to the Laodicean church, and ›ws the dignity of his office and his authority to speak as Lord's mouthpiece. Hence his interpretation of Scriptures aring upon the question should receive profound considera-n. Further commenting upon this same matter, Brother ssell in 1916 said:

"The 149th Psalm evidently pictures a time when the rd's people on this side the veil would in some way be promi-nt before the world. It says, 'Let the saints be joyful in ›ry.' Once we thought this meant joyful in heaven; but now see that to be joyful in glory need not be on the other side, but on this side the veil. The Psalmist proceeds to say, 'Let them sing aloud upon their beds.' He declares that the saints upon their beds have a two-edged sword in their hands. The bed signifies a condition of ease, so far as the faith is concerned. We shall, of course, be at ease on the other side, but this evidently means an ease of faith on this side the veil. The two-edged sword means the Word of God. That must mean here; for no one will be smiting anything with a two-edged sword over there. It will surely be here. This two-edged sword in the hands of the saints means that while they are resting in their faith they have the Word of God, sharp and powerful, and with it can oppose everything opposed to the truth.

"These are the saints who execute the judgments written. How? I cannot give all the details. Undoubtedly there will be a great many details when we reach that time. We should be ready to take any part which the Lord may give us. He will give all of his people a share. We shall see what this judging may mean a little later on. The River Jordan means a judgment and the smiting of this Jordan may mean to put the truth in such a way as to do the judging; and Elijah will handle this sword."

The Lord has permitted the compilers of Volume Seven to bring together all the gems of truth upon the Scriptures from Brother Russell's pen as these relate to Babylon. From these gems of truth written by the one having authority and making clear the Scriptural testimony we see:

(1) That just preceding the inauguration of the kingdom there would be a church Federation, that there would be a closer relationship established between church and state, and that the felicitations of the ecclesiastical systems would constitute the antitypical feast which preceded the fall of ancient Babylon;

(2) That such federation and alliance is an abomination unto God, and that it would be the duty of the truly consecrated then on earth to rebuke such arrangement by plainly declaring God's message of truth;

(3) That the Prophets Elijah and John typed the same class, that the class typed by them would administer the rebuke, and that such proclamation of the message of truth would turn the people away from the Babylonian systems, thus constituting a division represented by the division of the waters of the River Jordan;

(4) That everything in the harvest leads up to this climax, and that since 1914 everything has been making for this work;

(5) That the smiting of the Jordan and the use of the two-edged sword are two pictures of the same thing, that the two-edged sword means the Word of God, that Jordan may mean to put the truth in such a way as to do the judging, that the wrapping up of the mantle evidently refers to some special power given to the Elijah class; that the Elijah class will handle the sword with which the smiting is done;

(6) That the smiting of the Jordan represents the dividing of the people and the turning of them away from Babylon, that Babylon will fall, and that this smiting will probably affect the whole world;

(7) That the Lord's people this side the veil will in some way be brought prominently before the world.

Examining these points we see that the federation is practically an accomplished fact; and since the end seems to be so near at hand, the time for the performance of the work above mentioned must likewise be near at hand. When Brother Russell says that the two-edged sword is the Word of God or message of truth, and that the truth may be put in such a way as to do the judging, and that the Elijah class will handle the sword, then it follows that there must be some clear explanation of the prophecies of Ezekiel and Revelation which exposes Babylon, and that this message must be given public witness. We find in the Seventh Volume of STUDIES IN THE SCRIPTURES this identical message. One of two things is absolutely certain—that this is the long promised Seventh Volume with which the smiting is to be done or else there must be another one written; and since this one contains all Brother Russell has written upon the subject it would seem unreasonable to conclude that another is to be written, since the Scriptures do not identify another messenger having authority to write.

If the Seventh Volume is the sword of the truth put in such a way as to do the judging, and if the Elijah class is to do it, then it follows that everyone who fails or refuses to grasp this sword and go forth in obedience to the Lord's direction repudiates the provision made for him and could not be designated as of the Elijah class.

A DAY OF DECISION

Some are having difficulty in seeing their privileges of taking a part in the proclamation of the Seventh Volume message. We suggest to all such that they take the matter to the

Lord in prayer, and then being guided by the principles of his Word, ask themselves these questions:

Is the Lord still the Chief Reaper, directing his harvest work? If so, would he permit the church to be engaged in such a world-wide activity on a line contrary to his way? Would he grant his blessing upon the work unless it is right? Was Brother Russell, as the Master's servant, right when he said that the "two-edged sword is the Word of God, the message of truth, and that the truth may be put in such a way as to do the judging"? Is it true that the Lord describes Babylon, the false systems, in the Books of Revelation and Ezekiel; and is it true that Volume Seven gives an explanation of these books in harmony with the truth revealed by the Lord to the church through his messenger of the Laodicean period?

The point of the sword is sharp on both sides, therefore a two-edged sword. The Psalmist describes the saints with the two-edged sword in their hands. Is it true that the Books of Ezekiel and John constitute the point—the two-edged sword with which Babylon is to be smitten?—Ezekiel 21:14-15; G 464, 466.

Brother Russell said: "The Elijah class will use this sword. We should be ready to take any part which the Lord may give us. He will give all of his people a share." Was Brother Russell right when he uttered these words? If so, am I of the Elijah class if I neglect or refuse to participate in the use of the sword? Do I believe that the words of Revelation 14: 18, 19 constitute a command from the Lord? (G 227) And if this is a command can I show forth my love to the Lord unless I keep this commandment? (John 14:15) Is not Babylon the product of Satan? Who would be pleased to have me use the point of the sword against Babylon—Satan or our Lord?

PROSPECTS BEFORE US

Will not a vigorous witness of the truth as set forth in Volume Seven bring persecution? Yes; such is quite probable. If I remain aloof and have nothing to do with the message against Babylon, may I not preserve myself from such persecution? Yes, possibly; but can you afford to take that position?

Long ago there was recorded by "that servant," in Volume III, these words:

"It will probably be in an effort at self-preservation on the part of great Babylon—Christendom—when she sees her power in politics, priestcraft and superstition waning, that the work of truth spreading will be stopped as detrimental to her system; and probably at this juncture the Elijah class, persisting in declaring the truth to the last, will suffer violence and pass into glory and escape from the severest features of the great time of trouble coming—just in the crisis of affairs, when men begin to feel that desperate measures must be resorted to, to sustain the tottering structures of Christendom. Although the exact time of the deliverance or change of the last members of the body of Christ is not stated, the approximate time is nevertheless clearly manifest as shortly after the door is shut."—C 231.

"The door of opportunity to engage with Christ our Lord in the work of the Gospel age will be closed when the night cometh wherein no man can work; and all who have not previously, by faithful service, developed the necessary character and proved their sympathy, devotion, love and zeal for the Lord and his truth will then be too late to do so."—C 210.

The prospects for the year 1918 are thrilling—yea, wonderful! It seems that for us to be indifferent to them by failing or refusing to participate in the proclamation of the truth now due would be nothing short of disloyalty and unfaithfulness to the Lord. Beloved, let us gird on our armor and calmly, fearlessly and joyfully meet the task that he has set before us. "The Lord bless thee and keep thee and cause his face to shine upon thee"—as you go forth to battle.

BROUGHT INTO PROMINENCE

Again we quote that servant: "This smiting will probably affect the whole civilized world. They are going to feel the influence of this smiting. The Lord's people this side the may in a way be brought prominently before the world." H could this be possible? By turning the people away fr Babylon and while so doing "sounding out the high praises God," thereby clearing his holy name from the dishonor tached to it by false teachings of Babylon's system. S would surely affect the civilized world. But how would Lord's people come into prominence? Evidently not by coming popular. One might be brought into great promine and yet be very unpopular. Such has always been the re of faithful witnessing to the truth. (Hebrews, Chapter Elijah was prominently known far and wide in the realm Ahab and Jezebel, but was far from being popular and proved by that kingdom and its subjects.

THE SOCIETY THE MESSENGER

In Revelation 14:18 we read: "And another angel ca out from the altar which had power over fire and cried wit loud voice to him that had the sharp sickle [the message present truth] saying, Thrust in thy sharp sickle and gat the clusters of the vine of the earth; for her grapes are fu ripe."

Since its organization the Lord has used the WATCH TOW BIBLE AND TRACT SOCIETY as the messenger to bear the ki dom message to his people. The "altar" is the place of sa fice. How aptly the description fits the SOCIETY! It is only institution on earth maintained by the sacrifice of Lord's saints. Never yet has a plan or scheme succee which had for its avowed purpose the gathering or accumu ing of a large sum of money to be used in the harvest w Clearly the Lord desires his work to be done by the sacri of his people. He is rich in all things, and needs no one devise ways and means for him. All of his people need opportunity of sacrificing to show forth their love and for him. The financial report of the SOCIETY for the y 1917 shows how his faithful ones have sacrificed in order t the money might be provided for the proclamation of his m sage. The money the Lord has graciously provided, and w the message of truth which he has also provided, and with organization for his work which he is directing, the time se ripe to obey the "voice" of the messenger which "had po over fire." Power over fire means authority to send out message of truth that is destructive of error. The clear ex sition of Ezekiel's and John's prophecies set forth in Vol Seven fills this requirement, and it is being sent out far wide by the SOCIETY. Everyone who truly appreciates privilege is participating in this work according to their sev abilities.

YEAR TEXT IMPORTANT

Surely the child of God can plainly see that the end of things of the present order is at hand. The world is in a s of great excitement. Statesmen, politicians, business m clergy, labor leaders, etc., all are at high nervous tens Everyone feels it. Soon the "four winds" [evil spirits] be loosened (Revelation 7:1-3); and what a fertile field t will find in the excited minds and high strung nerves of peoples of earth. Nervous excitement, anger and lack sobriety will make it much easier for the evil spirits to pos the mind. One who is in such condition is not fit to give at tion to important matters. Never before has it been so portant for us to remember the admonition of the Apost the words of our year text—"The end of all things is at ha be ye therefore sober and watch unto prayer. And above things have fervent love among yourselves." Let us remem that the victory in the battle is not with the strong alone, with those who have full faith and confidence in the L "My help cometh from the Lord." In ourselves there is strength, but he who is our captain is strong. Let us be str in faith, giving glory to him. Let us be calm, sober-min watchful and prayerful, using the Sword of the Spirit to glory, and he will bring us off more than conquerors— overcomers?

OUR KING IS MARCHING ON

Mine eyes can see the glory of the presence of the Lord;
He's trampling out the wine-press where his grapes of wrath are stored;
I see the flaming tempest of his swift descending sword,
Our King is marching on.

I see his coming judgments, as they circle all the earth,
The signs and groanings promised to precede a second birth;
I read his righteous sentence in the crumbling thrones of earth:
Our King is marching on.

The "Gentile times" are closing, for their kings have had t day;
And with them sin and sorrow will forever pass away;
The tribe of Judah's Lion now has come to hold the sway
Our King is marching on.

The "Seventh Trump" is sounding and our King knows defeat,
He will sift out the hearts of men before his judgment s
Be swift, my soul, to welcome him; be jubilant, my feet:
Our King is marching on.

JESUS LORD OF THE SABBATH

[This article, excepting the paragraph below, was a reprint of article entitled, "Which Day is Sabbath," published in issue of March 15, 1912, which please see.]

FEBRUARY 3.—MARK 2:23-3:5.

"The Son of Man is Lord even of the Sabbath."—Verse 28.

Few seem to get the proper thought respecting the Sab-
h. Some consider themselves as Jews under the Mosaic
v. Others go to an opposite extreme and, declaring that
are not under the Law but under grace, repudiate the Sab-
h entirely. What we believe to be the correct view is the
ermediate one between these two extremes, as we shall en-
vor to set forth.

God adopted the nation of Israel, all children of Abraham
ough Jacob, as his special possession in the world. With them he made the Law Covenant through Moses at Mount Sinai; to them he sent his messengers, the Prophets, and finally his Son. With them, and with no other nation, it was his agreement that by the keeping of the Law they would abide in his favor and would have divine blessing upon flocks and herds, lands and people, instead of sickness, pain, drouth and dearth. To no other nation was the Law of Sinai given; with no other nation was that Covenant made. As it is written: "You only have I known of all the families of the earth."

JESUS FORGIVETH SIN

[Paragraph 3, 4, 7 and 13 of this article were reprinted from article entitled, "The Forgiveness of Sins," published in issue February 15, 1906. The remainder was reprinted from article entitled, "Sin Forgiveness and Healing," published in issue of ɔruary 15, 1912. Please see the articles named.]

JESUS CHOOSES THE TWELVE

[This article, excepting the paragraph below, was a reprint of article entitled, "Apostolic Succession Unscriptural," published in issue of April 1, 1912, which please see.]

Sts. Paul and John were not only Apostles, but also special
ssengers to the early Church. The special messenger in the
vest of the Jewish age was the Apostle Paul, who wrote
ut one-third of the New Testament, carried the Gospel
o Europe, suffered almost unbelievable hardships of every
cription, and died a martyr in A. D. 66, when he was beheaded by the Emperor Nero. The Lord's mouthpiece to the second stage of the church was St. John, the beloved disciple. He wrote more of the New Testament than did any other, except St. Paul. The Apostle John died at Ephesus at the age of 100, about four years after writing the Apocalypse.

REPORT OF SOUTH AFRICAN BRANCH

AR BRETHREN:—

Enclosed herewith you will find a report of harvest work South Africa during the last eighteen months. We have been able to put out so many volumes as in 1914-1915; this is in line, I think, with the work in other parts of world. Recently, however, the colporteur work in South rica received a decided impetus by the accession of a dear tch Brother to the ranks. In the last three months this r Brother has put out over 2,000 volumes, averaging about per working day. This unprecedented activity, added to usual output, has made a great inroad in our stock.

Now, dear Brethren, I will give you a brief outline of the vest work in South Africa. The number of white breth—other than natives—we estimate at between two hundred three hundred. The larger portion of these are divided ong four churches — Durban, Johannesburg, Pretoria and pe Town, all towns of considerable size. This may seem very small proportion of the people; but when we remem- that the white population numbers only about one and a rter million, scattered over 500,000 square miles, an area al to one-sixth of the United States, but with only one tieth of your means of transportation—it will be under- od that the difficulty of getting at the people is consider- e. Many of our dear brethren are isolated and alone, with fellowship but the Lord's; yet their letters and their oc- ional presence at conventions testify low abundantly he able to compensate for the lack of human fellowship.

Then to these are to be added our dear native brethren. Ndwedwe we have a flourishing class of about 80 full- oded Zulus. At Bank Location a class of Basutos meet, nbering about 24; and a smaller class of Makosas meet the East London Location. Despite the fact that we have literature in the native languages, the grasp of present th which these native brethren have is phenomenal. We only say, "It is the Lord's doing, and marvelous in our s." Entertaining, as they all do, a profound respect for Bible as the Word of God, they have listened eagerly the truth imparted to them by native teachers able to read volumes in English and to translate what they read into vernacular. Having practically nothing to unlearn, they re readily embraced the Lord's message when presented. e intelligence and the sincerity of their consecration have n attested by their sufferings for conscience's sake. Nearly of these dear native brethren have been solemnly and pub- y excommunicated from Babylon—turned out of the Mis- n reserves in which they were born, and branded as danger- persons in their Locations, which are their world. Yet ne of these things move them; and they count it all joy that y are permitted to suffer for Christ's sake.

In the Nyassaland Protectorate, the truth has a larger l older following. Nyassaland is much further away—be- d all possibility of visiting unless on a special tour which uld take about three months of time and about £150 in ney, so that our control of the work in that country is not so substantial. Owing to the lack of white control there, reports from that country are spasmodic. But when they do come, however, they tell of continued interest in present truth on the part of many natives and of large gatherings more or less regularly for convention purposes. The work there has aroused the opposition of the Government, spurred on by jealous missionaries, who see their schools emptied and their churches depleted, with a corresponding loss of revenue. As a result, several of the leading brethren have been deported, and are now interned in Flat Island, Mauritius. Our hearts go out to these dear brethren; and we commend them to him who said, "In the world ye shall have tribulation;; but be of good cheer; I have overcome the world."

The fortunes of the Photo-Drama in Africa were varied. On its arrival in this country, difficulties seemed to stop our pathway at every turn. The crowning difficulty came when after showing it to a Bioscope Advisory Committee, composed largely of clergymen and their henchmen, the Provincial Authorities prohibited its exhibition in the Cape Province because, forsooth! it "would offend the religious susceptibilities" of the public! Remembering the injunction, "When they persecute you in one city, flee to another," we at once took the Drama to the Transvaal, where we exhibited it successfully in Johannesburg, Pretoria and several smaller places, and also in the Orange Free State and Natal. While the Drama has not resulted in a great ingathering, it has borne a great witness, and the practical results have been such as to cause us to thank God for its coming to Africa. Before leaving the subject, I wish to say that in addition to other contributions the brethren here raised about £250 to provide halls, etc., in connection with these exhibitions. This was a great effort on their part; for none of them is wealthy.

It is my custom to make three and sometimes four pilgrim journeys each year; and owing to the scattered abodes, long distances, etc., the mileage amounts to considerable. During the past eighteen months I have traveled over 10,000 miles in this work.

Last Easter we held a most stimulating and refreshing Convention at Durban, which was a source of great blessing to the 65 or 70 brethren who were present. God willing, we hope also to have a general convention in Cape Town at the beginning of 1918. About 147 Brethren reported their memorializing our dear Lord's death and their dying with him. But I feel sure that a larger number actually sat down to the Table of the Lord, although they omitted to send word.

Despite our ups and downs we have much reason to thank God for his great goodness to us; and our great desire is to press on, doing with our might what our hands find to do. The work in Africa would be greatly helped by a visit from our dear Brother Rutherford or some other capable brother. If South Africa were united to Australia for the purpose of a pilgrim journey, the services of some of our "mighty men of valor" could well be spared to make the trip. The help to us in the outposts of the harvest field would be enormous.

We earnestly trust, therefore, that your desire to visit this part of the world will grow until it becomes uncontrollable; and that the Lord will speedily provide the opportunity for you to translate the desire into action.

In closing, permit me to assure you of our continued love and loyalty to our dear Brother Rutherford, as the successor to our well-beloved Pastor, and to the SOCIETY as God's especially chosen channel of communication with his people. are very jealous for the organization which, under God, brought us so much blessing in the past, and very suspici of all that would attempt to divide our affections.

With much love to all the dear brethren at Brooklyn,

Your Brother in Christ,

WM. W. JOHNSON.

"COME, FOLLOW ME!"

"'Come, follow me!' the Master said;
"Come, take the way I trod:
And though the path be dark and drear,
And though thy heart may faint with fear,
It leads to home, to love-born cheer—
The mansion of our God.

"But oh! the way is rough and steep,
Beset by many a stone;
But still I hear, through brier and brake,
'Thee will I never leave, forsake;
Beloved one, fresh courage take,
I trod this way alone.'

"And oh, he stretches forth his hands!
And oh, he gives me grace!
I see the nail-prints that he bore,
The feet, enstained with dust and gore,
The stripes, the thorny crown he wore;
But oh, that lovelit face!

"Dear Master, now I follow on—
The path I cannot trace;
The way thy love for me hath planned
I take and keep at thy command;
Give me the guidance of thy hand,
The heaven of thy face!"

SOME INTERESTING LETTERS

CONVENTIONS RESULTING IN BLESSINGS

DEAR BROTHER RUTHERFORD:—

Loving greetings in our dear Redeemer! Am troubling you with a line to mention one of the many evidences we have noted that the Lord is supervising every feature of the harvest work. We allude to the real good and blessing that is resulting from this year's conventions. Thank the Lord there are so many of them! Many have gone to these conventions, troubled and perplexed because of the things which have been sent our from Brooklyn and elsewhere—not from headquarters —and have returned at rest and full of confidence that the Lord has not lost control of his work. We are sure it is in the Lord's providences that such a program has been arranged. Praying the Father may continue to guide and bless you in your endeavors to serve him, the Truth and the brethren, I remain, with sincere Christian love,

Yours in Him,

W. M. BATTERSON.—*Pilgrim.*

DRAWN CLOSER TO EACH OTHER IN CHRISTIAN LOVE

DEAR BRETHREN:—

BE IT RESOLVED by the Bible Students in Convention Assembled, That we renew our covenant to our heavenly Father, and to the faithful observance of the instructions of his holy Word; that we pray earnestly for a greater measure of his holy Spirit; that we strive to increase our love to our heavenly Father for the gift of his dear Son, and for the unfolding of his Word to us through that dear servant whom we all so dearly loved; that we will be so inspired by the life he lived that we will be drawn closer to each other in the bonds of Christian love and fellowship, and will put forth our best endeavors that we may make our calling and election sure.

BE IT FURTHER RESOLVED, that we heartily co-operate in the work as mapped out by our dear Pastor, and that a copy of this resolution be sent to the WATCH TOWER BIBLE AND TRACT SOCIETY at Brooklyn, N. Y.

EVERETT ECCLESIA.—*Wash.*

ABLE TO APPRECIATE TOWER MORE FULLY

DEAR BRETHREN:—

Am sending $1.00 to renew my subscription to THE WATCH TOWER, which expires this month.

Am receiving just the same help from THE TOWER that I always have enjoyed for twenty-one years; in fact more, for I am now able to appreciate the articles more fully.

I am in full accord with the management at Bethel and pray daily that love may prevail there.

Your sister by His grace,

A. J. R. H.—*Maine.*

"GIDEON'S BRAVE THREE HUNDRED"

DEAR EDITORIAL COMMITTEE:—

Greetings of love, peace and joy in your daily, yea hourly, service in the Lord's harvest. My heart is full of desire to make known to you my appreciation of your suggestion in the March 1 TOWER, page 67, especially that under the heading, "A Word to the Pilgrims." How we do need this admonition, "that we adhere strictly to the message which the Lord gave through this chosen channel"! God bless you!

I am constrained through the great kindness of a sister, to note the suggestion of our dear Pastor in the Jan. 1 TOWER of 1915, page 10, re "Gideon's brave three hundred." Could we have in few words a synopsis of that article, that m should drink properly of the water (truth)? When this sister wrote me about this article, I was at first puzzled then, through the wisdom from the Father, for which I as he revealed the astounding fact that so few, even I, did partake properly at all times!

How I have wanted to shout far and wide the fact of we should drink to his glory and honor, as it is so cle given in that article. Your suggestion, dear brethren, su is a direct answer to my prayer and wish. Now by his g I shall drink of his Water, which is life indeed.

I solicit an interest in your prayers, dear brethren, remembering you and the harvest work daily at the th of grace, and those of like precious faith. Daily I re God's care and promises to his consecrated children.—N 6:24-26.

Your Sister by his grace and mercy,

MRS. C. E. NORTON.—*Ida*

INSPIRING COMMENTS RE VOLUME SEVEN

Pilgrim Brother C. E. Heard writes concerning a very e tive method of colporteuring with the Seventh Volume, ado by a class in a Canadian city, as follows:

"This class has done remarkable work with the Sev Volume. The friends left a copy in every home in town, a printed slip inserted in the front telling them to read it if they wish to keep the book, to remit 60c. Fully 80 per of the homes kept the volume when the friends calle collect."

"I am eighty-two years old and have often wond 'Would I live to see the Seventh Volume of the world's wonderful series of God's mysteries unfolded?' 'Praise Lord, O my soul, and all that is within me bless His name.'" G. H., *W. V*

"Words can but inadequately express my appreciatio Volume Seven; which will assuredly prove needful, com ing and beneficial to God's dear people and we pray m others. May the Lord bless more and more the Harvest ing promulgated by Jehovah's Servant."

MRS. E. M. B., *N. H*

"I cannot express to you just how I felt on recei Volume Seven. To think that I should receive the 'per How anxious we all are to circulate the 'penny' just as and as fast as we will be allowed. How it draws His ones together to feed on the wonderful things it cont causing us each to spring up into newness of life and It will drive out the dross faster than anything yet g Thank God for such a stimulus." L. M. P., *Ohi*

"I thank the Lord for the long-looked for Volume S We can now see that it came exactly at the right time the direct need of the church, and for her comfort and couragement. Therefore we can have now fresh courage realize to a certainty that the dear Lord has not fors us, but has provided for his household meat in due seaso that wise and faithful servant, 'Pastor Russell'; and should we not be thankful and be eager to go ahead wi burning desire to grasp our weapon and go forth to the ing of Jordan, praising the Lord for this privilege, kno the kingdom of heaven is AT HAND?"

N. N., *W. V*

I am truly very grateful for Volume Seven and shall rly peruse its pages that I may be the better prepared ndure all things, by its strength-giving food served to us our Lord's dear faithful servant. As I have glanced ugh it, it already has made me see how deeply he saw need of great faith in our heavenly Father's love for them are his. Surely this feast in the Seventh Volume is from hand of our Lord to cheer and comfort us to the end."

N. C. B., *Mich.*

"We desire to express our appreciation of Volume Seven—last of the most wonderful books! We feel sure the Lord sent this for our comfort."

F. K. S., *Mo.*

"On opening Volume Seven I saw at once that dear Brother ell could not have written it. He was too modest and ble to have stated the facts as they exist—he occupying important place in the harvest."

W. S. S., *Pa.*

"I was amused at the proviso you put in the little printed ce in Volume Seven, 'if you do not desire to keep the me, return it!'

"I believe that no truly consecrated child of God who has waited so long and anxiously for this book, would part with it for any price if he could not replace it. It will certainly cause the 'false shepherds' to 'take notice.'

"How graciously and bountifully our dear Father provides for our wants! Just what we want, and at the very time that we need it. Praise his holy Name!" F. R. E., *Ohio.*

"Volume Seven has been duly received. Such pleasant surprises have been few in my life of 52 years. I had no intimation that it was in process of compilation much less on the press. When I found it on my table it was hard for me to believe my eyes were not serving me some trick. I read the title over several times before I was fully convinced there was no mistake. It was good of you to send it as you did, thus sparing us the suspense of waiting for it."

H. E. K., *Ala.*

"How faithfully you must have worked to get Volume Seven together and in print, and how wonderful it seems to hear from our dear Pastor after he has passed beyond! It seems to me like a message sent back to us."

M. K. N., *Md.*

INTERESTING QUESTIONS

HE BEGETTING OF THE HOLY SPIRIT SUPERNATURAL

Question.—Is the begetting of the new creature a direct of God or is it through the Word of truth?

Answer.—The begetting of the holy Spirit is not without Word; it is through the Word. But the fact that it is ugh the Word does not signify that the Word alone is begetting power. Without God's message telling us of character, his plan, our sinful condition and the arrange- t for the forgiveness of sin through Christ and the oppor- ty to be of this special elect class, we would not be in any lition to understand or to receive this holy Spirit. We t first have the knowledge which the Bible gives. There- it is through the Word of truth that this blessing comes. the blessing is not the Word of truth. The world in the ming Age will have the Word of truth, but they will not ive the begetting of the holy Spirit to a new nature, which church alone receives.

The fact that the church does not now receive any out- l demonstration is no proof that we do not receive a rnatural enduement from the Lord. When our Lord Jesus made his consecration and was baptized, God caused an vard sign to be seen by John the Baptist, who perceived holy Spirit in the form of a dove descending and resting n the Lord. This outward manifestation was given to n that he could testify that Jesus was the Messiah. It not necessary that all the people should see.

This word unction has the thought of anointing, and of othness, lubrication, as from oil. Whoever was anointed e a priest among the Jewish people was anointed with a ial kind of fragrant oil, which typified the holy Spirit. Scriptures represent Aaron the priest, after having re- ed the anointing oil upon his head, as typical of Christ n he received the holy Spirit at Jordan. In the type this anointing oil "ran down to the skirts of his [Aaron's] ment." And so the anointing of the holy Spirit is with church down to its close. The anointing oil was made of a number of special ingredients. The people of Israel e not permitted to use these ingredients in such combina- under penalty of death. Thus the Lord signified that the possession of the holy Spirit, which he alone can give is the special designation of those who are to be the priests and kings of his Order, and of them only.

MARRIAGE OF THE DIVORCED

Question.—Under what circumstances would divorced persons (in the truth) be free to remarry?

Answer.—The many inquiries we have on this subject convince us that the presentation on this matter in the Sixth Volume of STUDIES IN THE SCRIPTURES requires supplementing—although we had supposed it to be a very full examination of the question. Indeed, this is still our belief. The fault is not with the presentation, but with the fact that the dear friends forget what they have read, and fail to consult the Volume. We again refer all inquirers to that treatise.

There are laws governing divorce and the remarriage of divorced persons. Each state makes its own laws on the subject, and the Bible sets forth a very particular law. Everybody is bound to meet the requirements of the civil law. All questions, therefore, appertain to the higher law of the Bible. A simple way of deciding all such questions is indicated by the fact that the Bible does not set forth any laws for the governing of the world and its doings. The only persons whose conduct on this and other subjects is regulated by the Bible are the Jews and true Christians.

If the man or the woman were divorced before coming into the family of God, his or her previous course in life, if approved by the civil law, is not interfered with by the divine law. The divine law begins to operate upon the individual from the time he makes a surrender of himself to the Lord and is accepted into God's family. It is the course of the individual after he has become united to the Lord that is regulated by the teachings of the Bible. He or she, if free according to the civil law, may marry—but "only in the Lord." But being married at the time or after coming into Christ, the Scriptures direct that while there may be various reasons for separation, there could be only one reason for an absolute divorce, which would leave the persons free to marry again—that given in Matthew 5:31, 32; 19:9.

INTERESTING LETTERS

VICE PRESIDENT'S STATEMENT

R BRETHREN IN CHRIST:—

True to his promise, Jehovah of hosts has sent the mes- er of the Covenant to prepare the way for the establish- t of his kingdom upon earth. Blessed, indeed, are our , which have been opened to see the presence of this in whom we delight. We have watched with ever-increas- interest the progress of the first phase of His preparatory k, the purification of the antitypical sons of Levi—the ehold of faith. Like unto the effect of the refiner's fire n gold and silver has been the result produced by the ous purging experiences arranged by the Lord for his ple during the period of his presence. Little by little, the s of selfishness in every form has been burned away from hearts of those whose golden desire is to do the will of . Viewed as one of these experiences, the recent sad trial, eting so many of the Lord's children everywhere, becomes ccasion for thanksgiving. We can "count it all joy."

The publication of my name in connection with state ts circulated among the friends has brought many re- ts for an explanation of the seemingly inconsistent stand I had taken as an officer and director of the SOCIETY. To none of these have I made full reply, believing it unwise to attempt to explain a situation not entirely clear to my own mind; and further believing that such explanation, if made would be justly due all who had read the conflicting reports.

Before the details of the difference were published abroad, I failed to see sufficient cause for the threatened breach between brethren in the Lord who had labored together harmoniously for many years. Consequently, my efforts were bent upon preventing a split and the sore trial it would bring to friends in all parts of the world who have always held the brethren at Bethel in the highest esteem.

When a re-arrangement of the Board of Directors was announced on July 17th, I deeply regretted that such a proceeding was deemed necessary. By signing the resolution commending this action, I had no intention of identifying myself as a party to the controversy (believing that reconciliation could even yet be affected between those at variance), but wished merely to share my portion of responsibility, as an officer of the SOCIETY, in providing an explanation to the comparatively small number of friends who had up to that

time learned of the difficulties at headquarters and were beginning to make inquiry. I fully realized the possibility of this action on my part being misconstrued as "taking a side" and, therefore, added my name very reluctantly after assurances that the paper would be used in accordance with my understanding, viz., to satisfy inquiring friends.

Following the circulation of this resolution my friendly attitude toward all the brethren concerned was called in question. Immediately the unwisdom of my course became apparent, and I saw that, if my efforts as a peacemaker were to have further weight, it would be necessary to undo what I seemingly had done in signing the resolution. This I attempted in the letter written July 26th, afterward published. But stepping from one "side" back to neutral ground was a difficult matter; in fact, I now realize that I overstepped to the other "side." It was in this position that, out of sympathy for those who I believed had been made the objects of undeserved publicity, I signed an open letter to the friends attending the Boston convention. When I discerned, after convention, that this action made me equally as incapable of restoring harmony as I had been after signing the resolution, I quietly withdrew, deeming it best to make no further statement at that time. The use of my name in any publications concerning the controversy issued since the Boston convention has been entirely without my previous knowledge and consent.

In the early part of August, the final endeavor to establish peace proved of no avail. My heart ached to think that brethren, respected and loved for their work's sake, should have been held up before the friends all over the world in a way which to them seemed unwarranted. I pleaded with them to follow the course of our Master and suffer gladly whatever bitter experiences the heavenly Father permitted, not even desiring to retaliate or justify themselves; but to commit their cause to him that judgeth righteously. What an opportunity to exhibit the spirit which we all have been striving to cultivate—the spirit of forbearance with one another, the spirit of brotherly love! Preferring not to submit to what they called an injustice, the four brethren chose to leave the home. Here I rested the case with the Lord.

Meantime I have watched developments. Looking back, it is now quite evident that the Lord was pleased to permit the very condition which many of us tried earnestly to avert. But why should our loving Father take pleasure in that which has caused such widespread perplexity and sorrow? Surely he has no desire to injure those who are truly his. Bearing in mind that we are in the closing hours of our trial time, the reason for such treatment at the hands of the Judge of all the earth is obvious: "The Lord your God doth prove you, to know whether ye love the Lord your God with all your heart." If we love our God supremely, we will love every one who is begotten of him—every one who is a partaker of his Spirit. Moved by the spirit of love, we will devote all our energies to provoking one another to love and good works. Remembering that "the Lord will judge his people," we will be content to wait for the expression of his approval disapproval.

According to all indications, the blessing of the Lord c tinues increasingly, with those who are striving to "sh forth his praises," including the brethren at Brooklyn who endeavoring to direct the activities of the SOCIETY. Believ that they have been faithful to the divine commission, proclaim the acceptable year of the Lord, and the day of v geance of our God," I am glad to coöperate heartily w them. Our opportunities for service may be limited or gr in number. Let us be faithful even in the least; for this determine our worthiness of greater responsibility "in t day."

Some have asked whether I would be a candidate for office in connection with the SOCIETY'S work during the c ing year. Recognizing that the Lord himself is interes in the appointment of those who shall help in the "perfect of the saints for the work of the ministry," I hesitate to pl myself as one eligible. The desire of my heart is to do bidding, whatever that may be.

Your brother in Christ. ANDREW N. PIERSON

APPRECIATES THE "POINT" OF THE SWORD

Editorial Committee,
THE WATCH TOWER.

DEAR BRETHREN:—

Inadvertently and without due thought and consideratio affixed my name to the circular letter which I understood circulated quite widely amongst the friends and sent out w one of the publications of the opposition.

I desire now to go on record as repudiating absolutely, having no sympathy with, the proposition contained in circ letter referred to on page 367 of Dec. 1st WATCH TOWER.

I am not in opposition to the Lord, the SOCIETY, nor Bro Rutherford, and do not wish to be. On the contrary, I beli the voice of the Lord was expressed in the election last Ja ary. I believe it was expressed in the voice of the church the vote taken Nov. 21st, last, and that it will be expresse the election of the Shareholders of the SOCIETY this Janu

I am fully in harmony with the "Point of the Sword Volume VII—and I believe it to be "meat in due season" nished by the Lord to his hungry sheep during the pre time. May it prove as much of a blessing to all as it has to me!

May the Lord continue to bless your efforts, dear breth to serve the interests of his people and give you a due rew is the prayer of

Your brother in the One Hope, A. E. BURGES

OVERWHELMED IN READING IT

DEAR FELLOW SERVANTS:—

I am sending you sixty cents for the Seventh Volum SCRIPTURE STUDIES. Please pardon me for not sending sooner. I have been simply overwhelmed in reading it, an has been so interesting, that I just could not spare the t to write you a little letter until now.

Your brother in Christ, J. A. HEUDSPETH.—Texa

VOL. XXXIX BROOKLYN, N. Y., JANUARY 15, 1918 N

ARE THE ADVERSARIES INCREASING IN POWER

"Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind."—1 Peter 4:1

Why should anyone arm himself unless he expected to meet an enemy in combat? This seems to be the thought of the Apostle expressed in the text. The entire chapter evidently relates to the end of the Gospel age. It is in the nature of a warning against adversaries. "But", says St. Paul, "it is not worldly warfare that we are waging; the weapons with which we fight are not human weapons, but are mighty through God in overthrowing strong fortifications." (2 Corinthians 10:3, 4, Weymouth.) Thus it is seen that it is the new creature that must arm preparatory to the final conflict.

The new creation had its beginning at the baptism of Jesus in the Jordan. Then and there he was begotten to the divine nature. The progressive development of the members of the new creation has continued from Pentecost until now, and the evidence is cumulative that its completion is near at hand. All those who will ultimately be of this class must be of one mind—the mind of Christ. All the members thereof must meet the same adversaries and have combats of a similar nature.

THE DIVINE PLAN

Jehovah foreknew that Adam would disobey him and that all of his progeny would suffer sickness, sorrow and death. In the exercise of his loving kindness and perfect wisdom, God provided redemption of mankind from death through blood of Jesus, his beloved Son. He further foreorda and provided that because of his full obedience to the di will and program, Jesus should be exalted above all creatures (Jehovah alone excepted) and that he shoul Head over the new creation, which new creation sh occupy the most exalted position amongst the creature Jehovah. This new creation is referred to by Jehovah u the title of "the seed of the woman." Satan is menti as "the serpent." At the time of Adam's condemnation hovah declared that in his own due time "the seed of woman should bruise the serpent's head." In God's due he will use that "seed" to undo all the wrong and wicked resulting from Lucifer's disloyalty. It seems reasonabl conclude that Satan understood that God would develop "seed", and that it is the purpose of Jehovah to brin naught, through this "seed," all the schemes and effort Satan, that God intends to give to the "seed" the king which Satan usurped. Hence Satan seeks to resist the velopment of the "seed" and, if possible, to destroy it, to keep the homan race under his control.

The Prophet of the Lord (Zech. 3:1-10) gives us a picture of the staging and unfolding of the great Dram lating to the preparation and development of the new cre

e "seed", according to the promise—and the resistance ts development by its adversaries. In this picture we ld Jehovah as the great Designer and Architect of the ; his only begotten and beloved Son the Executor of that ; the members of the new creation being developed by outworking of the plan; the selection of the members g made from the imperfect race of Adam; the world the e; Satan as the villain, or opponent, with all the agencies an bring to bear against the "seed."

The new creation is referred to by the Prophet under title "Joshua, the High Priest." He designates the called to become members of the Priesthood as those are "clothed in filthy garments," thus picturing their imperfection. The Prophet shows how the Lord pro- s a change of raiment, picturing the robe of Christ's teousness furnished to each one who enters upon the way become a member of the Priesthood. The "High Priest" omposed primarily of Christ Jesus, our Lord, but when pleted will be composed of Jesus the Head and the church body, all forming the "royal priesthood." The picture hermore shows that angel of the Lord standing by to ler aid to the new creation in the course of its develop- t. Other Scriptures confirm the thought of the Lord pro- ng help through holy angels. "The angel of the Lord mpeth round about them that fear him and delivereth n." (Psa. 34:7) "Are they not all ministering spirits, forth to minister for them who shall be heirs of salva- ?"—Hebrews 1:14.

SIN'S SMALL BEGINNING

It seems quite evident that Lucifer, when starting upon his ngful course, did not expect to go to such lengths of kedness as he has gone. The Prophet pictures him as eautiful creature, having authority and power over others. became ambitious to have a kingdom of his own, like the t High God.

Evidently Lucifer desired to have greater prominence than Lord had given him, because he felt that his ability was being properly recognized. He had observed that Jehovah created Adam and Eve in his likeness, and as Jehovah s the universe he had given to Adam the dominion and rship of the earth. Then said Lucifer, in substance, "Why not Jehovah give me something according to my ability?" n the Prophet represents him as saying in his heart, "I be like the Most High"—"I will establish a kingdom ny own." His subsequent conduct shows a heart regard- of duty to others, fatally bent upon wrong-doing. He t to Eve and in substance said to her: "God is depriving of these things that he is keeping secret from you. There o danger of your dying. Eat the fruit, as I am doing. rcise your own will power." We dare say that had he wn to what great depths of sorrow his conduct would , he would have long hesitated to take such a step, and ably would not have taken it. His purpose was to usurp teal that which the Lord had not given to him. He witnessed effect, namely, the fall of man and his degradation, and sickness, decay and death that came upon all mankind.

The Genesis account indicates that God permitted some the angels of heaven to come to earth and attempt to ift and bless mankind. The human race was therefore ed under the charge of the angels for a period of ap- ximately 1600 years, or until the great Deluge. (He- ws 2:5) Observing that Jehovah had placed the angels harge of the human race, doubtless Satan again reasoned: hy did not Jehovah let me take charge? I have more ity than they; he does not properly recognize my ability; is doing me an injustice by keeping me out of what I justly entitled to have and I will show him he cannot do I will get control of the angels and through them I will trol the human race." This unsatisfied desire for rulership him on to envy, hatred and malice, until he deliberately about to seduce, and did seduce, the angels from the it course, and led them into paths of wickedness. This n harmony with his general course. The result was that e angels, misusing their power, debauched the human race, pt Noah and his family, and filled the whole earth with ence. "God spared not the angels that sinned, but con- d them in Tartarus with chains of thick darkness, de- ring them into custody for judgment." (2 Pet. 2:4, glott.) "Those angels which kept not their own prin- lity, but left their own habitation, he has kept in per- ual chains under thick darkness for the judgment of great day."—Jude 6, Diaglott.

THE PRINCE OF DEMONS

Satan therefore was the direct cause of the failure of the els which resulted in their incarceration. Since the time the Flood these imprisoned demons have been under the control of Satan as the prince of demons. (Eph. 2:2) In his speech to the Pharisees the great Master recognized that Satan is the prince of devils, having charge over the other demons, all of whom are steeped in wickedness. (Matt. 12:24-29) Since the restraint of the demons Satan has attempted by various fradulent schemes and devices to control the human race, and at the same time thwart the purpose of Jehovah in the development of the new creation.

At the baptism of Jesus in the Jordan, true to the picture shown by the Prophet, Satan stood by to resist, and has ever since resisted the development of The Christ. Anti-Christ means that which is against Christ. Diverse and numerous movements and schemes has Satan instigated to overthrow the "seed." He has been the inspirer and instigator of every anti-Christ, or movement to retard the development of The Christ. He organized the Papacy, the symbolic "beast" of Revelation, which is a complete counterfeit of Messiah's kingdom arrangement. He has gained control of the Protestant systems, and has succeeded in forming the "image of the beast," now co-operating more or less with the "beast" and with the governments of earth. He is the author of Spiritism, Christian Science, New Thought, Theosophy, Hypnotism, and many other fradulent schemes which he makes appear as being for the benefit of mankind, but the real purpose of which is to turn the minds of the people away from the merit of Christ's sacrifice and hinder the development of the "seed according to the promise." He has used every means his fertile mind could devise to destroy the new creation, but he will not, as indeed he cannot, succeed. "God's Word shall not return unto him void, but shall accomplish that whereunto it was sent. " In due time the new creation will be completed, to the glory of the great Jehovah.—Isaiah 55:8-11.

BINDING OF SATAN

Since the second presence of the Lord in 1874 the light of truth has been increasing in brightness. The tendency of this has been to restrain evil, and to that extent it has been binding Satan. Concerning the binding of Satan, Jesus said: "No man can enter into a strong man's house and spoil his goods except he first bind the strong man and then he will spoil his goods. " (Matt. 12:29; Mark 3:22-27; Luke 11:22) "Thus we are taught that Satan must first be bound, restrained, and deposed, before Christ's reign of righteousness and peace can be established. This binding of Satan is accordingly shown to be the first work of the new dispensation." (A 68, 69) It has been suggested that as the binding of Satan progresses the other demons will be loosened or gain greater power. They could not be fully judged without first being released from prison. The disposition and evil bent of mind of these fallen angels or evil spirits must be taken into consideration in determining what course they will take, and the trouble they will cause when they are liberated from their incarceration.

Russia has long been an autocratic government, practically an absolute monarchy. It has been a mixture of civil and ecclesiastical power exercised by one head—the Czar. The arrangement is clearly the product of Satan. The Czar has been the head of the church and the absolute ruler of the people, and has held in restraint for a long time the subjects of that kingdom. Many of the subjects of Russia have long ago manifested an anarchistic spirit, and this is the class known as the "Bolsheviki." They have desired to disrupt the government, but have been restrained from so doing. As the Czar was deprived of his power gradually, so the "Bolsheviki" increased in power; and when the Czar was completely overthrown, the "Bolsheviki" ran riot, and conditions in Russia are daily growing worse.

In a measure this illustrates Satan's realm. He has been an arbitrary ruler of the evil ones of whom he is the chief or prince. The evil spirits incarcerated in Tartarus have been measurably under the control of Satan. They have at all times manifested the disposition of anarchists or "Bolsheviki." An anarchist is one who defies all rule and rulers, and whose purpose is to destroy every form of government and everything in the form of order. We should therefore expect that when these evil spirits are loosed from their chains of restraint the great trouble will follow. Being anarchists, and having no disposition to be controlled by any one, when they are released it would be expected that they would refuse to recognize any control. All their tendencies before incarceration were evil, and they filled the earth with violence, and hence we are not unaware of their disposition and not in darkness as to what course they will take.

Realizing that their incarceration was due largely to Satan's leading them into the wrong course, without doubt envy, ill-will, malice, hatred and jealousy will fill their minds

and direct their actions. What might we expect them to attempt to do? We observe that Satan for many centuries has attempted to destroy the "seed of Abraham according to the promise." These fallen angels observe that he has not succeeded. We suggest that, move by envy, jealousy and rivalry, they may attempt to accomplish what Satan has failed to do, namely, to overthrow the Lord's people who constitute the "seed of Abraham," and who are yet this side the veil.

"THE FOUR WINDS OF THE EARTH"

St. John mentions them in the figure of "the four winds of the earth." (Revelation 7:1.) Commenting upon this Scripture in THE WATCH TOWER of June 1st, 1914, page 160, Brother Russell stated:

"The winds of the earth referred to here are of course symbolic. The thought is that the winds from the four quarters—North, East, South and West—are being held back, and that when the restraint is withdrawn they will rush together, and the result will be a whirlwind. Certain Scriptures tell of a whirlwind that will be raised from the coasts of the earth. See Jer. 23:19; 25:32, 33; 30:23, 24. We do not understand that this will be a physical whirlwind, but this symbolical expression is used to convey the thought of a severe strife of the powers of the air.

"These 'powers of the air' or 'winds' are not powers of natural air, but are powers referred to by St. Paul when he speaks of Satan as the 'prince of the power of the air.' (Eph. 2:2) These spirits who have been under the control of Satan —the fallen angels—were to be restrained in chains of darkness until the judgment of the great day. (2 Peter 2:4) The letting loose of the winds, or air powers, would seem to show that God has let go his hand of restraint; that he will have to do with the permission of the terrible trouble that will come upon the world as a great cataclysm, which will result in the complete overthrow of the social order in anarchy.

"These fallen angels have been under restraint for these many centuries, but they have exercised their influence to whatever extent they have had permission. If they had had unlimited power they would have wrecked the world long ago, but they have been restrained in darkness.

"Apparently God will soon cease to restrain the fallen angels, and they will then proceed to vent their fury upon humanity, so that the whole earth will be full of violence, the same as in the days of Noah. 'As it was in the days of Noah, so shall it be also in the days of the Son of Man.'—Luke 17:26.

"The power manifested by the demons when loosed will, we believe, be with a view to the injury of mankind. We do not know but that many of our readers will have a share in that injury. We have every reason to suppose that if these fallen angels get loose, they will vent their first anger upon the Lord's people. We are not to fear this, however, but to take whatever the Lord's providence may permit to come, knowing that everything shall work for our good."

Again commenting upon the same subject (Z '11, 359) Brother Russell said:

"As soon as the power that is now controlling them shall be removed, we shall have a reign of evil all over the earth. The evil spirits will do all the evil that is in their power, and this will constitute the trial of all the fallen angels—the lifting of the restraints to see whether they will go contrary to the divine will. All who thus manifest their alliance with evil in any way will become subjects of the second death; while others who show their loyalty to God will mark themselves as worthy, presumably, of everlasting life.

"It may be something in connection with the saints that will constitute the test of these angels."

HOW WE MAY EXPECT THE ATTACK

The true saints of God are the only ones on earth who have not the spirit of anarchy. Then we may expect the demons to try to put the spirit of anarchy into the mind of even the saintly class. Hence the importance of the warning of the Apostle to "arm yourselves likewise with the same mind."

It is the new creature that the adversaries destroy. The new creature is composed of the new will and new mind, which has its habitation in an earthen vessel. We should expect, therefore, that the adversaries will assault the mind. The words of the text indicate this very clearly. There would be no occasion to arm ourselves with the same mind of Christ unless we expected to be attacked in the same way that he was attacked, by the adversaries. What was the mind of Christ? Humble submission to the Father's will, which meant gladly following the order marked out by the Father. It was to resist the adversaries with the Father's Word.

The spirit of anarchy is among all the inhabitants of the earth. Anarchy is prevalent in Satan's dominion. should expect, therefore, that the adversaries would seek produce anarchy among the Lord's people; in other wo to put in the mind of such the thought that they should subject to no order and no one, but that each one sh take his or her own course, pleasing only self; that to any other course would be submission of the will to ano person. While it is true that we are to submit our will no one except the will of God, yet we should remember the will of God concerning his own is that they should governed by his Word. "Order is heaven's first law," all disorder tends to anarchy. "God hath set the mem every one of them in the body as it hath pleased him." (1 12:18) Suppose I think someone else is occupying a p that I should by right have, should I attempt to force my into the position? Such a course would be prompted by spirit of the evil one. Such is the course the adversary t But suppose I am better qualified to fill the position the one who holds it? Better leave it with the Lord. knows all about it.

So surely as there are "Bolsheviki" in Russia, just surely we may expect the adversaries to attempt to the spirit of "Bolshevism" or anarchy, into the minds the Lord's people that, succeeding in this, they might c throw some of his people and produce such a disrup of the work as to have seemingly triumphed in their pur But God will not permit anything to be done that will c throw those who have the right spirit, the spirit of hum —the mind of Christ. Evidently Satan thought he ha great deal of ability (and he did have some) to becom king or ruler, but his ability could not be used of the because of his lack of humility. Any creature's ability in service of the Lord is measured by his true humility, where humility is lacking, natural ability is nil. The s spirit actuated the fallen angels. The same spirit will amongst some of God's people. Humility means a true joyful submission to the will of God. If we find that the has instituted a certain way to carry out his purposes we should joyfully fall in line with that way and striv perform what he gives us to do. Headiness, stubborn selfishness, leads to dissension and disruption—such is not mind of the Lord, but the mind of the adversaries. So st as the Lord has marked out a way and we seek to go trary to that way, we remove ourselves from his special tection and open our mind to the assault of the adversa and, persisting in this course, we must finally fall.

OUR SAFETY

Wherein then lies the safety of the new creature? Peter says: "Arm yourselves with the mind of Christ." Apostle Paul corroborates this in Ephesians 6:10-18, in language showing us that our warfare is not with our ha not with carnal weapons, not with visible enemies, but Satan and a host of evil spirits. He then shows us our safety lies in putting on the whole armor of God in keeping it on, and using it according to the Lord's It should be marked that this armor is not for a hu being, but it is for the new creature, and therefore the fi of arming the mind is maintained with reference to the a here. Mark what the Apostle says, "Take unto you whole armor of God that ye may be able to withstand in evil day, and having done all to stand. Stand, there having your loins girt about with truth." The girdle ar the loins indicates that the wearer is a servant, and this girdle is tightly fastened it indicates that the ser is engaged in some strenuous work. This suggests, that the new creature must fill his mind with things taining to the Lord's work and see to it that he is a ser of the truth. How may he know whether or not he servant of the truth? We answer, by ascertaining wh or not he is using that which the Lord has provided the church. The 14th chapter of Revelation, verses 1 clearly shows that the service of the church during the ha is first the reaping of the saintly class; and the subsec verses show that the saintly ones must participate in reaping of the vine of the earth. It follows, then, that the time arrives for this work to be done, each one would be serving that message which the Lord had pro in his own due time must have the loins of his mind g with the truth—engaging in the service according to o tunity. If we have come to the end of the way, if we nearing the very closing hours of the harvest, then we know that the proclamation of the vengeance of the against Babylon must be made. (Isa. 61:2) And to be engaged zealously in the Lord's service would mean to our mind upon such work, making ourselves the servan his cause.

LET US ARM OURSELVES

Apostle then adds that we must have on the breast- of righteousness. The breastplate fitted over the vital . The heart is the most vital organ to the new crea- The necessity for keeping the heart cannot be overstated. n, one finds bitterness arising in his heart, regardless of use he should take it at once as a warning that he is ming himself with the mind of Christ, and not properly the armor. Failing to arm himself thus he would able to withstand the assaults of the adversaries. See s. 3:8.

Apostle then suggests that our feet should be shod he preparation of the Gospel of peace. It is a notice- act in recent months that there has been much dis- ce in the classes. These disturbances do not arise loctrinal matters, but are more particularly concern- der or discipline or the manner of doing what should e. In some places elders seek to lord it over the ecclesia, ng their ability should be recognized. Other members on doing everything their own way. This is manifesting irit of the "Bolsheviki." It brings trouble instead of which shows that such a one is not properly armed he mind of Christ; that he has not on the armor in all ts; that instead of being shod with the message of peace et are shod with the hob-nails of anarchy. It is the of the elders to counsel peace and moderation amongst ethren.

en, adds the Apostle, we should have the shield of faith vhich we shall be able to resist the darts of the wicked This means that we should be fully advised as to the r of attack by the evil ones; that we obtain this advice he Word of God, and relying upon it we properly fortify es against all assaults. It means furthermore, that we of the exceeding great and precious promises of the vhich are sure to bring to the obedient ones an abundant ce into the kingdom; and knowing these, that we rely them.

en, adds the Apostle, we must have the helmet of sal- and the sword of the spirit. The helmet is fitted over ead and therefore represents the intellectual part of eature. This suggests that we must have an intellectual tanding and appreciation of what the Lord's Word is ning us. This is the basis for the hope of our salva- The sword of the spirit is the Word of God. Then the helmet and the sword would mean that we both tand what the Word teaches and are striving to use h as a defensive and an offensive weapon—as a de- e weapon against our adversaries, as an offensive weapon claiming the message of the Lord now due to be given. 6. Ezek. 21:15) Then, adds the Apostle, we should with all prayer and supplication for all saints, thus ng the necessity not only for keeping our heart and mind fixed on our welfare, but for having in mind the spiritual welfare of our brethren.

OUR YEAR TEXT

How appropriate, therefore, the text for the year—"The end of all things is at hand; be ye therefore sober and watch unto prayer. And above all things have fervent love among yourselves." That we are at the end of the Gospel age, we all agree. We are at the end of the harvest period of that age. The end of Satan's dominion is also here, and the beginning of the Millennial age. Important to us is the fact that we have come to the end of the development of the new creation, and soon the last member will be complete. Mark the conditions that prevail in the entire world today—discontent, selfishness, passion, frenzy, hatred, malice and ill-will are being manifested in a manner never before witnessed. After enjoying so many of the blessings of the first few years of the 20th century, the human race is now plunged into the most terrible war known, one which the Scriptures show to be followed by revolution and anarchy. The people are required to endure hardships such as they have never before known. The lack of food, the lack of comfort and ease, added to great burdens of taxation with no hope of relief therefrom, increase the spirit of discontent. Selfishness predominates everywhere. Millions of men, for years engaged in shedding human blood, now possess distorted minds, in fact, the entire human race is mentally upset. Added to all of these things, the world is drunken with the doctrines of Babylon. The "beast" is manifesting his power. The "image of the beast" is about to do likewise. The Revelator tells us that when these events take place that Babylon becomes the very habitation and hold of these evil spirits. If now we see so much wrongdoing in the world, what must we expect when the "powers of the air" shall be allowed to gain temporary liberty for the very purpose of manifesting the evil tendencies of the unregenerated heart? Surely, then, there never has been a time like the present when it is so necessary to be of sober mind and watch and pray. Never has it been so important for us to have overspreading love for all the brethren.

That our enemies are increasing in power is manifest on every hand. That they may have more power shortly is to be expected. Let us not be at all discouraged, however. We have been many times warned of this; and to be forewarned is to be forearmed. Now as we are drawing nearer to the great crisis let us remember the admonition of the Lord, to have ourselves "armed with the same mind" that Christ had, having on the whole armor of God, and we shall be safe. And even though we may seemingly go down in defeat from the viewpoint of the world, yet such will mean the great triumph of the faithful and an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. —Psalm 91:1; 2 Peter 1:11.

ANNUAL MEETING OF SHAREHOLDERS

bably nothing that has occurred in recent months has forth from the friends such earnest and fervent prayers se offered in behalf of the convention that should as- in Pittsburgh, Pennsylvania, and the annual election ers of the Society for the ensuing year. With eagerness ethren have been looking forward to the events that transpire there, that the will of the Lord might be . It is believed that their prayers were answered. ord very wonderfully manifested his presence and his at the convention and at the annual meeting.

the morning of January 2nd the convention opened ing to program, and closed Sunday evening, January ith a love feast. Approximately one thousand attended. iscourses of the pilgrim brethren were very timely and l. Particular emphasis was laid upon the fact that ngdom of the Lord is near at hand and upon the great ty for our preparation for the kingdom. Some bitter have been experienced during the year just past, and seem to have whetted the appetites of the Lord's dear en to partake more fully of the spiritual food pro- for them. A number of splendid prayer, praise and ony meetings were a part of the program; and the ony of the dear brethren at these meetings showed their determination to do one thing, namely to press d along the mark for the prize of the high calling of n Christ Jesus. From every quarter of the country encouraging messages concerning the Seventh Volume, e many blessings the brethren have obtained by a care- udy of it, and further blessings by its distribution. of the classes reported progress in this work, both in despreading of the message of truth and in their own al spiritual development.

ANNUAL MEETING

Saturday, January 5th, was the day appointed for the holding of the annual meeting of the shareholders of the Watch Tower Bible and Tract Society. In view of the events that have transpired during the six months ended, the dear friends from every part of the world were keenly interested in this annual meeting. Cablegrams from foreign countries expressed the keen interest the brethren there felt in the result, that they might see the manifestation of the Lord's will concerning the harvest work.

The meeting convened at ten o'clock Saturday morning at Carnegie Hall, N. S. Pittsburgh, Pennsylvania, being opened with a song and with a prayer led by Brother Barber. Then followed an exhaustive report by the President concerning the work of the Society for the year just past. This was followed by a report from the Treasurer, the substance of which has heretofore been published in The Watch Tower.

It was the thought of some present that the recent misunderstanding with reference to the management of the Society should be discussed in detail; but it was manifestly the belief of the overwhelming majority of the shareholders present that full and complete publication had heretofore been made concerning such misunderstanding, and that further discussion or agitation of the same would do no good. It was pointed out by those who expressed themselves that the friends were fully advised as to the facts, and that further discussion of it was wholly undesirable; that having received the published statements of both sides and carefully considering them, the brethren had come there with their hearts lifted in prayer to the Lord to manifest his will; and that now was the time, not for talking, but for action,

BOARD OF DIRECTORS ELECTED

The Charter requires that first a Board of Directors of seven members be elected, and that from the seven elected, the officers of the SOCIETY shall be chosen. The first thing in order, therefore, was the nomination and election of seven members who should compose the Board of Directors for the ensuing year. The order of business being announced, Brother Barber arose and stated that the friends throughout the country, on the 21st of November, had by referendum vote expressed their choice for directors and officers; and that he would take it therefore as the Lord's will that the brethren receiving the highest number of votes at that referendum should be nominated, and he therefore placed in nomination for directors the following named brethren, to-wit:

Brother Rutherford	Brother Macmillan
" Van Amburgh	" Spill
" Pierson	" Bohnet

Brother Fisher

Brother McGee, of Trenton, N. J., then placed in nomination for directors the following:

Brother Menta Sturgeon	Brother Isaac F. Hoskins
" A. I. Ritchie	" R. H. Hirsh
" H. C. Rockwell	" J. D. Wright

Brother P. S. L. Johnson

Before the ballot was taken, however, Brother Johnson withdrew his name.

Brother F. T. Horth, of Clinton, Iowa, Brother C. J. Woodworth, of Scranton, Pa., and Brother A. M. Zimmerman, of Lancaster, Pa., were appointed by the President as inspectors of election. After they had taken and subscribed to the required oath to perform their duties as such judges and inspectors with fidelity, the ballot was taken. It required a considerable length of time to check up all the proxies and certificates and to count the vote; and although the ballots were cast in the forenoon the count was not completed until about 8:30 P. M. The result of the ballot was as follows:

J. F. Rutherford	194,106	Menta Sturgeon	27,261
A. H. Macmillan	161,871	R. H. Hirsh	23,198
W. E. Van Amburgh	160,215	I. F. Hoskins	22,660
W. E. Spill	118,259	A. I. Ritchie	22,631
J. A. Bohnet	113,422	J. D. Wright	22,623
C. H. Anderson	107,175	H. C. Rockwell	18,178
G. H. Fisher	83,260	P. S. L. Johnson	6,469
A. N. Pierson	57,721	W. J. Hollister	3,931

The seven receiving the highest number of votes cast were:

J. F. Rutherford	A. H. Macmillan
C. H. Anderson	W. E. Spill
W. E. Van Amburgh	J. A. Bohnet

George H. Fisher

and were thereupon declared by the judges of election as having been duly elected as members of the Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY for the ensuing year.

ELECTION OF OFFICERS

The next order of business was the election of officers who must be selected from amongst those duly chosen as members of the Board of Directors. Brother W. E. Page, of Des Moines, Iowa, placed in nomination for the office of President Brother J. F. Rutherford; and a number of other brethren from different parts of the country seconded this nomination. Brother A. H. Macmillan placed in nomination for Vice President Brother Charles H. Anderson, of Baltimore, Md., whose nomination was seconded by several others. Brother W. E. Spill placed in nomination for the office of Secretary-Treasurer Brother W. E. Van Amburgh, whose nomination was also seconded by a number of the brethren. There being no one else nominated for either of these offices, the ballot was taken; and the results showed that Brother J. F. Rutherford had received all of the ballots cast for the office of President, Brother Charles H. Anderson all the votes cast for Vice President, and Brother W. E. Van Amburgh all the votes cast for Secretary-Treasurer. Thereupon the judges of election declared that these brethren were duly elected to the respective offices named.

PRESIDENT'S REMARKS

Immediately upon announcement by the judges of election as to who were chosen as officers of the SOCIETY, Brother Rutherford spoke from the platform, calling attention to the fact that now, since the Lord had manifested his will and expressed it through his people at this election, he deemed it proper that he should make a statement relating to the recent misunderstanding with other brethren concerning the management of the SOCIETY. He further stated that his action in appointing four members of the Board of Directors in the month of July, 1917, was not done for the purpose of deposing any one, and did not depose any one as a member of the Board of Directors, but that he merely filled the vacancies in the Board for the purposes stated in the H Siftings heretofore published. He further stated that i ing this action personalties did not enter into the m that he had no personal feeling against the brethre took issue with him at the time he made such appointr that he had not had any feeling against them since, a not now hold any ill-will toward them; that his actio entirely official, because he believed it to be his duty President of the SOCIETY to take this action in behalf SOCIETY and the work that it is doing; that he deep gretted that misunderstanding and trouble had followed he realized his imperfections and was aware that he many mistakes, but that he still believed his action in the vacancies on the Board was entirely right and pro

Brother Rutherford then stated that he had no desi disposition to deprive any one of opportunities for in the harvest field, and that if these brethren who ha openly opposing the management of the SOCIETY for th few months would cease their opposition and come forwa express their desire and purpose to preach the trut to work in harmony with the SOCIETY, he would be g see that each of them was put actively into the serv the SOCIETY; that if they would do this he would be will forget the past, and hoped that the other brethren wer wise willing to forget, and that all now who claimed fully consecrated to the Lord should join their heart hands in the common cause for righteousness and in s ing the glad tidings of the kingdom. All were invi forget their differences, for, realizing that the churc little band of consecrated followers of the Master, surr upon every side by enemies—the world, the flesh, the d and the great adversary—the brethren above all peoples stand firmly together and in love serve one anothe serve the Lord. Nearly all of the members present man their hearty approval of the sentiments expressed, peated and prolonged applause.

This concluding the business of the annual meetin same was adjourned amidst great rejoicing by the br present. Many were the expressions that the Lor certainly been present and guided the deliberations meeting, and the result was joyfully taken as his ex will.

Brother Anderson was not formally placed in nom for the position of a member of the Board of Dir Nevertheless this did not preclude any one from p voting for him, and his election was entirely in harmon the laws of the land and the Charter of the SOCIETY.

During the time occupied by the judges of elect examining the records and counting the votes the b present indulged in praise, prayer and testimonies, spersed with discourses by several pilgrim brethren time, therefore, was very profitably spent. It was in very blessed season together.

THE CLOSE OF THE CONVENTION

All the Sunday sessions of the convention were h the Lyceum Theatre. Discourses were delivered in th noon by Brothers Perrin and Heard. In the afternoon J Rutherford addressed the public, there being approx two thousand present, and splendid interest was man This meeting was followed by a love feast, particip by approximately one thousand brethren; and many w expressions of love and joy that came from those wh ticipated.

Just preceding the love feast a motion was made an seconded, requesting Brother R. H. Hirsh to resig member of the Editorial Committee of THE WATCH This motion was unanimously carried by the conventi a dissenting vote being offered. In the evening, at the Theatre, another gathering of the friends was addre Brothers Van Amburgh and Heard.

Many were heard to say that this had been th blessed convention they had ever attended and tha had they seen the spirit of the Lord so manifested many brethren. This is exactly what we should h pected to come from all those who realize that we the very end of the harvest, and that our work m be finished this side the veil. With sobriety of mi calmness of heart and with the determination to d steadfast, the dear friends are facing the concludin of the harvest.

REGARDING MILITARY EXEMPTION

Quite a number of our brethren in different parts country have been denied military exemption. Some c because of their refusal to engage in military servic been court-martialed and sentenced to long terms in while others are held in detention camps in different the country. Those attending the convention felt it in

them to express their love and sympathy in support of dear brethren who are so loyally standing for the ples represented by our Association; and it was deemed to pass a resolution relating to the matter. A com- previously appointed for that purpose reported a tion on Sunday morning, which was read before the tion and, upon motion, was seconded and unanimously d. The resolution follows:

RESOLUTION

HEREAS, under the terms of the Selective Draft Act ber of our members and brethren have been called to ry duty, and under the terms and provisions of said ive Draft Act have made application to the proper rities for discharge or exemption from military service, right or privilege has been denied many of them, and have been and are now forcibly restrained of their in either military prisons or army detention camps;

ND WHEREAS, we believe our position as a religious zation, which has been organized and existing for many prior to the passage of said Act, is not fully understood rious officers and representatives of the United States nment, and that it is due and proper that we should a statement as to the position of this religious organi- that the attitude of our said members and brethren may tter understood;

OW THEREFORE RESOLVED: By the members of NTERNATIONAL BIBLE STUDENTS ASSOCIATION in annual tion assembled at Pittsburgh, Pennsylvania, composed legates representing our Association from all of the l States and Canada, that we make the following state- of our said Association or organization concerning our de and the attitude of our members toward the present war:

IRST. That we recognize in President Wilson a great who is using his power and influence honestly and entiously and according to his best judgment in the sts of the peoples of the world and particularly of the l States.

ECOND. That we recognize the duty of every one living the realms of the United States to be law-abiding; he Congress of the United States, representing the people e nation, placed a provision in the Selective Act that rson should be compelled to engage in military service s a member of a well-organized religious organization sociation whose teachings or principles forbid its mem- o engage in war, or who are against war in any form; n taking the position they do, our members are claiming the protection the law provides against violation of ence.

HIRD. That we are followers of the Great Master Jesus our Redeemer, and have covenanted with the to do his will; and that we are certain that it is not ill that we, as his followers, should participate in the war now upon the earth. We recognize in the present war one that is different from any other war ever be- known, to wit: That it marks the end of the world— is to say, the end of the present evil order of things— s purging the nations and preparing the way for the om of God for which followers of the Great Master, Jesus, have prayed for many centuries; and that for years past this Association has held and taught that ear 1914 would mark the beginning of this great inter- al conflict which the prophets of the Lord foretold take place, immediately preceding the establishment of erlasting kingdom of righteousness.

Ve agree with President Wilson that there can be no g peace while the present unrighteous systems exist.

OURTH. We hold that the teachings of Jesus and postles forbid all his true followers to engage in mortal t or war; that early in the Christian era this teaching eparted from by those claiming to be his followers and or many centuries past the clergy of both Catholic and tant church systems have departed from the teachings sus and the Apostles, substituting therefor man-made nes, and have taught the divine right of kings to rule hat the kingdoms of this earth constitute the kingdom e Lord, and have mixed the religion of Jesus Christ the politics of the world, which has resulted in con- amongst Christian peoples, and which the Lord de- es as Babylon and as an abomination in his sight; that ord through many of his holy prophets foretold that an alliance would result between civil and ecclesiastical s on earth which would bring upon both the indignation d, causing wars, revolutions and anarchy, which would be overruled by him for the purging of the nations of the earth to the end that he might establish amongst the people a pure and righteous government.

"FIFTH. With charity to all and malice toward none, we feel it our duty humbly to call attention to the fact that the nations are now passing through that great crisis foretold by the prophets of the Lord, and that God is expressing his displeasure toward the relationship existing between ecclesiastical and civil kingdoms of the earth, particularly as set forth in the following cited Scriptures, to wit: Revelation, chapters 17 and 18; Ezekiel, chapter 34.

"SIXTH. That sincerely believing such to be true, a participation by our members in this war would be contrary to the Lord's will and a violation of our own conscience which would put in jeopardy our eternal destiny and welfare. While we hold that it is the privilege of any and all persons to engage in war who desire to do so if they are not followers of Jesus Christ, yet we hold that they who do follow faithfully in his footsteps cannot consistently participate in war in any form; and we have so held for more that thirty years.

"SEVENTH. We, therefore, enter our solemn protest against the incarceration of our brethren and members in prison because of the refusal on their part to violate their conscience and to violate the law of God; that we respectfully call upon the officials of the Government of the United States to recognize that the members of our Association come clearly within the purvue and terms of the exemption clause of the Selective Draft Act because of the teachings and principles of this religious Association which principles and teachings have been held and taught by it and its members for more than a quarter of a century; and that we respectfully petition and ask that our said brethren and members. to wit:

Herm. Abraham, Holyoke, Mass.	Joy Ferguson, Camp Upton
Martin O. Bowin, Camp Upton	Stanley Olson, Camp Grant
Harold Bruber, Camp Dodge	George Ruiz, Camp Upton
A. W. Christy, Jr., Camp Upton	Walford Marker, Seattle, Wash.
Elmer Christy, Camp Upton	Walter Mozee, Camp Upton
Jerry De Cecca, Camp Devens	J. A. Murch, Cp. Zachary Taylor
Stanley Dixon, Camp Bowie	Carmelo Nicita, Camp Deven
Frank Donogrio, Camp Dix	S. Papageorges, Duluth, Minn.
Charles Feldner, Camp Meade	H. Pound, Camp Zachary Taylor
Charles H. Walker, Camp Zachary Taylor	

and others, be fully granted the provisions of the exemption clause of the Selective Draft Act, as provided by Congress.

"That a copy of this Resolution be furnished to the President of the United States, to the Secretary of the War Department and the Provost Marshal General Crowder; and that the President of our Association appoint a committee of three to so present these resolutions."

PRESENTED TO PRESIDENT WILSON

Brother Rutherford as president thereupon appointed Brother Dr. Smith of Louisville, Ky., Brother E. D. Sexton, of Los Angeles, California, and Brother E. W. Brenneisen, of New York City, as a committee of three to bear these resolutions to Washington and there in person present them to President Wilson, Secretary Baker of the War Department, and a copy to Provost Marshal General Crowder. The Committee proceeded to Washington for this purpose, and on Friday, January 11th, they were granted an audience with President Wilson. The Committee was very kindly and graciously received by the President who patiently listened to the reading of the resolution. The President expressed himself as fully sympathizing with our position. He suggested that some had exceeded their authority in dealing with our brethren and promised that these mistakes should be speedily rectified. Afterwards a copy of the resolution was presented to Secretary of War Baker and Provost Marshal Crowder.

What effect this resolution may have we cannot of course know, but it is our hope that much good may result. While our brethren are refusing to render military service they are not doing so because of any desire to be against the Government but because they are conscientious and believe that for them to engage in this great war would be to forfeit their share in the kingdom of our Lord and Savior Jesus Christ. Having made a consecration to be dead with Christ, all such count not the present life dear unto themselves. They desire above all things to be pleasing to the heavenly Father and to do his will completely.

For the encouragement of our dear brethren in bonds we remind them of the great afflictions endured by the faithful ones of the past as recorded by the Apostle Paul in Hebrews 11. Those men proved their loyalty and faithfulness to God, and because thereof they will have a better resurrection than the world in general. Now some of his dear children are

having the privilege of proving their loyalty under somewhat similar circumstances, and if faithful, will have the privilege, together with the King of kings and Lord of lords, of re-constructing the world of mankind which is now eng in the destruction of each other. What a blessed priv that will be!

FOUR KINDS OF GROUND

[This article was a reprint of that entitled, "The Seed is the Word of God," published in issue of April 15, 1906, w please see.]

THE GROWTH OF THE KINGDOM

[The first nine and the last two paragraphs of this article were reprinted from article entitled, "Parables of the K dom," published in issue of May 15, 1900. The remainder was reprinted from article entitled, "The Sowing and the Reap published in issue of May 1, 1900. Please see the articles named.]

INTERESTING LETTERS

SEEKING TO CAUSE DIVISION

DEAR BRETHREN:—

I hardly know how to start this letter, but will say in passing that my motive is not to embitter any one but, if I know my own heart, to protect the Lord's people where possible from a similar experience.

Wednesday evening at prayer, praise and testimony meeting I was very much surprised to see Brother Johnson walk in with Brother R——. . . . . A motion was put and carried that Brother Johnson give us a discourse. He came forward and gave us one of the best discourses I have ever heard on "Christ having been rich, became poor for us, that we might be made rich"—no reference being made to the trouble at Brooklyn or elsewhere. At the close of the meeting he was invited to address the class on Saturday night and Sunday afternoon. Saturday night he gave us a discourse on "Building up in Love," etc. Sunday morning his talk was along the lines of fiery trials. He started out, using Revelation the seventh chapter by stating that he accepted the Seventh Volume as the Seventh Volume, although he believed it contained some errors, but that the good in the book far exceeded the errors, and he believed it was being used of the Lord. But before he got through with his sledge-hammer blows the Seventh Volume got fixed up wrong, as you may be sure it would be.

Sunday afternoon he gave a discourse along the line of the Parable of the Penny and of the Inkhorn. To make a long story short, he concluded by saying that Brother Russell shows that the chariot in symbol represents an organization; the WATCH TOWER BIBLE AND TRACT SOCIETY is the chariot of the Elijah class; but that the legalities which you invoked are lurid legalities (the horses); that the separation is now taking place; and the lurid legalities are separating the two classes; that those who are putting out the Seventh Volume and the Babylon Tract are the great company; that they are smiting the Jordan the second time, as Elisha returning. He made the plain, unequivocal statement that Brother Rutherford would be of the great company, and that those adhering to the SOCIETY and distributing the Seventh Volume, etc., would also be of that class. . . . .

I am trying to look for the Lord's spirit continually. "If any man have not the spirit of Christ, he is none of his." If these brethren really think they are of the little flock class, and we are doing the work of the great company class now, why do they take the trouble to hinder it? Why not let us do it and help them and us into the kingdom that much quicker? . . . .

Our business is to do with our might what our hands find to do. I do not believe my sacrifice is complete. If it were I would not be here. If Brother Johnson and others of the opposition think their sacrifice is complete, and that they are merely waiting for their glorification, I trust they will be supremely happy; but I want to work while it is yet day, because I believe shortly no man can work. . . . .

We would be glad to have a few lines from you if you have any suggestions that you think would be helpful to us in our effort to serve and please the Lord in this work.

With much Christian love for you, and believing that you are trying to do the Lord's will, however imperfectly, I am

Your brother in Christ, G. M. K.—Va.

OUR REPLY

DEAR BROTHER IN CHRIST:—

It is with regret that we note the unhappy circumstances described in your letter, that a brother, once prominent and active in the service of the SOCIETY one who was held in the highest confidence by the friends, would appear before the class and for a time apparently manifest the spirit of the Lord and then, taking advantage of the confidence of friends, attempt to disrupt and hinder the work.—2 C thians 11:13-15.

Having in mind what this unfortunate brother di Great Britain and what he has attempted to do in this cou we feel duty-bound to warn the dear friends everyw If, as this Brother and his associates hold, those who are aging the SOCIETY'S affairs are of the great company why have these brethren tried so strenuously for the past to get control of the SOCIETY? Are they so desirous of the great company class? Wherein is their consist Of course, any one is entitled to hold any opinion he desire, but if he is of the opinion that the SOCIETY and working in conjunction with it constitute the great com class, and therefore it has become his duty to oppos work of the harvest in which the SOCIETY is engaged, it would be manifestly improper for the friends to r him and extend to him the fellowship of a brother.

The SOCIETY does not endorse his course at all; he i sent out by the SOCIETY, and we feel impelled to ca tention to the Apostle Paul's words as set forth in Ro 16:17, 18. We feel if we did not thus warn the floc would be negligent of our duty. If any brother does no that he can work under the direction of the SOCIETY a harmony with the SOCIETY, then those who are in har with the SOCIETY should avoid him. Any separation tha follow need not be in bitterness, nor in self-righteousnes rather with a desire to be engaged consistently in the service. "Let every man be persuaded in his own mind, let none seek to practice deception upon others, or terfere with others who desire to serve the Lord.

Our advice to you under the circumstances would b all who desire to engage in the distribution of THE FIN MYSTERY—Volume VII, and other literature which th CIETY publishes and sends forth—do so; and all other do not feel disposed to engage should not interfere those who want to work. If a brother is not in full ha with the work of the SOCIETY, then he should not acc the hands of the class appointment upon any committe has to do with the distribution of the literature. The is short in which to do the work, and it is evident Lord's will that it shall be done. Let us do with our what our hands find to do and leave it to the Lord termine whether we shall be of the little flock or company class. The question that will determine to class we belong will not be as to how much or how literature we put out, or how many books we sell, but is the real heart condition? If any are so situated tha cannot engage actively in the distribution of the m this would in no wise preclude them from being of the dom class, provided they were of the proper heart con But if one is so situated that he could engage in the h work, but because of his heart condition refuses to the result might be different. We leave the judgment e with the Lord. It is not for us to judge. Above all, do everything decently and in order, and dwell in avoiding the spirit of rivalry and vain-glory.

Let every one who desires to work in the harves enter quickly and work, and those who do not wish t refrain from so doing, and at least refrain from inter Any one who seeks to disrupt the Lord's work sure not the spirit of the Lord, and all such we are told to a 1 Timothy 6:3-6; Proverbs 6:16, 19.

TO DO GOD'S WILL HIS CHIEF DESIRE

DEAR BROTHER RUTHERFORD:—

I desire further to join my voice with those wh confessed to the wonderful blessings derived throu

ling of Volume VII, THE FINISHED MYSTERY. I am ıkful indeed that the Lord has, by his grace, enabled me 'see the point" of the Sword; and it has led me to a re- al of my consecration to be faithful unto him and his h even unto death, and to renewed energy and zeal in service.

Now, dear brother, my chief desire is to do the will of in co-operation with the SOCIETY, which I firmly believe e the angel of God having power (authority) over the s of fire, and therefore I desire to place my limited ıbilities at the service and disposal of the SOCIETY to be l in whatever way the SOCIETY may deem wise.

I wish to say, dear brother, that in reflecting over the , I realize that your treatment of Sister Burgess and elf has been very kind and considerate, and I desire to acknowledge it and to thank the Lord for all his eserved favors, and yourself as an instrument in his ls to dispense them.

I have been greatly blessed and assisted to a right view he present situation by the articles in THE WATCH TOWER, ncluding Work of the Harvest," Oct. 1st; "The Price of ltation," Nov. 15th; and "The Light of the World," Dec. and I praise the Lord for the grand food dispensed ugh THE WATCH TOWER and for its continued spiritual, fting influence.

May the blessing of the Lord be with you abundantly, brother, and with all those associated with you in this sed work and labor of love, is my prayer.

Your brother in his grace, A. E. BURGESS.—*N. Y.*

GOOD RESULTS OF VOLUNTEERING

R SIRS:—

Recently while riding on a street car a lady handed me a er entitled THE BIBLE STUDENTS MONTHLY in which I be- e very much interested, and would appreciate your send- me the issue treating "The Battle of Armageddon" and a copy of "Where Are The Dead?" Please find en- ed $1.00 for which kindly send me THE BIBLE STUDENTS THLY for one year. I read in the paper the cost is only which seems strange to me that a paper could be pub- ed at such a low cost. If so, keep the difference for rs to give out to other strangers.

Yours respectfully, C. A. B.—*Ohio.*

EUPHRATES GRADUALLY BEING DRIED UP

TLEMEN:—

Your issue of THE BIBLE STUDENTS MONTHLY, Vol. 9. 5, on "Why do the Nations War?" was placed at my last Saturday. I read same to my wife and we both e to the conclusion that the truth you put forth fully cides with our views in the matter. Please send me as y copies of this issue as you can conveniently spare, and other issues which you may have. I will distribute amongst my friends and co-workers that their eyes may pened. There are upwards of 300 clerks in my depart- t. How I wish I could have them all read your "War a"! It would wake them up, and remove the scales from r eyes.

Correct you are: Priests and preachers have long since ved away from Christ's teachings and are blinding his ren with falsehoods for their own gain. Any priest or cher—no matter of what denomination—who approves agitates the killing of the innocent is far from the teach- of Christ and belongs to the devil.

I want Pastor Russell's STUDIES IN THE SCRIPTURES which announce, and wish to subscribe for your MONTHLY. will also hear from me again. God bless and prosper good work.

Yours very respectfully, R. D. KOERNER.—*Ill.*

WARRING AGAINST THE CREEDS

TLEMEN:—

I have just read your paper on "The Fall of Babylon" reated by Pastor Russell. It agrees with my understand- of the truth. I am a scientific man—surgeon, chemist astronomer—laboring in the fields of creation to the ends that others are fighting the war on the creeds. with you in the great reconstruction where truth shall p the earth and the mind of man shall come into a full rstanding of the divine will and do it completely.

Faithfully yours, EDWARD GATES DAVIS.—*Kan.*

CO-OPERATION ASSURED

R BRETHREN:—

RESOLVED, that we, the undersigned members of the (Pa.) Ecclesia of Associated Bible Students, do hereby re the faithful officers of the WATCH TOWER BIBLE AND T SOCIETY, and the Bethel Family, of our hearty co- operation and support in the remaining work of the Harvest, yet to be done.

Be it further resolved that we will continue to pray for the general interests of the work, that it may be carried out to its completion, to the honor and glory of our King.

[SIGNED BY FORTY-SEVEN BRETHREN.]

AS THE LORD HATH PROSPERED THEM

DEAR BRETHREN IN CHRIST:—

Enclosed please find money order, amounting to ——, our quarterly contribution to "Good Hopes," according as the Lord hath prospered us. It pleases us beyond expression that our contributions following the death of our beloved Pastor have been of increased amounts, so that you might be assured of our absolute confidence in those whom it pleases the Lord to place in charge of his great work, and that you might realize our desire to oc-operate heartily in that work.

Our little class prays that our love for the Lord and the brethren may abound more and more.

Yours in the King's service,

ALEXANDRIA ECCLESIA.—*Pa.*

"GNAWING THEIR TONGUES FOR PAIN"

SIRS:—

I might call your attention to the sheet of paper called "The Fall of Babylon," which has been circulated around our city, much to the disgust of all denominations. As a Protestant, I look upon it as one of the most narrow-minded, vile and decidedly untrue sheets printed for some time. I sincerely hope it will not come into the hands of our Catholic neighbors.

Under the heading "Reformers vs. Antichrist" your jealousy of the pope and church is shown in its real color. Has this circular been read before being distributed, by any responsible (?) sane person in your Association, of which there seems to be a scarcity? You quote St. Paul as saying: "That day shall not come except there come a falling away [Romish Apostasy] first, and that man of sin [Papacy]", etc. Why the words in brackets? Did you ever read or hear of anything so ridiculous? It is a pity that the world has to support such weaklings as your executives have shown themselves to be. Could you not use your time to better advantage by doing Red Cross work, or in fact anything but discussing "religion" of which you appear to be so ignorant? We shall certainly do our utmost to prevent any of the Sunday School classes reading or contaminating themselves with your publication. I have given similar instructions to the Bible Class for men.

Trusting this will reach the hands of the publisher without delay, I am, Disgustedly,

SUPT. OF BIBLE CLASS, "Church of England."—*Montreal, Can.*

DISAPPOINTMENT TURNED INTO JOY

DEAR BRETHREN:—

Greetings in the name of the dear Father. Mercy unto you; grace, peace and love be multiplied unto you.

I have been interested in present truth ever since I first heard dear Brother Russell in Lynn, Mass., about forty years ago, when he came to give his first six lectures there. I have followed the truth all these years; reading the volumes as they came; finding THE TOWER very helpful; convinced from the beginning that it was the truth and Brother Russell was the special messenger, chosen by God for the last age of the church.

At the time of his death, I recognized our great loss, but rejoiced that our dear brother had passed beyond into his reward, to the inheritance of the saints. I also felt disappointed because the long-looked-for Seventh Volume was not printed. But my disappointment was soon turned to joy when THE FINISHED MYSTERY arrived. I have read it very carefully. It is a wonderful arrangement of Brother Russell's words, brought together in one compact form. It is indeed powerful. It surely seems to be what the church needs in this trying time.

We are rejoicing over Brother Rutherford's reelection. He was chosen by the SOCIETY last year, and again this year. Is not that the channel God had thus far used as his mouthpiece? It seems the Lord's will was manifested at each election.

Enclosed please find check for Good Hopes. In conclusion, we pray that the dear Lord will give you needed strength to carry on the grand work still to be done. Assuring you of our loyalty to the cause, our fidelity to the truth, and our continued cooperation, I am,

Your sister in Christ, MRS. J. C. JOHNSON,—*Maine.*

CONTINUED APPRECIATIONS OF VOLUME SEVEN

"The arrangement of Volume Seven, of chapter and verses with comments, is most satisfying. It makes the Sword of

the Spirit shine brighter and renders its use more facile and effective. There is much in it to incite heart-searching as to faith, loyalty and love; much to arouse us to watchfulness, and to admonish, 'My soul, be on thy guard'; much to cause thanksgiving and praise. To all who in any measure had any share in compiling the Seventh Volume I send my thanks and assure them of my prayers ascending to our heavenly Father in their behalf. Theirs has been a labor of love and of sacrifice. It may bring them persecution and suffering. If let ours be the privilege of building around them a wall prayer to help comfort and sustain them." I. M. F., —*Pa.*

"The way Volume Seven came to me was a great surprise without any notice of its being off the press! I assure you brings us much rejoicing and blessing of heart, and this is o a beginning of what we will receive by our further studies this volume." E. L. M.,—*Ind.*

VOLUME SEVEN QUESTION BOOKLETS

The Questions to Volume Seven are now ready in booklet form, and orders thus far received are being filled. The Questions are in themselves an inspiration, and will, we are sure, greatly assist the friends in both personal and class study of THE FINISHED MYSTERY. The booklet contains chart frontispiece which shows the chronological order the Seven Churches, Messengers, Seals, Trumpets, Ange Vials and Plagues. Price 10c each or 84c per dozen.

CONTINUE THE DISTRIBUTION

Some of the friends seem to have misunderstood our suggestion regarding the distribution of B. S. M. No. 99 "THE FALL OF BABYLON," assuming that the SOCIETY did not wish any copies given out after the date set for the general distribution, viz., Dec. 30th last. This assumption is incorrect. If you did not receive your papers in time to distribute on that date, or if you were unable to cover your territory in one day, then we recommend that you continue to distribute them as rapidly and judiciously as possible. Many friends are now sending them out into the country districts, either by mail or by personal journeys, with excellent results, while others are having great blessings by distributing them in trains and street cars. If an additional supply of this iss is desired, please advise us and we will ship them prompt

Since the distribution of THE BIBLE STUDENTS MONTH —"THE FALL OF BABYLON"—in greater New York, hundre of letters have been received at the office from strange ordering THE FINISHED MYSTERY. We wish to encourage friends everywhere to greater activity in the distribution this number of the Volunteer matter. Use this BIBLE ST DENTS MONTHLY at the public meetings for distribution. T public speakers will continue to use the subject "THE FALL BABYLON" for public addresses. The Lord is greatly blessi this work.

ATTENTION AUSTRALIAN FRIENDS

A large shipment of Volume Seven is on the way and should reach Melbourne about Feb. 1st. Australian Colporteurs will be promptly supplied by addressing our Melbou Branch.

VOL. XXXIX BROOKLYN, N. Y., FEBRUARY 1, 1918 No

VIEWS FROM THE WATCH TOWER

When asked what would be the evidence of the end of the world (age), the great Master Teacher enumerated many things that would come to pass at that time, proving that we had reached the end of the world. He admonished his followers to watch the development of these evidences, telling them, "When these things begin to come to pass then look up, lift up your heads, for your deliverance draweth nigh." It seems fitting that we here, from time to time, make note of these events as they transpire, which were foretold by the Lord Jesus, that we might be strengthened in faith and hold fast that which we have received and be better prepared to enter into the kingdom.

Through a number of the prophets God long aforetime called attention to events corroborating the testimony given by the Lord Jesus, events which are now being fulfilled before our eyes. The prophet Elijah, in the mountain, saw a great wind and then an earthquake, that was followed by a fire, and then heard the still, small voice. (I Kings 19:11, 12) Elijah in the mount, it seems, represented the church of God, who, on this side the vail, are privileged to see and to understand events due which are happening at this time. Thus seeing and understanding and appreciating their privilege, they are further blessed with the opportunity of binding the religio-political "kings" with chains of restraining truth; and the "nobles" with fetters of iron—the beginning of the restraints of the coming iron rule of the kingdom of God.

As another evidence that the Lord used Pastor Russell as his messenger to the Laodicean period of the church's development, we note that he wrote twenty years ago foretelling events now transpiring. He said:

"The four exhibitions of the Lord given to Elijah represent, we believe, four manifestations in which the Lord is about to reveal himself to mankind, the first three of which will prepare men for the final one in which will come the desired blessing to all the families of the earth. The first was the blowing of the *winds*, which seem to be used in the Scriptures for wars. Second, an *earthquake*. Throughout the Scriptures an earthquake seems always to represent revolution, and it is not unreasonable to expect that an era of general warfare would so arouse the lower classes of Europe and so discontent them with their lot (especially with the conditions which would follow such a war) that revolution would be the next thing in order. (Rev. 16:18) But severe though those revolutionary experiences will be to the world, they are not sufficient to prepare men to hear the voice God. It will require fire from Heaven." THE WATCH TOW July 1st, 1898, Page 208.

Already we witness the nations passing to the second st foretold by Elijah's experience, namely, revolution. Alrea revolution has its grip upon Russia and threatens all other kingdoms. Revolutionists have control in Russia an reign of tyranny and crime is the result. Famine adds to terror, and many are robbed and maltreated. The pr despatches, on January 7th, state:

"The new masters of the situation are laborers, fact hands, shop men, waiters and domestic servants, while th former masters have to sing small and listen to their ploy es. All relationships are reversed. Socialist decrees rapidly issued for this purpose every day.

"The food situation is critical, owing to the suspension railway communication. Many trainloads of food for Pet grad have been looted by soldiers and peasants while on way. Starvation seems to stare us in the face. We rece a small quantity—three quarters of a pound—of black br per head for two days. The black, sometimes dark bro bread, doled out by a card system, is sticky, gritty stuff, o half baked, composed of millers' refuse with mixed straw of the consistency of putty. Meat is a rare luxury. Ho flesh is in common use.

"Petrograd is full of dirt, disorder and crime. There been no cleaning since the beginning of the war. Burgla robbery and murder in audacious forms prevail to an ext hitherto unknown. There are no police and no authority can appeal to. Men and women are stripped of overcoats shoes in the streets at night, and armed marauders, in m tary uniform, enter houses under a pretext of official searc Thieves in stolen motor cars hold up persons driving sled Nobody knows where to put money and valuables safely, s even private safes and banks are subjected to revision government agents."

AFTER THE WIND THE EARTHQUAKE

The Bolsheviki threaten to carry the revolution to ev country on earth. A press despatch from London, dated J uary 12th, reads as follows:

"The call of Ensign Krylenko, the Bolshevik Comman in-Chief, for volunteers for a Russian army, was issued the form of an appeal to the soldiers and workmen and a reply to the German peace proposals.

"In the event of a separate peace between Germany and ussia, the call declares the Russian republic and its coun-ls will be surrounded on all sides by enemies. Krylenko ntinues:

" 'American and French financiers are lending money to rovide war material for Kaledin. The German bourgeoisie e quite prepared to use them as allies for stifling the Rus-an revolution.

" 'These are conditions which raise for the Russian easants and workmen the whole question of the defense of e conquest achieved by the revolution and of the holy war gainst the bourgeoisie, not only of Russia, but of Germany, rance and Great Britain.

" 'Should the bourgeoisie be victorious they will take engeance in the shape of the most cruel terror and torture, renching the land with blood, and which would put in the ade the torments inflicted by the satellites of the Czar.

" 'It may be that a holy war on the fronts as well as ehind the lines stands before us as a terrible and unavoid-ble fate.'

"The appeal concludes by declaring that there will be no mpulsion in recruiting."

Nicholas Lenine, the Bolshevik Dictator and Prime Min-ter of Russia, answers:

"What are the Bolsheviks, and what do they want? The olsheviks are a communistic party representing first the ty laborers; secondly, all such workmen as are, as Russians y, 'Soznatelniye,' that is, such as have a full class and olitical consciousness; and finally, the landless or nearly ndless peasants.

"These classes stand for immediate Socialism. Their tion of Socialism is a republic ruled by the Councils of orkmen's, Soldiers' and Peasants' Deputies. They are gainst every form of monarchy and every form of political wer except such as reposes in the hands of the Councils of eputies. They are against all governments of the type of e governments of Lvoff and Kerensky. They intend to pre-re our two hundred million Russians for government by the uncils of Deputies."

Others, too, see and dread the wind, earthquake and fire, t discerning behind it all the wonders of the kingdom of od. Blinded by the god of this world and by his angels nessengers—clergymen—2 Corinthians 11:15) who have for nturies posed as messengers of light, they see the events but not understand their significance. Prominent clergymen, th ears fairly itching to know what the people want to ar (2 Timothy 4:3), tell their deluded flocks that there is trouble ahead, more than ordinary; that if the people will ly trust the (blind) guides they will all land in the ysian fields of a better age, not realizing that they are on e very brink of anarchy. When the people wake up to the uth of the situation, they will have no pity on those usted servants who lulled them to sleep on the verge of e precipice.—2 Chronicles 36:14-19.

MEN'S HEARTS FAILING THEM FOR FEAR

There are some watchers who are not clericals who warn owsy Christendom in vain. Winston Churchill, in the *ew York Times*" of December 2nd, 1917, says:

"The more one sees of this war, the more one is inclined the belief that its real significance lies behind the battle es rather than on them. Like the great war that followed e French Revolution, it has two aspects, the military and e social, and of these the social is the more serious of the o, as far as the future of the world is concerned. A process ferment betokening profound social changes had for some ne been going on with more or less intensity in various ntries before the war began; and, contrary to certain ophecies, the war tended to hasten rather than retard the ocess.

"The keynote of what is likely to happen in other allied ntries in case of a German victory, or of even a pro-unced German success, has been struck in Russia. That ment has been seething for a long time. Since 1905 Russia s been waiting to overthrow a bureaucracy upheld by a stical and fanatical Czar; the peasants, the army, from an traged sense of betrayal, supported the revolution, where-on the revolt at once took on the true evolutionary colors the time. The inner significance of this war has to do with emancipation of labor, just as the inner significance of t of a hundred years ago had to do with the emancipation the shopkeeper—who has since become a plutocrat! We only have to reconcile ourselves to that idea, but we ve the immediate task before us of guiding this evolutionary dency by using all our intelligence on the problem, other-e we shall have portions of the world given over to anarchy and chaos. [We would have healed Babylon.—Jeremiah 51:9, Eds.]

"Russia has had her revolution. And it is safe to say that in all the nations of the Western World something like a revolution is due: call it if you like, a profound change in the social fabric that will probably take place peacefully in all countries save Germany, where there is no constitutional outlet for the people's will.

"So far as the Allies are concerned, the probability of a social turnover that would paralyze a nation for the proper prosecution of the war is not unlikely to happen in Italy, France, and even in Britain, provided the war continues to drag on and on and no more reverses are experienced. The peace propaganda is mostly among the working classes, but it must be remembered that the working classes have a potential, an economic power today far beyond the political power represented by their votes. They have a leverage of which they are becoming more and more aware. A great many of them are syndicalists. Like the Junkers—and this is not said detrimentally, but impartially—they deem their first loyalty to be to their class, they are not inclined to reorganize national boundaries; they argue that the more revolutions take place outside of Germany the more likelihood of a revolution inside of Germany; that the way to stop the war is by revolution—peaceful if possible.

"This may or may not be true. The question for the responsible Governments of the nations concerned is whether it is worth while to take such a chance. Wouldn't it be better by military means to force Germany to have her revolution first? That is exactly what, with her cleverness, Junker Germany is trying to do with the allies; she is sowing peace propaganda among their armies and their populations—now that Russia can no longer be kept an absolute monarchy, which would have suited her better. She has done a great deal of that sowing in Italy.

"The situation, then, regarded as judicially as possible, appears to be this: Can we of the Entente, including America, 'beat' Germany to the social upheaval?—to use a slang expression. Can we force her, by properly co-ordinated military operations and the realization of a common purpose, to have her revolution first? If we can do this, we shall be in a position to guide with more wisdom and less haste the evolutionary changes that are coming in our own nations."

RESTLESS LABOR

Pastor Russell long ago foretold the failure of the trade union as a bulwark for labor and the breakdown of Socialism as a national cure for the ills of discontent. How it is working out is described editorially in a recent issue of the "Saturday Evening Post":

"All observers bear witness to a deep undercurrent of dissatisfaction among industrial wage-earners in England. We get glimpses of the same thing in France, Italy and Germany. Conservative organs like the London Times talk darkly about 'the ferment of revolution.'

"Workers are experiencing an extensive application of state socialism. The plant is controlled by the state now, and operated not primarily for the profit of its private owners, but for state service.

"And workers find this state control something much more formidable and intractable than the old private control was. Being the state, it changes laws at will, and a vast body of public opinion is unquestionably at its command.

"Formerly the worker depended upon his trade-union; but that reliance is pretty largely broken down. The overwhelming state demands an extensive dilution of skilled labor—meaning that a great number of unskilled workers shall be admitted to the shop and taught the trade, though they have little or no attachment to the union and are but slightly amenable to its discipline.

"The right to strike is rather effectually suspended; for striking against the state comes close to treason. Even the worker's ancient right to better his condition by leaving one employer and going to another is restricted. In some cases he is the state's industrial conscript and must have the state's permission before he can leave.

"Wages have advanced greatly; but so has the cost of living. The worker has less effectual voice in the industry than ever. The new boss is far more powerful than the old. He is not only the law but he is pretty largely public opinion. There is no one to whom the worker can take an appeal from him.

"He is more remote from the worker than the old boss was—a far, formidable, invulnerable thing, which lives nowhere and everywhere.

"And when the worker does meet this mighty new boss face to face he finds that it is really the old boss. The state

controls; but an abstraction cannot sign orders and write checks. It must have a personal representative. And for its personal representative it chooses, of course, the man whose experience qualifies him to manage the business.

"Practical experience of state socialism makes labor restless."

GIANT GRASPING POWER

"There were giants in the earth in those days" (Genesis 6:4), recites the historian concerning the evil period before "the [first] world [state of affairs] that then was, being overflowed with water, perished." (2 Peter 3:6) There are giants in the earth (human society) today, just before the present evil order of things is to be drowned in a flood of man-made trouble.

There are several families of these giants: business giants, known as trusts, corporations, syndicates and cartels; financial giants, such as magnates of great wealth, banks, trust companies and investment bankers; religious giants, great denominations, church trusts and federations, and religious organizations; giant political parties and organizations, and giant societies of every description. All of these giants agree in trying, with cynical disregard of innate truth and fair dealing, to grasp all possible power, no matter at whose expense, and with the ultimate subserviance or enslavement of the common people in view.

Employers are concerned not a little at the rise to power of the labor giants. Says *The Iron Age*, the great journal of the iron, steel and machinery interests, in its issue for November 15, last:

"Judging from the attitude of organized labor shown in various strike outbreaks and in reported utterances of union leaders, there is a labor element in the United States that could even view with indifference the conclusion of a disgraceful peace between the United States and Germany.

"The counsel of some labor leaders to their followers sounds fair enough, but there is much that is disquieting in current labor developments, but in actual practice the attitude of many representatives of organized labor has been far from keeping faith.

"The spirit of many leaders has been far from the wholehearted support of the pledges given the President. Witness this from the address of the president of the metal trades department of the American Federation of Labor, before the convention of the Boilermakers' Union at Kansas City:

" 'In our country, we took advantage of the situation as we found it abroad, and before the war was declared by the United States we saw to it that organized labor was going to get proper recognition. Nothing can take place, nothing can be done, unless we are consulted and practically give our consent to it.'

"Such utterances and the tactics in line with them which have been all too large a factor in current labor news suggest a day of reckoning for men who are thinking of everything but their country's welfare in the gravest crisis in its history. Or is there ahead a fearful reckoning for the whole country as the result of such disloyalty as exists in the ranks of organized labor?"

"THE EVIL ARROWS OF FAMINE"

From the front page of the *New York American* under date of January 19 we clip the following items:

"A spirit of angry and violent unrest prevails all over Europe. It springs from food shortage and deferred peace. It manifests itself in strikes, rioting, brigandage and clamor.

"Austria is chiefly malcontent over Germany's persistent annexation policy. Germany's main cause of unease is a continued state of semi-starvation. Russia is overrun with hungry and angry workmen and soldiers who have turned bandits. England is disturbed over diminishing food supplies and favoritism in their distribution."

That much on European conditions. Another article gives us the following on the situation in America:

"Dr. Garfield's statement [in part] follows: 'Industry is in an unbalanced condition. We lack many essentials—food, clothing, fuel. We have piled up enormous stores of things not essential to life, but very essential to war. We have pi up so high on our docks and in our storehouses that the sh available cannot carry them away as fast as they pile For lack of bunker coal, held back by traffic congestion, number of ships in our harbors increases menacingly.

" 'The food supply is threatened to an even greater deg than the fuel supply. This condition is in large part due the congestion that at many points holds the loaded cars its grip.' "

HEAVENS ROLLING TOGETHER

From "The Monitor," a Roman Catholic journal, we t the following brief extract of a rather extended article d ing with the co-labors of the Y. M. C. A. and the Knights Columbus in army camps—particularly in Camp Dix, N. J.

It will be borne in mind that the Young Men's Christ Association has worked among all denominations of men, that it is a strictly Protestant organization, in that c Protestants can be elected to office in the organization. the other hand, the Knights of Columbus has worked mo among Catholic men, and is a Catholic organization in wh only Catholics can hold office. The frequent and rather nounced attendance of Protestant soldiers at the mass is of the subjects taken up in this article. We read:

"Ten masses are said every Sunday in the Y. M. C. A. K. of C. buildings (the Y. M. C. A. permit the use of t building.) The buildings are overfilled at each mass. men kneel in the aisle, on the door-steps, and even outs on the ground. Protestants marvel at this. They can't un stand it."

The "Hudson Dispatch" (N. J.) ran the following column heading:

"Rev. Rollins and Gowen will talk tonight to boom K C. Campaign. 'What the Catholics did in the Y. M. C campaign' will be the topic of an address that will be m this evening by Rev. R. H. Rollins, pastor of the First Ba Church, Union Hill, at an open meeting of the K. of C. Camp Committee. Dr. Rollins was chairman of the re Y. M. C. A. war work fund in North Hudson, when Cath worked side by side with non-Catholics to put North Hu well 'over the top,' helping to go far beyond the allotmen the national campaign.

"Another non-Catholic speaker tonight will be Rev. I Gowen, D. D., pastor of Grove Reformed Church."

"THE FOUL STAIN DISHONORING GOD'S HOLY NAME"

Should anyone be in doubt as to the propriety of vindicating the divine name and character from the charges of eternal torment, which have made our Go Love into a demon of inexorable cruelty, we suggest cons ation of the following letter, taken, not from a monas of the middle ages but from a modern church paper w incorporates in its heading the name of Christ and w bears the date of January 1, 1918.

A minister had been obliged to quit preaching and g work in the log woods in the hope of dissolving some c which had accumulated during his ministry. He could tell how long it would take "to raise the $200 above li expenses, but long enough to leave a number of good and women out of the kingdom, no doubt." The correspon then adds his own plea:

"Brethren and sisters, will we wake up now, or wil wait till it is too late and wake up in hell? Think of it brother forced to quit the field because we do not give a should. Would you deliberately send a soul into endless ment? No. In effect you are doing that very thing when shut up your bowels of compassion."

We must at least admire the consistency here shown; if one is amazed at the ignorance of the Gospel and o disposition of Jehovah and his faithful son, Jesus. We bear in mind that it is not long since God was please illumine our minds respecting his character and plan and we therefore have nothing of which we can boast. "But ye also put off all these; anger, wrath, malice, *blasphe* Blasphemy in the case of eternal torment preaching li ascribing to God what should be ascribed to the devil.

FUEL HOLIDAYS OPPORTUNE FOR SERVICE

Fuel Administrator Garfield's order constituting every Monday until April 1st a legal holiday for all industries east of the Mississippi River, for the conservation of the nation's coal supply, will give splendid opportunities to the friends in general to do effective harvest work on those days. Many have advised us that they intend to use each Monday for volunteering and for distributing Volume VII, thereby having a share in reaping "the vine of the earth." It be in the Lord's providence that thousands of addit "sharpshooters" may thus be put into the field for at leas day per week during the remainder of the winter and spring. Surely "all things work together for good" to who love the Lord. Let us labor while it is yet day fo "night" cometh quickly.

JESUS BRINGING PEACE

[The first two paragraphs of this article were reprinted from article entitled, "A Legion of Demons," published in issue of y 1, 1912. Paragraphs 3 to 11 were reprinted from article entitled, "He Maketh the Storm a Calm," published in issue of ruary 15, 1904. The remainder was reprinted from article entitled, "Clothed and In His Right Mind," published in issue May 1, 1906. Please see the articles named.]

JESUS RESTORING LIFE AND HEALTH

[This article was a reprint of that entitled, "Christ the First to Rise From the Dead," published in issue of April 15, 1900, ich please see.]

A SONG OF TRIUMPH

Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Tender, strong and faithful, making us rejoice.
Spoken through the silence by our Father's voice,
Onward, then, and fear not, children of the Day;
For His Word shall never, never pass away.

He will never fail us, He will not forsake;
His eternal covenant He will never break;
Resting on His promise, what have we to fear?
God is all-sufficient for the coming year.
Onward, then, and fear not, children of the Day;
For His Word shall never, never pass away.

JESUS SENDING FORTH THE TWELVE

[This article was a reprint of that entitled, "The Harvest Plenteous—The Laborers Few," published in issue of May 15, 00, which please see.]

"GO YE ALSO INTO THE VINEYARD"

[This article was a reprint of that published in issue of August 15, 1910, which please see.]

SOME INTERESTING QUESTIONS

TWO KINDS OF LIFE AT ONCE?

Question.—Is it possible to have two kinds of life at the me time?

Answer.—The word life may be used in different ways. No e but our Lord ever had a right to two kinds of life at ce. He had a right to human life; for having been made sh, he committed no sin and never violated or forfeited his ht to life. He was always fully obedient to the divine law. s life was not taken from him; as he declared he laid it wn of himself. (John 10:17, 18) The Father's reward gave him a new life, on the divine plane. Hence he had the ht also to the divine life. He therefore had a right to two es. Our Lord is to give his human life to the world of man- nd, and the offer or gift of this life will be made during the ousand years of his reign on earth. If he were still a man, d should give that human life away, he would have no life r himself; for when he would apply his life for Adam, he uld lose life altogether.

But this right to life on two planes of being has never en ours, as disciples of Christ. We were born under sen- nce of death. We had no right to life on any plane. God ver recognized us as having even earthly rights. The Apos- e Paul says, "The life that I now live I live by the faith of e Son of God." Before this, he was in a dying condition, d the whole world is dead in trespasses and in sins.

The only life-right the Lord's people have is spiritual, al- ough actually they still have a measure of human life. Our rk now is the laying down of the earthly life with Christ. ur human body is being sacrificed. It is reckoned dead, but really dying daily. As new creatures we have life and right life, as recognized by God. The apostle says, "The world oweth us not, even as it knew him not." So, then, we are al beings while in the flesh, though we are not dual-minded. e world does not understand this. The world did not know at Christ Jesus was a dual being when here on earth, after his consecration and baptism in Jordan. They knew not that he had a right to two lives, and really had two lives—the one which he had not yet fully laid down and the one which he had not yet fully assumed.

THE "HEAVENLY THINGS" THAT ARE PURGED

Question.—The apostle says, "It was therefore necessary that the patterns of things in the heavens should be purged with these, but the heavenly things themselves with better sacrifices than these." (Hebrews 9:23) What are these "heavenly things" thus purged?

Answer.—The Apostle's thought evidently seems to be that under the Law Covenant there was a series of types which all co-operated. There were the animals, the Court, the Holy, the Most Holy, the sacrificing of the animals by the priest, etc. All these things were necessary, and the blood was necessary, to the cleansing, the purifying, which was there typically accomplished. Now the apostle says that the heavenly things, that is, the higher things, the *antitypes* (the word "heavens" meaning high, or heaved up), are purged with better sacrifices than these. These "better sacrifices" we understand to be the sacrifice of Jesus and that of the church which is his body; and these sacrifices purge these higher, or antitypical things typified by the Court, the Holy, the Camp, etc.—making atonement for sin as respects the church and as respects the world, making full reconciliation for iniquity, providing for the bringing in of the everlasting condition which God has promised. The words "heavens" and "heavenly," used here have no reference to spiritual things. It is not spiritual things that are purged, but natural things—human nature.

The sacrifice of Jesus purges the church, and the sacrifice of the body members with their Head purges the world, the imputed merit of Jesus making possible the acceptance of the sacrifice of the members of the church which is his body.

SEVENTH VOLUME IN GERMAN WATCH TOWER

Our German-reading brethren will doubtless be pleased to ow that the Seventh Volume of SCRIPTURE STUDIES is being nslated into German and published in monthly installments the German WATCH TOWER. This does not interfere with e sixteen page regular WATCH TOWER, which is made up of icles previously appearing in the English edition.

Subscribers to the German WATCH TOWER receive this pplemental matter on their regular subscription, but to other than subscribers this extra edition each month is sold for ten cents, singly, or five cents in lots of fifty or more. We are printing an extra supply for such orders.

There are many elderly people of German extraction in this country who read little or no English and who might be reached in this way with the message of the Seventh Volume. It is expected that not less than 32 WATCH TOWER pages will appear with each issue—over and above the regular 16 pages.

VOLUME VII IN GREEK AND POLISH

Greek and Polish-reading brethren are receiving the venth Volume piecemeal in their respective WATCH TOWERS. you have acquaintances or neighbors who read either of these languages in preference to English, we suggest such as a favorable means for conveying to them the message of "THE FINISHED MYSTERY."

LETTERS FROM THE INTERESTED

SPECIAL CLASSES FOR CHILDREN

DEAR BRETHREN:—

One of the perplexing problems confronting many of the larger classes, for which a solution seems generally difficult, is what disposition to make of the children during certain periods of the Sunday services.

Frequently the themes treated are too abstruse for the children to grasp, and they are seldom if ever permitted to ask even a question in the Berean studies. To my personal knowledge many children are anxious to inform themselves along the lines of the truth but are hindered and discouraged by arbitrary opposition by some of the elders.

On my own part I cannot see any grounds for objecting to a special Berean First Volume study for children from eight to fifteen years of age, if properly conducted by a qualified elder. Such an arrangement in my judgment would be much better and far more helpful than the present practice by many classes of allowing the children to run loose or have a season of play during services.

What helpful course of action could best be suggested under such conditions? Your servant in him,

WM. A. BAKER,—*Ore.*

OUR REPLY

Having in mind the period in which we are living, it would seem that to neglect the children of the consecrated at this time would not be wholly pleasing to the Lord. The prophet of the Lord says concerning this time: "Seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." (Zephaniah 2:3) Our thought is that it would be well for the classes to arrange for one meeting for the children from eight to fifteen years of age, and have this meeting led by a competent elder, or other brother who possesses the qualifications to teach, and that the children be taught concerning the present-day events and the cause, and particularly concerning the kingdom of the Lord that shall soon be established; and generally an outline of the divine plan in so far as they can understand it.

They should be specially instructed to lead a meek and quiet life and walk humbly before the Lord, avoiding all troubles and difficulties and seeking to deal justly with every one and to be obedient to those to whom they are subject. Nothing, however, in these suggestions should be understood to minimize the responsibility of the parents.

CLASS SINGING, PRAYING CUSTOMS, ETC.

DEAR BRETHREN:—

I find various customs prevailing amongst the brethren in respect to worship. Some sit when they sing and stand when they pray; others seem to have no regular custom. Have you any suggestion?

Another matter: What is your thought respecting class meetings—how should the different members of the class be called upon by the leader?

Very truly yours, J. A. B.

OUR REPLY

Every class has, of course, the right to regulate its own methods of worship, since the Bible does not give any particular direction on the subject. Unless the class votes to the contrary, the Society recommends that all classes rise to sing, because thus the lungs can have better exercise and the singing is apt to be the better, and it would be a restful change from the sitting posture. We advise that at prayer all sit with bowed heads, this being a reverential attitude and one conducive to thought on the prayer. Where the meetings are very small and held in a private room, kneeling would be appropriate, or where the prayer is the closing one in the nature of a benediction and after the friends have been sitting for a good while, it would be desirable to stand.

In respect to the leading of classes: We feel that we cannot do better than to direct attention afresh to the very particular suggestion along this line provided for all in Volume VI. of STUDIES IN THE SCRIPTURES. The class leader should not ask each question of each one present, but merely of one or two or three, if necessary, until a full, proper answer has been heard; and then throw the question open, saying: Does any one have a different thought on this question? Then briefly, the leader might give his own expression, buttressed with Scripture, if possible, and read a confirmation from the Volume of STUDIES.

GLORIOUS VOLUNTEER WORK

MY DEAR BRETHREN IN CHRIST:—

Greetings in the name of our Lord and Savior Jesus Christ to all the dear ones at the Bethel Home, whom, though we do not know all personally, yet we love for their work's sake and because they are our brethren in Christ.

I know that you are all busy; but allow me, please, to take just a few minutes of your valuable time to assure that Sr. M—— and myself are still loyal to the W. T. B. SOCIETY—which we have every reason to believe is the L instrument in the harvest work—and to the officers wh the Lord's providence have been elected to serve in the var capacities.

We thank the Lord daily for "that servant," our Brother Russell, and for his faithful ministry and for example he set before us, that he has been called to his ward, and for the further provision of meat in due seaso has made for us. We are rejoicing in the glorious truth. also thank our heavenly Father for the many little privil of spreading this glorious truth. Our part in the volu work is indeed a pleasure. We wish to relate a little ex ence we had this evening while putting out B. S. M., V No. 5—"Why Do the Nations War?"

A man to whom I had handed a paper while he leisurely sitting on his porch stopped me on my way back the other side of the street. He said, "Where are you get all these? Who is doing this?" I told him. He seeme be very much worked up and angry about something.

He then said, "You do not mean to tell me that God i sponsible for this awful war and all these awful things are going on now!" I told him he would have to admit if God was all-powerful—as we all believe—he was in a responsible in that he was permitting it to go on, and tha could stop it whenever he pleased. But the fact that he permitting it showed that it must be for a wise and good pose. He replied, "Well, yes; I guess that is so. But wh your object in putting these out now?" I said, "Why We are trying to enlighten the people along these lines. better time! These are Bible truths now due to be u stood." He said, "Well, I do not want to argue along line. I will investigate the thing further." I told him was what we wanted him to do.

I think we are going to have some grand opportuniti witness for the truth. People are beginning to want to k just what we have to tell them, and some are very gla have these little papers. One lady met me half way wh was walking toward her house, and said, smiling, "It has quite a while since we received one of these." Another told a brother that she was glad to get them, and that she saving all of them she could get, besides reading them want to do my part in putting the Seventh Volume into hands of the people.

Your brother in Christ, J. F. M.—*Ind*

HOW CAN THEY KEEP FROM SINGING!

DEAR BROTHER RUTHERFORD:—

Greetings in the name of him we love! Thanks for loving letter. Have recently returned from another pil tour. This time I visited one of the largest work-ces where about 110 of our brethren who are conscientious jectors to military service are confined. Though they subjected to many indignities, experience much physical comfort, and their liberty is restrained, you will be gla know that they, one and all, glory in the privilege of suff for righteousness' sake. Their joy in the Lord is grand t They spend much of their leisure time in united study, embrace every opportunity to present the truth to their panions in affliction who belong to other religious bodies. Lord has blessed their efforts, and some have been broug a knowledge of the truth there, while several are now ing the volumes. Their favorite hymn is 179—"My life on in endless song," and it is indeed a great treat to their hearty singing.

I wish specially to thank you for HARVEST SIFTINGS II. It clears up some matters which were difficult to u stand, and the spirit in which it is written should do to comfort the brethren. The Glasgow church is loyal t as their counsellor, and surely you have my own per love. I greatly admire your devotion and self-sacrific well as the gentleness, yet firmness, with which you set your position. It is my strong conviction that you have as the Lord would have you do.

Your brother by his grace, ALEX TAIT,—*Scotlan*

PRESIDENT'S REPLY

MY DEAR BROTHER TAIT:—

Your very kind letter to hand. I am glad to hear that you have visited our brethren who are incarcerat prison. Surely these dear brethren are real martyrs. reminded of the experiences through which the dear a worthies passed, mentioned in the 11th chapter of Heb They suffered all these indignities in order that they have a better resurrection. Let us try to encourage the brethren, that, while they are suffering now, the Lo permitting it, giving them a chance to witness by their

is great plan, and of their privilege to fill up that which ehind of the sufferings of Christ. And soon, by his grace, shall enter into their everlasting reward, far beyond other creatures of the world or in heaven. Please con-e to encourage the dear brethren all you can. If there nything that we can do for them here, kindly let me w.

With much love to you and all the dear ones in Glasgow, g to remain,

Your brother and servant by his grace,

J. F. RUTHERFORD.

AWAKENED BY VOLUME SEVEN

R SIRS:—

Last week I purchased one of your books entitled "The shed Mystery"—Series VII of STUDIES IN THE SCRIPTURES. id not know what it was when I bought it, but I now nk God that it came into my possession. It is as a drink ne dying of thirst in a desert.

For the past four years my heart has been full of unrest. ould not tell why, but I simply could not enjoy going to rch. Try as I might, I could find no satisfaction and e when I did go; finally I gave myself up as hopelessly and wondered why I had ever lived.

But now I am awakened! I beg of you to tell me if there ime enough left for me to do anything in the service ur King whom I have always loved and longed to serve. n sending for the other volumes of STUDIES IN THE SCRIP-ES and for the booklet "About Hell" which you announce. n distribute tracts if you have any and will send me some. ant to become one of you and work in the Master's vine-l.

Yours in need of Christian counsel,

MRS. T. C. CLARK,—*Okla.*

CHURCHES LIKE OPERA HOUSES

R SIRS:—

Some friend has sent me a copy of Volume Seven of your es of STUDIES IN THE SCRIPTURES. I don't know who did but I have been praying God to give me more light on Bible, and when I received this book it was surely a god-l. Our churches are getting like opera houses where ple go just to have a good time. Six weeks ago I ceased g to church. I have quit churchianity. I told our minis-that no church institution could serve two masters and itually prosper.

Enclosed find Money Order for $4.60 for which please send the entire seven books by Pastor Russell and THE WATCH WER for one year, as announced on the last page of this enth Volume.

Respectfully, L. H. SCHULTE, County Treas.—Iowa.

WORDS INADEQUATE FOR EXPRESSION

R BRETHREN IN THE LORD:—

Words are totally inadequate to describe the feelings of brethren with regard to the Seventh Volume. We are nimous in proclaiming it to be the work of those guided God. It is really a wonderful book and, like the Bible itself, there is nothing to be eliminated, nor can there be anything added; it is complete in itself. We join in praising the great Jehovah in giving us such a help through his honored servants.

Our prayer is that the heart of each one may be filled with a determination to continue faithful unto death.

Your brother in Christ, A. HUNT,—*Eng.*

VOLUME SEVEN LED HER TO CONSECRATION

DEAR BRETHREN:—

I am truly grateful that our heavenly Father has placed the Seventh Volume in my hand. It has brought me out of darkness into the light. It has opened my eyes of understanding that I have been able to see more clearly God's wonderful plan. The first word of truth I received was in October when one of our dear sisters in the colporteur work asked me to buy Volume VII. Since then I have bought the other six volumes and I study every spare moment. I am now one of the fully consecrated children of God and I pray and trust that I may continue to be until death. I ask you to pray for me. Your sister by his grace,

CAROLINE SCHLICHENMAIER,—*Pa.*

WHAT THE "PENNY" SIGNIFIES

DEAR BRETHREN:—

Greetings! Please permit me to draw your attention to an article from our dear Brother Russell's pen, found in THE WATCH TOWER of Aug. 15, 1910, page 264, entitled "Go Ye Also into the Vineyard"—especially that portion under the subhead, "Agreed for a Penny a Day." This seems to be very timely just now in settling the question of the "Penny"; and will you not, dear brethren, prayerfully take the matter to the Lord, for it seems to me it is indeed "meat in due season," and would be his will that the article be republished in THE TOWER at the present time?

How we rejoice in our privileges of service! "The Lord bless thee and keep thee" is my prayer continually. With love and best wishes, as ever,

Your brother in the Lord, W. M. HERSEE,—*Pilgrim.*

[The article above referred to is reprinted in this issue.]

"The Lord has indeed multiplied my blessings this day by the safe and unexpected arrival of the Seventh Volume. My joy was so evident when the post woman delivered it that she had to know about it and was glad to get Volume One for herself. 'My cup runneth over.'

"At our Praise meeting tonight the testimonies were full of thanksgiving for this very precious completing volume. The immediate effect of the short time already given to Volume Seven is a heart full of gratitude to God and a reiteration of my consecration to him; also deep thankfulness to our Lord Jesus, who has girded himself during this harvest period and is serving us with so rich a feast culminating in Volume Seven, through that 'faithful servant,' our beloved Brother Russell (who seems very near to us though parted from us for a brief while). The preceding six volumes are made still more precious by the possession of the Seventh. Truly we are thoroughly furnished." F. H. W.,—*Scotland.*

L. XXXIX BROOKLYN, N. Y., FEBRUARY 15, 1918 No. 4

TWO CLASSES IN THE CHURCH

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to less honor."—2 Timothy 2:19, 20.

The Scriptures clearly teach that when God's plan con-ning man is completed there will be four classes redeemed n among men; viz., (1) the little flock, who are to sit with ist on his throne, reign with him in the regeneration of human race, and who will forever be the recipients of 's favor through Christ Jesus; (2) the great company s, born on the spirit plane, who are to be the servants be-the throne, like unto angels; (3) the ancient worthies, will be princes or representatives of the Christ in the h; and (4) restored human beings, who shall inherit the h forever. All of these classes, when finally completed, be perfectly happy in the position they gain.

The little flock is mentioned in the Scriptures under many nes, such as, the bride of Christ, the body of Christ, the al priesthood, etc. To such the Lord Jesus said, "I appoint o you a kingdom, as my Father hath appointed unto me; t ye may eat and drink at my table in my kingdom, and on thrones judging the twelve tribes of Israel." (Luke 22: 30) These shall "bear the image of the heavenly" (1 Co-hians 15:49) and shall "shine forth as the sun in the king-dom." (Matthew 13:43) Those who have sacrificed all things to follow in the footsteps of the Master, because of their love for God and his beloved Son, are anxious to awake in his likeness and be forever with the Lord.—Psalm 27:4.

BE NOT AT EASE (IDLE) IN ZION

Some who for a long while have actively participated in the harvest work under the direction of the WATCH TOWER BIBLE AND TRACT SOCIETY have recently assumed a position in opposition to its work, and their speech and conduct has tended to disturb some of the Lord's dear sheep. Reference is made to THE WATCH TOWER of January 15, 1918, page 30, wherein the brother who is really the leader of those who take this position in opposition is quoted as saying, in substance, that those adhering to the SOCIETY or having anything to do with its present management, and all those who are participating in the distribution of THE BIBLE STUDENTS MONTHLY, "The Fall of Babylon," and of "The Finished Mystery" are of the great company class. The purposes in making such a statement could be only to induce those actively engaged in the harvest work to cease their efforts and to dis-

courage others, so that they would not enter the service, and to cause as many as possible to withdraw their support from the SOCIETY and thus hinder its work.

To aid some of the weaker in faith to get their equilibrium and to encourage all the dear saints to press with vigor the good fight of faith while yet it is called day, we mention these matters here. We have no desire for a controversy and will not engage in one. It is not for us to judge who is of the great company class and who is of the little flock. We desire to leave all judgment to him who judgeth without mistake and who doeth all things well. It is proper, however, that each one of us apply the measuring line of the divine Word, that we may have the full assurance of faith, so essential to enable us to stand in the hour of peril. The question with each of the consecrated now is and should be, Shall we be wise virgins, or shall we be foolish virgins? We must answer these questions in the light of the Scriptures and according to the Scriptural standard.

A SAFE RULE

Where a brother gives an interpretation of a Scripture which differs from that given by Brother Russell, and Brother Russell's interpretation seems reasonable and in harmony with the plan of God, then we believe it a safe rule to follow Brother Russell's interpretation, for the reason that he is the servant of the church, so constituted by the Lord for the Laodicean period; and therefore we should expect the Lord to teach us through him. Where there arises a doubt in the mind as to which interpretation is correct, then it is always safer to resolve that doubt in favor of Brother Russell's interpretation. We believe such to be in harmony with the Lord's will.

No one could be either of the little flock or of the great company class unless he is spirit-begotten. Both classes must be perfected in love; for God will require perfect love of every creature to whom he grants life eternal on any plane. Addressing himself to the class who shall ultimately inherit the kingdom with him, the great Master said: "If any man will come after me, let him deny himself and take up his cross and follow me." (Matthew 16:24) No one is called to membership in the great company class, but all are called "in one hope of our calling." What, then, is the distinction between the two? We believe that the whole matter may be summed up in a few words by saying that the little flock is zealously faithful to the covenant of sacrifice, even unto death, whereas those composing the great company class become indifferent and negligent.—2 Peter 1:4-11.

The Lord Jesus likens the one to the branches in the vine which go out to fruit-bearing, developing ripe and luscious fruit; while the others bring forth chiefly leaves, or tendrils—feeling after earthly honors and emoluments. (John 15:2) Again, the Lord Jesus, referring to the great company class, said: "How can ye believe [effectively] which receive honor one of another and seek not the honor which cometh from God only?" (John 5:44) This would mean that the course which is pleasing to the Lord is that which leads one to give all glory and honor to him and to seek no honor, glory or recognition for self. The Apostle again refers to the great company class as being disobedient, because they fail to mortify, or put to death, earthly and sinful tendencies. (Colossians 3:5, 6) Another picture is given of the great company class, as contrasted with the little flock, in Joshua 6:25, where the great company class is represented by Rahab, who was in the citadel of Jericho when it fell, representing those who are in Babylon at its fall; while the Christ class, pictured by Joshua, causes it to fall.—Z. '07-267.

These two classes are pictured in the experiences of Gideon's band. The 9,700 represented those of the larger company who buried their faces from the work by getting down and drinking out of the brook; while the little flock is pictured by those dipping the water in their hands and drinking it, thus showing a class with their eyes out over the horizon, seeking to serve, to spend and be spent in the Master's service, who are anxious not only to drink the truth, but, having it in their hand (using its power), to do with their might what their hands find to do. (Judges 7:2-8) Again, the apostle represents the great company class as being double-minded, having some idea of attaining heavenly things and some idea of getting all the earthly things they can in the way of honor, emoluments, etc.—James 1:8.

Furthermore, the great company class is likened unto those who, while they love the truth, fail to become active in its proclamation because of faint-heartedness and fear. (Numbers 13:31; Z. '04-220) They are also represented by the prophet as saying, "The harvest [the time of special favor] is past, the summer is ended, and we are not saved." (Jeremiah 8:20) They are also pictured as those who do not keep the garments unspotted from the world, but who must pa through the great tribulation with which the Gospel age is end.—Revelation 7:9-16.

CHARACTERISTICS OF THE OVERCOMERS

The Psalmist seems clearly to mark out a characteris of the little flock when he says: "I am become a strang unto my brethren, and an alien unto my mother's childre For the zeal of thine house hath eaten me up; and t reproaches of them that reproached thee are fallen upon me (Psalm 69:8, 9) The one who has fully consecrated himse to walk in the footsteps of Jesus realizes that he must forg his own people and his father's house and become a strang and an alien to the things of the earth; and he does so glad As he performs the terms of his covenant, he finds that the proaches that fell upon the Lord Jesus now fall upon him. esteems it a privilege to prove his devotion to the Lord by during hardness in his service as a good soldier. He expec to receive taunts, reproaches and persecutions; and receivi these, he endures them patiently, while his heart grows love for the Lord, for his brethren, and his pity love creases for even those who wickedly persecute him.

The predominant characteristic, then, is a loving zeal the Lord and his cause. The Psalmist shows that this zeal peculiar to the house of the Lord; and it is such that causes the sacrifices to be wholly consumed. The Lord Jes manifested this peculiar zeal as the Head of the house, faithfully fulfilling every part of his covenant; and he did with a joyful heart. Those who shall sit on the throne wi him likewise manifest that zeal and loving devotion for h and his cause by gladly doing his will, willing and anxious engage in any part of his service.

THE LAST WORK OF THE CHURCH

God clearly outlined the commission given to the ent Christ class, as set forth in Isaiah 61:1-3. This commissi plainly says that such are to preach the good tidings unto teachable; to bind up the broken-hearted; to proclaim l erty to the captives; and amongst other things to procla the acceptable year of the Lord and "the day of vengeance our God." Clearly, then, the Lord intended that at so time those who would compose the little flock, or kingd class, would be the ones to declare the day of vengeance. T would mean to tell all those who would have the hearing what would be the natural results of not heeding the Lor instruction. The Lord caused his holy prophets and apost to mark out the course that should be followed by those w profess to be his and what would be the result to those following this instruction.

Through his prophets, Isaiah, Jeremiah, Ezekiel and o ers, God foretold what would constitute Babylon and foret that some of the true saints would be found in Babylon. caused these prophets to write all the evil that shall co upon Babylon. Surely the Lord purposed that those in Ba lon should know something about this, and that some should deliver the message concerning Babylon. Did he des that the great company or the little flock should deliver t message? It is very clear from the Scriptures above ci concerning the day of God's vengeance that he intended little flock to give this message. It must be conceded by who are in harmony with the teachings of present truth t we are in the closing days of the harvest period; and bef that harvest would entirely close it would become necess for some one to declare the day of God's vengeance. Su it would be only those who have the zeal peculiar to the Lo house that would engage in joyfully declaring the mess against Babylon.

"The Finished Mystery," Volume Seven of STUDIES IN SCRIPTURES, brings together all that the messenger of Laodicean Church has written concerning Babylon, and, in light of what he has written, further explains other parts Revelation and Ezekiel, thus putting in compact and poin form the Word of the Lord, by the use of which the declarat against Babylon must be made. THE BIBLE STUDENTS MONLY—"The Fall of Babylon"—is made up almost entirely what has been written by "that servant," and is dire against Babylon in that it calls attention to what constit Babylon, why it shall fall, and what will be the result of fall. And it seems to be clearly in harmony with the Sc tures above cited that the little flock, possessing the zeal p liar to the Lord's house, would be the ones that will fearle declare this message. The thought that the great comp class would have anything to do with the proclamation of message is entirely out of harmony with the Scriptures wh indicate the predominant characteristics of that class.— brews 2:15.

JOHN THE BAPTIST A TYPE

We have long recognized that John the Baptist was a type the little flock class. In this connection the Lord's servant ote:

"It is altogether possible, indeed probable, we think, that hn's course, which brought him into conflict with Herod, s in some degree typical of the course of the Gospel church this present time and of the course of events that may be pected. If it be a type, Herod would represent the civil vernment and the unlawful wife would represent the nomi- l church, which throughout the symbolic Scriptures is rep- sented as a woman—Jezebel, etc. Should it prove to be a pe by its fulfilment in antitype, the fulfilment will probably on something like the following lines:

"(1) A partial reunion of church and state. (This is w practically an accomplished fact.)

"(2) In such case it would become the duty of the true urch, the forerunners and announcers of the Messianic king- m, to reprove the civil powers as well as the nominal church stems and to declare their union unlawful—contrary to the ord of God.

"(3) The effect of this would pretty surely be to awaken e animosity of both civil and religious powers; but it ould draw out especially the animosity and venom of the tter.

"(4) The church nominal, in her false position, would be xious to stifle the reproofs and to destroy the reprovers; d the effect would be that the civil powers would be induced pass such legislation as would restrain the liberty of the ithful ones and hinder them from public utterances, as hn was hindered by imprisonment.

"(5) Herodias' daughter (united Protestantism) will be- me the tool for the destruction of the most loyal servants God."—Z. 1898-95

Instead of the great company class engaging in the work ove mentioned, the Scriptures show that those who will be that class are such as rebel against the words of God and sregard the counsel of the Most High, and are in fear of rforming their covenant.—Psalm 107:9-16; Hebrews 2:15.

A LOGICAL CONCLUSION

Again, commenting upon the spirit manifested by the little ck class in singing the song which none could learn except e little flock, "that servant" wrote:

"Nothing is more manifest than that it is necessary to be mewhat of an overcomer of the world and its spirit, which rvades nominal Christendom, ere any one would have the urage to sing this song—to declare before men the lengths, eadths, heights and depths of the goodness of God's plan, which Jesus and his sacrifice are the center. To all others e fear of man bringeth a snare and stoppeth their mouths om speaking forth the praise of him who called us out of rkness into his marvelous light. But the people that do ow their God (his character and plan) shall be valiant and exploits, and like the apostles of old will feel and say, Whether it be right to obey God or men, judge ye; but we nnot but speak the things which we have seen and heard.'" -Z. 1900-37.

THE WATCH TOWER BIBLE AND TRACT SOCIETY has been sed of the Lord since its organization as a vehicle to convey e message of truth to all who would hear. It would hardly em probable, therefore, that it would be pleasing to the Lord ow to put aside this vehicle when it comes to declaring the ay of vengeance of our God and carrying to the people the essage concerning Babylon. If the great company class is charge of the SOCIETY, then the conclusion must follow that l the harvest work is finished, and that there is nothing for e little flock to do but to stand and wait for their change. uch does not seem to be at all in harmony with the Scrip- res, nor with that which Brother Russell has heretofore ritten on the subject. The period of the harvest is not yet er; and the work of the harvest, as outlined in the Scrip- res (Revelation 14:13-19), does not seem to have been com- eted. Concerning that work and those who would do it, rother Russell wrote in Volume Three, STUDIES IN THE CRIPTURES, page 231, as follows:

"It will probably be in an effort at self-preservation on the art of Great Babylon—'Christendom'—when she sees her ork in politics, priestcraft and superstition waning, that the ork of truth-spreading will be stopped as detrimental to her stem. And probably at this juncture the Elijah class, per- sting in declaring the truth to the last, will suffer violence, ss into glory and escape from the severest features of the eat time of trouble coming—just in the crisis of affairs hen men begin to feel that desperate measures must be re- rted to, to sustain the tottering structure of Christendom. Although the exact time of the deliverance or 'change' of the last members of the body of Christ is not stated, the approximate time is nevertheless clearly manifest, as shortly after the 'door' is shut."—Matthew 25:10.

It will be observed from the above quotation that Brother Russell plainly says that the Elijah class (the little flock) will persist in declaring the truth. It would be exactly in harmony with the tactics of the adversary to induce some of those who have engaged in the harvest work to desist now and to let their zeal and ardor cool, that they might not have part in this final witness of the Lord's great message. Surely it would not be the will of the Lord that one should sit down and idly fold his hands, waiting for his deliverance.

"Ne'er think the victory won,
Nor once at ease sit down;
Thine arduous work will not be done,
Till thou hast gained thy crown."

EXPERIENCES OF ELIJAH AND ELISHA TYPICAL

Time and again the church has been told through the channel which the Lord chose as his mouthpiece during the church's last experience that Elijah is a type of the overcoming church and that Elisha probably represents in a measure the great company class. It is a noticeable fact that Elisha walked with Elijah. There was never any disagreement between them; they did not quarrel. There is no record that Elijah ever opposed anything that Elisha was doing. If those now claiming to be the Elijah class are correct in their view that only the Elisha class is doing the work of the SOCIETY, then the facts do not seem to fit the picture at all. Elisha did not smite the waters of the Jordan until after Elijah had been taken up in the fiery chariot. If the Elisha class is now smiting the Jordan, then it must be that all the Elijah class have gone up in the fiery chariot. Thus we see the ridiculous position in which we would place ourselves if we assumed such to be true.

Again, if it is the Elisha class that is now smiting the Jordan, then surely those who compose the Elijah class would not wish to interfere; for Elisha did according to the Lord's will, and any one who has the Lord's spirit could not consistently interfere with the Elisha work. As we read: "If any man have not the spirit of Christ, he is none of his." (Romans 8:9) We are not here saying who is of one class and who of the other. That is not our province. We do not know. The Lord did not purpose for us to know; and we will not presume to judge that which the Lord has not given us to judge. Quoting Brother Russell upon this point:

"We are to be careful not to form a judgment as to who are to be of the great company. Some say to us, 'What do you think of such a brother?' We are not to judge one another. It is not for us to say that such a one belongs to the great company class. We are to consider all the friends as one people. Only the Lord knows who are his wholly faithful ones, and he is leaving the matter to be manifested. At the end of the earthly career of the little flock the Lord himself will do the dividing."—Z. 1916-38.

We call attention to these words of Brother Russell that the dear friends may not be discouraged by the statement of another who volunteers to teach them, that all who have anything to do with the SOCIETY and its present work are a part of the great company class. We do not believe it is proper for any one to say, "Brother A is of the great company and Brother B of the little flock." The Lord shows the characteristics that will be manifested by each class; and we may examine ourselves to enable us to determine whether or not we are coming up to the proper standard. But let us carefully refrain from passing judgment upon any one else.

THE ANTITYPICAL CHARIOT

Again referring to the letter in our issue of January 15, 1918, the brother who leads the opposing thought is quoted as saying that "the WATCH TOWER BIBLE AND TRACT SOCIETY is the chariot of the Elijah class; that the separation is now taking place; that the lurid legalities are separating the two classes; that those who are putting out the Seventh Volume and the Babylon tract are the great company."

The chariot, being a vehicle, would very fitly represent the SOCIETY which the Lord has used as a vehicle to bear the message of truth. What makes it lurid, in our opinion, is the fiery message of Ezekiel and John, which message it is now conveying to others. There were no legal differences between Elijah and Elisha, and nothing in the picture would seem to indicate that the management of the SOCIETY could have been pictured by what occurred between Elijah and Elisha. They were on the very best of terms until the last moment, Elisha's last request being that he might receive a double portion of the

spirit of Elijah. The suggestion, therefore, that "lurid legalities" were represented by the fiery horses does not seem at all to fit. According to that interpretation it is the Elisha class that is now in the chariot and the Elijah class is outside of it. And if that picture were true and were carried out to its finality, it would mean that the Elisha class would be taken up in the fiery chariot and the Elijah class left behind! Here seems to be a wide difference in interpretation by Brother Russell and these other brethren. And following the rule that we suggested above, we think it the safer course to heed the interpretation given us by the Lord's chosen servant. Note what Brother Russell says on this subject:

ELIJAH, NOT ELISHA, USED THE CHARIOT

"We recognize that the church of God is the antitype of Elijah, because she is, with her great Head, the Christ of God. It is the Christ in the flesh that antitypes Elijah. His experiences during his career as God's prophet typify the experiences of the Christ class during all the more than eighteen hundred years of their earthly career. His closing experiences would parallel, we understand the Scriptures to teach, the closing experiences of the last members of the Christ body in the flesh. . . . 'The Lord knoweth them that are his.'

"When the Lord's time comes for separating his little flock class, he will make no mistake. It will be the little flock that will go up in the chariot, and no others. Let us, therefore, keep ourselves in the love of God. Never mind what any one else thinks. Of course we are to love and serve the brethren; but even when we do our best, some of the brethren may misunderstand us. Do not decide about anybody else; but let each of us watch for himself and see to it that he keeps his heart in the right attitude toward the Lord and the brethren. We shall see the Elijah class taken away in the chariot; the others will not be taken. Then we shall see the radical division. We shall know all about it then. The Lord will attend to it."—Z. 1916-38, 39.

Since it is conceded that the SOCIETY is the chariot, then, according to Brother Russell's interpretation, it is the Elijah class that will take to the chariot; and "it will be the little flock that will go up in the chariot and no others. We shall see the Elijah class taken away in the chariot; the others will not be taken."

SIGNIFICATION OF ELIJAH'S MANTLE

Referring to the picture, we note that Elijah and Elisha journeyed together until they reached the Jordan, and there they stood and talked awhile. Then Elijah took his mantle, wrapped it up and smote the waters of the Jordan. The waters represent the peoples; and their separation would picture the separation of people from people. We are to keep in mind that Elijah had this mantle all during his journey, and that not until he reached the Jordan did he wrap up the mantle and use it to smite the waters (people). We are also reminded that the antitypical Elijah class has had the message of truth during their entire journey of the harvest of the Gospel age. Brother Russell pointed out that October, 1914, antityped Elijah and Elisha standing at the Jordan, talking the matter over; that this was the last point to which Elijah was directed to go, and that it represented the last definite date we had concerning the church. He then pointed out that something else must be done after that time. We quote Brother Russell:

"Elijah and Elisha came to the river Jordan. They stopped there and stood talking. Something must be done before they could go further. So the Lord's people have been standing for a time since we came to October, 1914. Then Elijah took his mantle, wrapped it together and smote the waters of Jordan."

In Ezekiel 21:14, 15 we read, "Let the sword be doubled the third time," which to our mind would represent the message of truth contained in the first six volumes of STUDIES IN THE SCRIPTURES. And then we read: "I have set the point of the sword against all their gates, that their heart may faint and their ruins be multiplied. Ah, it is made lightning brightness; it is wrapped up for the slaughter." We suggest that this represents the message of truth contained in the Seventh Volume, which is in truth and in fact a condensed statement of the entire message relating to Babylon and the true church and the relationship between the two, as set forth in the preceding six volumes. Therefore, it is properly designated "the point of the sword," and is wrapped up (put into compact form) for the purpose of doing the smiting, viz., the separation of people from people. In the eighth chapter of Revelation, verses 3 to 5, seemingly referring to the same message, we read that it (the message) "is deliberately hurled into the earth;" that is to say, deliberately distributed broadcast amongst order-loving people.

The message of truth contained in Volume Seven of S[TUDIES IN THE SCRIPTURES], therefore, seems to be more fitly r[epresented] in Elijah's wrapped-up mantle than does anyth[ing] else. If that is true, then it follows that it is the message truth sent far and wide amongst the people that will cause division or separation; and it is manifest beyond the quest[ion] of a doubt that it is the Elijah class that uses it, and Elisha. It is easy to be seen now that the Elija class, pers[ons] ing in the proclamation of the message against Babylon, wo[uld] thus separate themselves from the Elisha class, who would fearful or negligent of performing any part of this work; that Elijah, continuing thus to use the point of the sw[ord] would in due time be taken up in the fiery chariot by a wh[irl] wind of anarchy.

Again we quote from Brother Russell (THE WA[TCH] TOWER, February 1, 1916, page 39):

"Are you expecting the fiery chariot any minute now, or you think it some distance off—perhaps some months yet, o[r] year or more? will be asked. At least a year, or proba[bly] more, is my thought. [Just one year and five months la[ter] Volume Seven was issued.] Something else is coming fi[rst] dear friends. We do not as yet see clearly what it is. But t[he] matter of Elijah's rolling his mantle together and smiting waters of the Jordan seems to mean something, and also crossing of the river. This picture is not given for nothi[ng] What does it mean? you ask. Ah, we know that most pro[phe] ecies are understood only after they are fulfilled. We mig[ht], however, have a suspicion. What would that be? Someth[ing] like this: In Bible symbolic language water represents tr[uth] and also represents people. Both of these are given in Sc[rip] ture as being symbolized by water. (Revelation 17:1, 15; 1, 2; Jeremiah 51:12, 13; Ezekiel 47:1-12; Ephesians 5:[26] Furthermore, Jordan means testing or judging down. N[ow] who or what would be judged in the antitype?

"We answer, we believe that the peoples of the earth, public in general, are to be judged by the truth. The peo[ples] are represented by waters. It would seem that in some the people are to be judged and tested; and that a divisio[n] public sentiment is to be caused in connection with the tr[uth] Waters are to be separated from waters, people from peo[ple] the truth being received by some and rejected by others. jah wrapped his mantle together and smote the waters; they were divided. Elijah's mantle was the outward indica[tion] or sign of God's power with him and represented God's po[wer] and blessing with the church. The mantle was in Elij[ah's] hand when he smote the waters with it. So the church would seem, will use what is in their hand, the power and thority of the truth, the power of God, in smiting the wa[ters] —the peoples. Do you think that this has not yet ta[ken] place? may be a question in your mind. We think it has as yet fully taken place. Do you think that the PH[OTO] DRAMA OF CREATION has had a part in this? It may be. there be something more? We do not know. We rather th[ink] there is something more."

"CHARIOT," "FIRE," AND "WHIRLWIND"

"Now, as to the meaning of the fire and the chariot: always represents destruction, and a chariot of fire w[ould] seem to signify some very trying experience that will sepa[rate] the Elijah Class from the Elisha class, and bring the d[is]erance of the Elijah class.

"Brother Russell, are you not afraid of alarming us? s[ome] may ask. No! We are all very desirous of getting into Lord's chariot, surely. It is the best thing in all the w[orld] But it means trouble! Well, we desire trouble, if this t[rou]ble will be our chariot to take us home. We are waiting it day by day. When Elijah's chariot came, it was i[n a] whirlwind that he was carried into the heavens, into the mosphere, beyond earthly vision. What did the whirl[wind] signify as regards the church? Does it mean more trou[ble] you will ask. We think it does. Dear friends, we are wai[ting] for that chariot and whirlwind. What will it be? Well know that the Lord pictures the great time of anarchy th[at is] coming as a great whirlwind. He says, 'Behold, evil shal[l go] forth from nation to nation, and a great whirlwind shal[l be] raised up from the coasts of the earth. And the slain of Lord shall be at that day from one end of the earth even the other end of the earth; they shall not be lamented, nei[ther] gathered nor buried; they shall be dung upon the groun[d]' Jeremiah 25:30-33; 30:23, 24.

"To our understanding the Elijah class will be amo[ng] the first to be affected by the great whirlwind of anar[chy] We believe it signifies that many of the Lord's people—a the faithful, at that time—will be taken from the present in some anarchistic movement. We would not talk a[bout] these things to the public; for the public would not b[e in]terested in them. The Master said, 'Cast not your p[earls]

e swine." We are talking about it here because we think all here are deeply interested, and are expecting to share ie chariot and whirlwind experiences. Here is the point, : We think that our final experiences will be during kind of anarchistic uprising. For some time we have wondering just how all the church would be taken. ie change comes to each one by death in the usual way, ould seem very wonderful to see the consecrated all over world die suddenly. Neither can they all die of old age; this would mean that some would have to live a good y years yet."

f Brother Russell's interpretation be correct—and we d prefer to take it to that of any one else—then it would that the Elijah class, with the power of truth in their s, viz., the message of God's vengeance against Babylon, use that power, or message; and their persisting in using nto the end would produce the separation and ultimately lt in the taking up of the Elijah class in a time of fiery s and testings.

"THE LORD KNOWETH THEM THAT ARE HIS"

et us not be deceived, dear brethren, and become slack in the performance of our covenant with the Lord. But, ping the sword of the Spirit which the Lord has placed ie hands of his people, let every one who loves the Lord his cause better than this life and all things else this may bring, go forward in a united effort to perform the which the Lord has laid before us. If one is fully con- ated to the Lord and actively striving to fulfil his cove- of sacrifice, let him not be disturbed by the expressed ion of another that his activity in some part of the Lord's will put him in the great company class. God is not indful of your labor of love; he is faithful and true to his nise. Those who are his will not be disturbed or dis- aged by what others may say, but will be governed in r conclusions by the Lord's Word. "The Lord knoweth n that are his." It is not necessary for us to know just re our brother will be. It is sufficient if we are diligent nake our own calling and election sure. In the Lord's se there are some occupying positions of honor and some of honor. God setteth the members in the body as it pleas- him; and this setting applies both to their position while in the flesh and beyond the vail. If we do our best to fulfil our part of the covenant, he is faithful and just to fulfil his; and to each one who manifests a diligence (not negligence) to make his calling and election sure he will grant an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Let every one who would thus serve the Lord refrain from judging another. Let us put no one into this class or the other class. Let us leave the judgment with the Lord; and doing so, look well to ourselves. It is for the Lord to judge, not us. But in the language of John, the Beloved, let us "look to ourselves, that we lose not those things which we have wrought, but that we receive a full reward."—2 John 8.

In harmony with the thoughts above expressed, we call attention to the words of Revelation 19:17: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God." The angel here clearly is the Elijah class, standing in the resplendent light of the Gospel, now more brilliantly illuminated than ever before by reason of having the interpretations of the lurid prophecies of Ezekiel and John. And thus standing in the light, they are joyful, fearlessly and plainly declaring the message of truth, calling first to the eagles (Matthew 24:28), their brethren in Christ, the far-sighted ones, to come and join in this glorious feast that the Lord has spread before us. And may he give every one of his little ones the courage and faith and strength to stand at this time. Those who faithfully trust and follow our great Captain will ultimately be brought off more than conquerors, yea, most fervent overcomers.

We emphasize the fact that the church—Elijah and Elisha—were standing in 1914, talking together. When Brother Russell died in 1916 everything seemed to have come to a standstill. No one seemed to know exactly what should be done. Then suddenly something was delivered to the church. What was it? All remember how that on a certain day in July, 1917, the message of the truth wrapped up in compact form in "The Finished Mystery" was delivered into the hands of the church; and then the antitypical Elijah had the message in such form that it could be used for the smiting of the antitypical Jordan; and the smiting began.

JESUS MINISTERING TO THE MULTITUDE

This article was a reprint of that entitled, "He Giveth Food to the Hungry," published in issue of May 15, 1906, which se see.]

JESUS OUR EXAMPLE IN SERVICE

This article was reprinted from article entitled, "He That Humbleth Himself Shall Be Exalteth," published in issue of ember 1, 1897, which please see.]

COMPENSATION

sh! oh, hush! for the Father, whose ways are true and just,
noweth and careth and loveth, and waits for thy perfect trust;
cup he is slowly filling shall soon be full to the brim,
nd infinite compensations forever be found in him.

sh! oh, hush! for the Father hath fulness of joy in store,
reasures of power and wisdom, and pleasures forevermore;
Blessing and honor and glory, endless, infinite bliss.
Child of his love and his choice, oh, canst thou not wait for this?"

"Hush! oh, hush! for the Father portioneth as he will
To all his beloved children; and shall they not be still?
Is not his will the wisest? Is not his choice the best?
And in perfect acquiescence is there not perfect rest?

JESUS SETS MEN FREE

This article was reprinted from article entitled, "Christ Brought Life and Immortality to Light Through the Gospel," blished in issue of March 15, 1904, which please see.]

THE LAST PASSOVER OF CHRIST

rist, our Passover is sacrificed for us; therefore let us keep the feast, with the unleavened bread of sincerity and truth."—1 Corinthians 5:7, 8.

During the past two thousand years the new moon near- the spring equinox has been reckoned as the beginning of Hebrew religious year. (Z. '07-88; Z '15-78) The Passover es on the following full moon.

In 1918, the nearest new moon to the spring equinox (5.26 , March 21) appears at 2.52 p.m., Eastern time, on March fth. That moon reaches its full at 10.33 a.m. on March twenty-seventh. The Hebrew day begins at sundown of previous modern day, and our antitypical Passover memo- should be celebrated on the evening of March twenty- h, some time after sundown—say at 7:30 p.m. At this time the Lord's dear ones consecrated, set apart unto death, so far as their earthly lives are concerned, will doubtless be anxious to assemble for the celebration of this solemn spiritual feast.

It is a matter of interest that, if the Passover date were reckoned as formerly indicated in Volume Six, page 470, it would have fallen on the same date as the date for the smiting of the city, or April twenty-sixth, 1918.

Let us review the events of that tragic day when our Passover Lamb was slain. It was on Thursday evening 1,885 years ago in the upper chamber that the thirteen celebrated

their Passover, the last one for the Lord. The same evening Judas went out to clinch his evil bargain with the clergy of his day. The betrayer had left the little faithful company, and, as his last legacy, the Master gave them the most spiritual message of the Gospels, the thirteenth to seventeenth chapters of the Gospel according to the beloved disciple, John. After he sang with his dear ones a hymn, and conversed with them, he knowing and they ignorant of the tragedy just before them, he led them to Gethsemane.

JUDAS, GETHSEMANE, CALVARY

It was on that Thursday evening that Judas, with an expression of intimacy, fellowship and love, betrayed the Son of God into the hands of the crucifiers. That night the Light of the World was before the hostile forces of a benighted ecclesiasticism bound in unholy alliance with the secular powers. Secularism saw his innocence, but ecclesiasticism, blinded by envy and hatred, overcame the honorable scruples of the earthly rulers, and secured on a false and trumped up charge of treason, unjust conviction of the Son of Man. Forsaken and shunned by those who "had trusted that it had been he which should have redeemed Israel" (Luke 24:21), the Messiah faithfully kept the sacrifice on the altar, through ridicule and abuse of clergy, soldiers and public servants, through the *Via Dolorosa*—the way of tears—and up the difficult path to Calvary and finished the offering of that body which God has prepared for him.

Judas, who had not looked for such a dreadful outcome of his evil scheme, went and ended his iniquitous course by self-destruction. By nine o'clock Friday morning the Beloved was raised up, as the brazen or copper serpent (perfect humanity), as though made sin, even for those of the great worldly system of government, "which spiritually is called Sodom and Egypt, where also our Lord was crucified" (Rev. 11:8), and which continues to this day, being now called Christendom, where his feet members soon shall at last fill up completely the sufferings of Christ that are left behind.

Under the heat of a semi-tropic sun, the great Lover of mankind, stripped by unholy hands to open view, was the object of revilings by the Hebrew clergy and laity, a spectacle and a wondrous lesson of divine love for men and for angels. There hung the Savior of humanity, forsaken by all save those who loved him most—Peter, the strong, and John whom he loved, and the women who would, if they might, have died in his stead. And "sitting down about him, the unbelievers watched him there."

And from noon, "the sixth hour" of that dreadful day, there was both a literal darkness and an obliteration of light and of love over all the land, over all in the condition termed "Sodom and Egypt," for while they were covering themselves with the greatest weight of guilt ever known, filling up the chalice of their iniquity until it overran, they were in the darkness of night as to the real quality of their acts—"they knew not what they did."

It was afternoon of Friday, Passover day, that the holy Sufferer said, "I thirst"—and they gave him to drink, not cold, refreshing water, but that which while somewhat stupifying was calculated to enhance the agonies of thirst in t most brutal and cruel death known to wicked and degener men.

By this act the prince of this world sealed his death s tence, for "by death the mighty one was beginning to dest him that hath the power of death, that is to say, the devi And by their death the feet members of Christ will set in m tion the forces which will utterly destroy them that dest the earth—Great Babylon, the accursed system of organi and established iniquity.

"IT IS FINISHED!"

But pain of body was not sufficient for the fiery trial him who was to be the first to suffer that he might re with God. He must be finally and fully made a sin offeri and experience to the full the wages of sin, that he might s to the uttermost. And as in the extremity of mortal p and weakness the realization came upon him that he was, it were and as it seemed to him, utterly cast off by Father, with the final despairing cry, "My God! My God! w hast thou forsaken me?" in pain of spirit that was too m to bear, the great heart broke, and there came forth his l exclamation, "IT IS FINISHED!" like unto the last l cry of the Church in the flesh—"It is done." (Rev. 16: The Wonderful One bowed his majestic head and gave up life he had covenanted to lay down; and the new life, new creature, the spirit, became hid in God until the t day there should come the springing forth of the first-fr of the dead.

This is the central event of all history which we celebr on the approaching Passover—the death of the Savior of world. We suggest that each participant read beforeha with reverence and prayer the Bible chapters on the Passo —the first Passover in Exodus 11 to 13; the story of death of the antitypical lamb in Matthew 26 and 27, M 14 and 15, Luke 22 and 23, John 12 to 19, and such ot passages as 1 Corinthians 10:16-21, 11:20-34, etc., and comments in Volume VI SCRIPTURE STUDIES, Chapter 11, "The Passover of the New Creation." Let not the consecra unto death fail of the injunction, "Assemble yourselves gether, and so much the more as ye see the day approachi —Hebrews 10:25.

Let the bride get herself thoroughly ready for whate the wise and loving Father and the altogether lovely Br groom may have for her in the way of experience of prep tion, trial, change or exaltation. Let each one consecra unto death examine himself, cast out every alien thought affection from the heart, cast out every weight and the sin doth so easily beset him. Especially let each see that he l even his enemies, but that he loves supremely the belo Father in heaven. Let us so increase and abound in di love toward one another and toward all men, that whet it be near or far in time our change will find us "ready" go in, ready to stand in the confidence of pure and sin hearted love before our Elder Brother and before our and Father.

LETTERS FROM THE INTERESTED

GIVING LIFE TO THE IMAGE

DEAR BRETHREN:—

I am sending you some thoughts regarding the vitalizing of the "image of the beast" as it appears to me after a cursory examination of a book entitled "The Churches of Christ in Time of War," edited by Charles A. Macfarland, General Secretary of the "Federal Council of the Churches of Christ in America." It is manifestly official. It says, among other things, "There is now being witnessed the coöperation of politics and religion in the common service of the whole people as never before in the history of the human race." On the last page of the book is a letter from President Wilson to Dr. Macfarland, dated June 8, 1917, which says, "I need not say how much I appreciate the message from the Federal Council of Churches of Christ in America. It has helped to reassure me and keep me in heart."

Briefly the United States, by alliance with Great Britain, naturally becomes identified with it (G214), and thus the "other beast with two horns like a lamb" vitalizes the "image of the beast" ("the Federal Council of the Churches of Christ") by the United States Government giving official recognition (the President's letter of June 8, 1917, to Secretary Macfarland is such) to the image which was patiently awaiting this vitalization, having previously (on May 8, 1917) declared "its endorsement and support of the war aims and policies of the Government." "All this took place before the publication of the Seventh Volume—before the coming of the seventh plague. "The change of name of the 'image of beast' to that of 'false prophet' in Rev. 16:13, between sixth and seventh plagues, shows that the 'image' was v ized prior to the publication of Volume VII."—G211. coöperation of the "beast" and the "false prophet" with "dragon" is very manifest in army camps in the way Knights of Columbus and the Y. M. C. A. work under tary authorization.

Permit me to now mention some correspondencies betw the French Revolution and the present time of trouble w seem to be transpiring at this time.

1. The decisive defeat of the Austrians and Prussians the French Revolutionists on the 20th of September, 1 seems very clearly to indicate the importance of the ev connected with the German Reichstag sessions of Sept., 1

There can be no doubt that the Reichstag session of tember 27th was of far-reaching importance. It seems to definitely proven that the majority of the Reichstag were posed to the war aims of the Prussian military autocracy, in a sense resulted in the downfall of Prussia—in the pointment of Count von Hertling, the Bavarian Premier the German chancellorship. The German chancellor created by Bismarck, has always been in Prussian or pro-P sian hands. Bavaria is regarded as thoroughly unsy thetic to Prussian aims, and the new Chancellor may t fore prove to be a chancellor of peace.

2. On December 11, 1792, King Louis XVI was place

l by the revolutionists; was convicted and condemned to guillotine. The correspondency seems to be in the peace otiations between Russia and Germany and we may ex- a further defeat of the Prussian military autocracy. It ery remarkable that the peace negotiations opened on the y day (December 18, 1917) indicated by the beginning of trial of Louis XVI.

I have received a great blessing from the January 1st TCH TOWER. The first article is certainly timely. The tement, "He will give all of his people a share," is spec- y comforting to one situated as I am (in an army camp). ay be mistaken, but I hope and believe that we who are restrained because of being drafted will be released in e to participate in the smiting of Babylon. Here we have ie opportunities to present the truth, but there seems to be le appreciation of the message, although they seem to gen- lly recognize that we are Bible Students. We have been ing a Seventh Volume study. It started out as a class for study of Revelation led by a Pentecostal preacher who ght the Seventh Volume since coming here. He used the enth Volume altogether and depended on the three mem- s of the I. B. S. A. for bringing out the correct thoughts. wever he "taught" the class only a few evenings and then, mingly realizing that he was not well enough acquainted h the subject, turned it over to us; so we have been privi- ed to present to a few, whom we could probably not have ched at all otherwise, the explanation of Revelation fur- hed in Volume Seven. We use the Seventh Volume; ask- questions, reading the comments, and now and then em- sizing or explaining such features as those not familiar h the truth might not be able to understand.

I am greatly pleased with the way the election at Pitts- gh turned out. It surely is a complete vindication of the sent management of the SOCIETY. Undoubtedly the Lord's id was in the holding of the straw vote on November 21st. had it not been held the claim would probably have been de that the election was purely a matter of voting shares did not represent the voice of the church. Now this ves them absolutely without excuse for any agitation inst the SOCIETY and its work. Undoubtedly the Lord still a very important work for the WATCH TOWER BIBLE AND ACT SOCIETY and is himself directing all its interests.

With much Christian love, your brother in Christ,

JAMES ALLEN MURCH.—*Ky.*

THE LORD IS NIGH UNTO A CONTRITE HEART

DEAR BROTHER RUTHERFORD:—

There is a matter which has been on my mind and heart several months which I am constrained to present to you the chief representative of all the brethren in the truth. 1912 I dissented in a measure from the common view of brethren in regard to the impending events of 1914. The entment of the friends, which I thought unjust, was re- ned with an emphasis which brought darkness to my mind. e adversary took advantage of it and caused a series of mblings such as has not occurred in all my Christian ex- ience of 47 years. I sought for and began to magnify every vial mistake I could find and to publish it abroad. I not y censured my brethren but I repudiated my vow. Now Lord in love and mercy is opening my eyes and I review past with amazement and sorrow. The harvest is closing, I realize that if I make my calling and election sure I st renew my obligation to my brethren and my vow to the rd. I do so today with an humble heart, praying that the rd and the dear brethren will forgive me. I desire that you l the dear Bethel family may know of this determination l that I may have a special interest in your prayers. aying God's rich blessing upon you, dear brother, and upon those associated with you in the most significant work of ages, I am,

Your brother in best of bonds, EDWIN BUNDY.—*Ore.*

BLESSED EFFECT OF VOLUME SEVEN

DEAR BRETHREN:—

At Montreal, Canada, we were much interested and pleased, recently, to fellowship with a brother and sister who received the truth only five weeks ago, through the reading of Volume Seven. The sister had formerly taken no interest at all in things religious. Now both husband and wife are fully consecrated and are showing wonderful progress. They have a clearer knowledge of the truth than many who have been "truth people" for several years. It was inspiring to note their zeal. With Christian love,

Yours in joyful service, E. F. CRIST.—*Pilgrim.*

PRESENT POSSIBILITIES BEING REALIZED

DEAR BRETHREN:—

Enclosed find usual weekly report. The past week has been crowned with much personal blessings from the Lord. The work goes forward grandly and the sublime possibilities of the present are being more and more realized by the Lord's people. They are undergoing a wonderful heart-and-mind shaping in preparation for the final conflict with the powers of darkness. Many who had settled down to the thought that the work was (about) over are now rubbing their eyes and becoming conscious of the fact that the mightiest conflict of the ages is upon us.

O, how evident it is that everything should be swept aside that would hinder us in following our Captain! What is the value of time, energy, money, treasures of any kind to the consecrated NOW, except to forward this cause to which our lives are dedicated and for which Jesus died?

The Seventh Volume is being accepted, studied and pushed everywhere. It is my observation that those most interested in it are invariably happy and prosperous in the Lord, whereas the few who reject it are unhappy and developing bitterness. With much Christian love, I am,

Your fellow servant, O. L. SULLIVAN.—*Pilgrim.*

RESOLUTION FROM FRENCH BRETHREN

DEAR BRETHREN:—

We hereby send you a resolution passed by the Paris Ecclesia in reference to the management of the SOCIETY. We received, much delayed, the facts in relation thereto, and now wish to send you direct the following resolution:

"By unanimous vote of the Paris (France) Ecclesia, assembled on Sunday, December 23d, we hereby express:

"1st. Our gratitude to the Lord for permitting the present Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY (Brother J. F. Rutherford being their President) to administer with wisdom and faithfulness the interests of the harvest work during the past months;

"2d. Our desire to see maintained in charge of the work during the year 1918 the same Board and President;

"3d. Our fervent Christian love and moral support to said Board; also to their valiant colaborers near and far; and we daily present them all to the throne of heavenly grace in accordance with our Vow."

THE ECCLESIA OF PARIS,—*France.*

"We cannot tell you how grateful we are to have the Seventh Volume nor of the heart full of thankfulness and love to God and to you, as we read it. We surely realize that the Lord is using the same channel in dispensing meat in due season. We assure you of our loyal support now and to the end and recognize that our dear Brother Rutherford was surely chosen of the Lord to lead the Church to the end of her journey." A. E. W. W.—*Ohio.*

"I feel that my cup of joy overflows. I rejoice that it is due time for this solemn message, and I desire to use Volume Seven as a chariot that shall help me mount to the skies."

MRS. E. B.—*Mass.*

"LET PATIENCE HAVE HER PERFECT WORK"

As is quite generally known, the present traffic congestion e to shortage of cars, etc., is unprecedented in the history the country. We hear of unparalleled delays in not only ight shipments, but also in express and mail. The Govern- nt is endeavoring to alleviate this congestion. Let us hear m you if you feel that sufficient time has elapsed for your der to have reached you under present circumstances, and we ll do what we can to trace the shipment. In the meantime we advise patience in respect to undelivered shipments and the importance of placing future orders as far in advance as possible. Mail matter is usually delivered with reasonable promptness, although we have recently heard of instances where WATCH TOWER issues have been in transit three or four weeks before reaching subscribers. We mention this that the friends may not think us negligent when THE WATCH TOWER fails to arrive on time.

MARGOLIS BIBLE—A NEW HEBREW TRANSLATION

We have recently added to our stock a Jewish Translation the Old Testament which some claim to be superior to the eser version. This new translation is known as the Mar- is Version, as Prof. Max L. Margolis was the Editor-in- ief and Secretary of the Editorial Board; but the actual work of translation was accomplished by a Committee of over twenty-five eminent Jewish Rabbis and Hebrew scholars, whose work covered a period of twenty-four years. The volume is in good, clear type, cloth bound, $1.25 postpaid.

IN MEMORY OF OUR KING

"This do . . . in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till come."—1 Corinthians 11:25, 26.

The truly consecrated Christian, walking in the light of present truth, looks forward with the keenest interest to the approaching Memorial celebration. This Passover season holds a peculiar interest, because it may mark the last for the church on earth and may mark the drinking of the wine anew with the Lord in glory. Since Pentecost the followers of the Lord have been waiting with joyful expectancy for his return as the King of glory. For many years the best-informed of his followers have known that he is present and that he will soon be fully revealed to all who are his. Soon he will take unto himself his completed bride and reign in glory. It was his expressed desire that the bride class should have him in memory until he call for her. Whether the coming Memorial will be the last on earth, we do not, of course, know; but we do know that we are one year nearer the full consummation of our hopes. If it please the Lord to have us celebrate this Memorial other years, then we shall do so gladly. If it please him to take all the members of the church home this year, then our joy will be full and we shall have pleasures for evermore. His will, not ours, be done. Glad we are to assemble together again to remind each other of that wonderful event that transpired so many centuries past.

When a man of the world has risen to fame, he desires to leave a monument, so that future generations may know of his greatness. Of course there is selfishness in this desire. Jesus of Nazareth, the greatest man that lived on earth, when he approached the time of his crucifixion, prepared a monument that will endure forever. Unselfishly he acted in this regard, as he did in all others. He was about to perform the greatest work of the ages—to make himself an offering for sin on behalf of the human race. This Memorial was a means whereby his followers should remember him until they should see him again. He knew that the fully consecrated would appreciate this more than anything else. He knew that the world would not appreciate it; and therefore his death would be sweetly kept in the memory of those who had received the benefit of his great ransom-sacrifice. None but the truly consecrated have ever appreciated the Lord's death and its meaning. The time is near at hand, however, when even the world will begin to understand why he suffered and why he died. The Lord Jesus knew that the time from Pentecost until his kingdom is established would be occupied in the selection of his bride and he desired that she should keep fresh in mind the importance of the great sin-offering and likewise appreciate her privilege of participating in his sufferings, in order that she might reign with him in glory, for the regeneration and reconstruction of the world.

Many of the members of the bride class are already with the Lord. Those remaining this side are eager to be with him, yet biding his own good time. It is reasonable, then, that as we approach each Memorial season, as we come nearer to the time of seeing our great King and Lord, our hearts are thrilled with the prospect that this is perhaps the last this side the vail and that soon we may see him face to face.

"LORD, IS IT I?"

When Jesus was about to take leave of his disciples, his associates for three and a half years, he marked that they were troubled, and said: "Let not your heart be troubled. . . . . I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." And now the day draws near when this sweet promise from the Master's lips will have complete fulfilment. Is it any wonder, then, that the truly consecrated are looking forward with great desire to the approaching Memorial and to that which may follow after!

It was after Jesus and his disciples had eaten the Passover according to the Jewish Law, that he instituted the Memorial Supper as a reminder of his death. Judas was present at that time and was given a sop and went out from the others before the supper was ended, fully bent upon betraying the Master; and this he did. This incident may represent the fact that in the close of this age, and just before the bride is completed, the sop of truth will become so strong that it shall drive forth from the company and communion of the faithful all those who do not have a full and proper appreciation of the blood of Jesus, shed by the Lamb of God for the taking away of the sin of the world. It is not for anyone this side the vail to judge who may be of that class. It is sufficient that each one carefully examine himself or herself, saying, "Is it I?" Truly this is a time for careful self-examination, for seeing to it that we are pure in heart toward all.

That we may more fully appreciate the importance that great event which transpired at Calvary, we do well remind ourselves again of the events that took place ju preceding that time.

THE ORIGINAL PASSOVER

The Hebrew year begins on the day of the first new mo nearest the Spring equinox. The Hebrew Passover marked wonderful event in Jewish history and foreshadowed the dea of the great Ransomer of humankind. St. Paul tells us th the things pertaining to the Law were shadows of grea things to come. (Colossians 2:17; Hebrews 10:1) Lookin then, from the type to the antitype, we find much food thought. The Israelites had been held in bondage to t Egyptians for years. From time to time their tasks were creased and their burdens made grievous to be borne. G sent Moses to deliver them and sent Aaron with him as mouthpiece. They appeared before Pharaoh and request him to permit the children of Israel to leave Egypt. T Pharaoh denied. God sent punishment upon him for refusi to let them go. Time and time again he promised to them depart from Egypt; time and time again he broke promise.

Nine times had the Lord sent plagues upon the Egyptia and as many times, at the instance of Moses, had reliev Pharaoh and his people therefrom. Then the tenth plague w sent—the death of the first-born. Pharaoh was devoted to son, his first-born; and the smiting of him would touch Ph aoh's heart as nothing else could do. God informed Mo that at midnight of the fourteenth of Nisan the death m senger of the Lord would pass through Egypt and every fir born of every family should die. He then directed Moses make provision for the saving of the first-born of Israel. T arrangement was that each family or household should, on tenth day of Nisan, take a lamb into the house; that the la should be a male of the first year and without blemish; that should be kept in the house until the fourteenth day of same month, when it should be killed and the blood sprinki upon the door-posts and upon the lintel; that the lamb sho then be roasted with fire; that no bones of it should be broke that it should be eaten with unleavened bread and bitter her and that those eating it should do so with their loins gird their shoes on their feet and their staves in hand, and th they should eat with haste; that when the messenger of Lord should pass through Egypt the first-born of each hou hold would be spared where the blood of the lamb appeared the door. Moses carried out these instructions and the faith Jews acted upon his advice. They killed the lamb, sprink its blood as directed and, in due season, ate it. At midni of the fourteenth of Nisan, all the first-born of Egypt di including Pharaoh's beloved son. Great consternation follow and Pharaoh immediately summoned Moses and Aaron. now not only promised that they should go, but thrust th out, and Moses led the children of Israel to the Red Sea, acr it and on to Mount Sinai.

TYPE AND ANTITYPE

In this picture the first-born represent the church of first-born whose names are written in heaven. These are heirs of the exceeding great and precious promises of Jehovah. Like the first-born in Egypt, they are subject to second death, but escape from it by complying with the Lor fixed rules. All who during the Gospel age come under protection of the blood of Jesus, and there remain, are s from this great penalty.

In this picture the lamb represented Jesus, slain for cancellation of the sin of mankind. (John 1:29) A door a place of entrance. Hence the blood sprinkled upon the do posts of the Israelitish homes signifies the fact that the w to safety and life is through faith in the blood of Jesus, w declared: "I am the door." The Passover night pictured Gospel age when sin and darkness prevail, and during wh time the bride of Christ is gathered out from mankind. A now we see this time of suffering drawing to an end a amidst a time of great confusion, both political and ecclesi tical; and soon the sufferings of the Christ will end.

No animal could more fitly represent the lowly Nazar than could the lamb. It is noted for its defenselessness a its innocence. The antitypical Lamb, the Man Jesus, true the picture, was "holy, harmless, undefiled and separate fr sinners." (Hebrews 7:26) "A lamb without blemish a without spot, who verily was foreordained before the foun tion of the world, but was manifested in the last times."

s brought as a lamb to the slaughter; and as a sheep before
shearers is dumb, so he opened not his mouth."
Born under the Law, Jesus must fulfil its terms; and since
Passover was a part of the Law arrangement, he must
it at the appointed time; viz., the fourteenth of Nisan.
he was the great antitypical Lamb now to be slain, he must
this Passover just preceding his death. It must be ap-
rent to all that it would be inappropriate to celebrate the
rd's death more than once a year, and that the time of this
ebration should, as nearly as possible, correspond with the
te at which he instituted the Memorial.

THE PURPOSE OF THE MEMORIAL

After eating the Passover Supper, Jesus instituted the
morial. This he did that his followers might remember
n until he come again. "And as they were eating, Jesus
k bread and blessed it and brake it, and gave it to his
ciples and said, Take, eat; this is my body." That is to
, the bread represented his flesh, his humanity, which was
ken on behalf of mankind. "And he took the cup and
ve thanks and gave it to them, saying, All ye drink of it;
this is my blood of the new covenant which is shed for the
nission of sins." The cup there represented the pouring out
his life blood as the great sacrifice on behalf of all who
ll accept the benefits of the ransom.

It was the will of God that the members of the bride of
rist should fill up that which is behind of the sufferings of
rist Jesus. Hence those who will compose the bride are
vileged to suffer with him. The celebration of the Memo-
l once each year not only reminds the celebraters of the
ath of their great Master, but also brings vividly to mind
t each member of the body has covenanted to be dead with
n. Clearly the Apostle expresses this thought when he says:
he cup of blessing for which we bless God, is it not the
rticipation of the blood of the Anointed One; the loaf which
break, is it not the participation of the body of the An-
ted One; because there is one loaf, we the many are one
dy, for we all partake of the one loaf."—1 Cor. 10:16, 17,
aglott.

Coming, then, to the celebration this year, let each one have
mind the privilege of suffering with Christ Jesus. Whatever
y be our experiences, however joyful or however trying, all
ll come to us by the Lord's permission and as a great favor.
or unto you it is given in behalf of Christ not only to be-
ve on him, but also to suffer for his sake." (Philippians
29) We know not what awaits us; but we do know that all
o are abiding in the shadow of God's wing are safe and
t no evil shall befall the new creature in Christ. Whatever
yone may do to us in the way of persecution, it is of the
nost importance to see to it that we ourselves do no perse-
ing. It is vital to us that we keep a pure heart. We do
ll personally to examine self as we approach the hour of the
ebration of the Memorial. Let us remember the words of
other Paul, "Know ye not that a little leaven leaveneth the
ole lump? Purge out, therefore, the old leaven, that ye
y be a new lump, as ye are unleavened. For even Christ
Passover is sacrificed for us; therefore let us keep the
st, not with old leaven, neither with the leaven of malice
d wickedness, but with the unleavened bread of sincerity."
aven is a symbol of sin and old leaven signifies sins of long
nding. Malice means ill will, hatred and a wrong condi-
n of heart. These should all be put away and each one,
on self-examination, see to it that he has clean hands and a
re heart. "Let us cleanse ourselves from all filthiness of
flesh and mind, perfecting holiness in the fear of the
rd."

LET US EXAMINE OURSELVES

It was jealousy, ill will and malice that led Judas into his
ongful course in betraying the Lord to the ecclesiastics of
t time. Judas knew that the ecclesiastics were anxious to
troy Jesus; hence he betrayed the Master into their hands.
e civil powers saw the innocence of the Lord, but permitted
ir scruples to be overruled by the clergy and thus falsely
d without just cause or excuse convicted the Son of Man
and sent him to an ignominious death. It is not at all improbable that the very closing scenes of the Gospel age shall witness something of a similar kind. He whose zeal and faithfulness and loyalty to the Master brings him to the point of persecution because of such faithfulness will be greatly favored. No one should act foolishly nor put himself in a way to be persecuted, but with calmness of mind and sobriety of heart should diligently and faithfully represent the Lord, trusting him fully as to the results.

If there be strife among any of the Lord's people (and such there is among some of the classes), this is the time above all times to cease such strife and to seek diligently to establish peace and harmony. It has been the rule that such strife is usually caused by the desire of a few to be more highly honored than others. And such it was in the Lord's time. "And there was also strife among them, which one of them should be counted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors; but ye shall not be so. But he that is greatest among you let him be as the younger; and he that is chief, as he that doth serve." If we find that injustice has been heaped upon us, that we have not been favored in the ecclesia as much as we, in our judgment, should have been; if we feel that we should have been more highly honored, let us remember the danger of insisting on what we believe are our rights and the great privilege of humbly submitting to the Lord's will. No trial could come without his permission, and the one which hurts us most has probably come to test the faith and love of those involved. "By love serve one another." May we, then, be able to see through our trying experiences that all of these things are evidences that the Lord is still dealing with us, and may we appreciate the privilege of overcoming them and manifesting our unselfish love for the brethren and therefore for the Lord and his cause by serving in a humble and loving manner in whatsoever place the Lord puts us. Our great desire is and should be to see the King of glory. Everything else should be made subservient to that. Let us have in mind that the eating of the Passover lamb was with bitter herbs and that this sharpened the appetite and created a greater desire for more of the flesh to remove that bitter taste. This fitly illustrates that the bitter experiences and trials that come to us, if we are properly exercised thereby, cause us to flee to the Master that we might partake of more of his merit and his loving-kindness. Feeding, then, upon our precious God-given promises and upon the prospects of soon seeing the King and being with him in glory, will make us forget the bitter trials and we shall rejoice with great joy, giving thanks that we are permitted to have such trials as make sweeter our joys.

One may ask: "Shall I decline to partake of this Memorial because of some difficulty I have had with a brother?" Our answer would be, if possible try to bring about a reconciliation by talking over the differences in the spirit of love. Effect a reconciliation, if possible; but if not, examine your own heart and see to it that there is no bitterness there. If you have been wronged, then see that you freely forgive, even as the Lord forgives us; and then go and keep the feast. All who have made a full consecration to the Lord should partake. If some have made a consecration and have not symbolized this consecration by water immersion, such should be done, if possible, before partaking. But the mere fact that one has not been baptized since making a consecration should not preclude him from partaking of the Memorial.

Let us all have in mind that "the end of all things is at hand; be of sober mind and watch unto prayer." How glad should be our hearts that we have come to the end of this dark night and that soon the light of the Lord shall fill the earth! Having in mind our great desire to see our King, let us also remember the admonition of the Apostle, "Above all things have fervent love among yourselves." Having this love, we will cover each other's defects; and nothing enables us so much to have this love as looking with expectant joy to seeing the Lord and our beloved brethren who have gone before.

DEMONS TO WRECK SOCIETY

Psychic phenomena are attracting the attention of some of
greatest men of the land. These men claim that they are
e to communicate with the dead. That they receive mes-
ges from some hidden source cannot be questioned. This
chic science is called Immortalism. In truth and fact it
demonism. And these demons, exercising greater power
r the human mind, will, as the Scriptures foreshow, soon wreck all society. It is of great importance that every person acquaint himself with the Scriptural teaching upon the subject. We issue a little book, "What say the Scriptures About Spiritism?" that throws a flood of light upon this occult science. Everybody should read it. Postpaid, 10c. But if any one who desires to read it will send us a post card stating he is too poor to purchase, we will mail him a copy free.

QUALIFICATIONS OF ELDERS

Some of the ecclesias at recent elections have declined to elect anyone to the office of elder or deacon until such an one answered in the affirmative questions of the following import: (1) Have you answered the V. D. M. questions and have you passed that examination? (2) Are you in harmony with the WATCH TOWER BIBLE AND TRACT SOCIETY and the work in which it is engaged? (3) Do you accept "The Finished Mystery" as the Seventh Volume of STUDIES IN THE SCRIPTURES, and are you willing to teach the same?

Some have raised objection to these questions, insisting that they require an additional qualification for one to be an elder or a deacon, and are therefore contrary to the Scriptures. In our judgment such contention is without merit. The Apostle Paul set forth what are the qualifications of an elder. (1 Timothy 3:2-6; Titus 1:6-10) There is nothing in the above questions that is in any manner out of harmony with the requirements announced by the Apostle. On the contrary, they are exactly in harmony with the qualifications there named.

The first question relates particularly to one's knowledge of the Truth, such knowledge as would modestly qualify one to teach. St. Paul says an elder must be "apt to teach." "In addition to the foregoing limitations, it is required that an elder shall be apt to teach; that is to say, he must have ability as a teacher, explainer, expounder, of the divine plan, and thus be able to assist the Lord's flock in word and in doctrine." (STUDIES IN THE SCRIPTURES, Vol. Six, page 249) The V. D. M. questions relate to doctrinal matters and are intended to indicate the process of determining one's aptness to teach. One who is unable to answer them would demonstrate that he did not have a sufficiently accurate knowledge of the divine plan to teach a class. Any ecclesia must be the judge of who shall be its elders and it is clearly within the province of each such ecclesia to require them to show that they are qualified and are apt to teach, before electing them to office.

As to the second question: the WATCH TOWER BIBLE AND TRACT SOCIETY has long been used of the Lord. Clearly it is the messenger mentioned in Revelation 14:18. It has been the channel for the dispensing of the harvest message. The various ecclesias have long since adopted its publications as helps to study the Bible. Any one, therefore, out of harmony with the SOCIETY would hardly be a proper person to be a leader or teacher of an ecclesia which uses the publications of the SOCIETY as its helps to Bible study. The Apostle is emphatic in his statement as to what is the proper relationship between class and teacher, declaring that "if any man teach otherwise and consent not to sound words, the words of the Lord Jesus Christ, and to the doctrine which is according to godliness," such is not a proper teacher and from such the others should withdraw. (1 Timothy 6:3-5) A leader of a class who is openly opposed to the work in which the SOCIETY is engaged would tend to cause dissension and trouble, instead of peace and harmony. Hence it becomes the reasonable duty of the class to know the attitude of its teachers.

As to the third question: the SOCIETY has published and is widely distributing "The Finished Mystery"—Volume Seven of STUDIES IN THE SCRIPTURES. There is nothing in it out of harmony with the divine plan as revealed. The doctrines there taught are wholesome and clearly in harmony with that of the Lord Jesus Christ and the other six volumes of STUDIES IN THE SCRIPTURES. It is a part of the work of the SOCIETY to give this volume a wide distribution, because it is believed the due time has come for the message to be given against Babylon. A teacher that is opposed to the Seventh Volume, therefore, would be opposed to the SOCIETY's work, out harmony with the SOCIETY; and, as a leader, such an o would breed discontent and trouble, rather than establish h mony and peace and development among those of the Lor people who had already expressed themselves as being in h mony with such Seventh Volume. Hence such an one sho not stand for election to the position of elder.

This does not mean that such persons who would not answ the foregoing questions in the affirmative should be disfello shiped. On the contrary, they should be encouraged to stu the Lord's Word and grow in knowledge and the fruits a graces of the Spirit.

We remember when the Vow was promulgated by Brot Russell through the SOCIETY, there was some decided opp tion to it. Brother Russell then held that any one out sympathy with the Vow and the work of the SOCIETY in gene should not be elected as an elder of the class. Concerning t subject he said:

"Question: Is it proper or wise for a Pilgrim en ro to be entertained by those who are out of sympathy with Vow and with the work of the SOCIETY in general, even thou he be an elder of the class?"

"Answer: Most decidedly not. Furthermore, the Pilgr should make clear to the class that they had greatly erred selecting such an one for an elder, and should help them rectify the matter as quickly as possible. If the class li the elder who is out of accord with the SOCIETY's work, should not make a request for Pilgrim service. Some of Lord's dear sheep are very stupid. Meekness and gentlen are commendable, but there are times when they would me disloyalty to God."—Z. '13-14.

The above quotation from the pen of Brother Russell p the matter in clear, terse language, about which there be no doubt. It will be noticed especially that he said t one who is out of accord with the SOCIETY's work should be elected an elder, and a class which would not follow t rule should not even request the SOCIETY to send Pilgri The purpose of Brother Russell and the SOCIETY clearly w and is not to lay burdens upon the brethren, but to point the privilege of the various ecclesias in determining whet their elders possess the qualifications, and furthermore emp sizing the importance and necessity of working together harmony. By way of illustration: Suppose the general of army should give an order to be executed, the colonel sho pass it on to his sub-officers and each one would decide execute the order according to his own ideas. The res would be disorganization of the worst kind. We recognize Lord Jesus as the great General and Director of the harv work, and his people as workers together with him, some oc pying one position and some another. Then all who have spirit will desire to work in harmony with him and his proved way of putting forth the message. Any one, then, w would refuse to answer in the affirmative that he accepts "T Finished Mystery" and that he will teach it would there declare himself out of harmony and opposed to the SOCIET work, and any one opposed to the work of the SOCIETY wo hardly be qualified to be a teacher of a class which by request for Pilgrim visits, or otherwise, had indicated its sire to coöperate with the SOCIETY. We believe that when dear friends see the principle here involved they will read agree that the questions that some of the ecclesias have adop and required to be answered by those standing for election elders and deacons are entirely right and proper and in harmony with the Scriptures.

WAIT ON THE LORD

[Reprint of poem in issue of September, 1882, which please see.]

JESUS REQUIRES CONFESSION AND LOYALTY

[This article was a reprint of that entitled, "Good Confessions and Later Trials," published in issue of June 1, 19 which please see.]

JESUS TRANSFIGURED

[The first paragraph of this article was reprinted from article entitled, "We Behold the Glory in the Holy Mount" pu lished in issue of April 1, 1898. The last two paragraphs were reprinted from an article entitled, "A Vision of Com Glory," published in issue of July 1, 1900. The remainder was reprinted from article entitled, "A Vision of the Kingdo published in issue of June 15, 1906. Please see the articles named.]

JESUS REBUKES SELFISHNESS

[The first three and the last four paragraphs of this article were reprinted from article entitled, "Least and Greatest the Kingdom," published in issue of July 1, 1900. The remainder was reprinted from article entitled, "Only the Humble Sh Share the Kingdom," published in issue of February 1, 1895. Please see the articles named.]

RELIGIOUS INTOLERANCE

On February 12 the public press contained the following patch from Ottawa, Canada: "The Secretary of State, ier the press censorship regulations, has issued warrants bidding the possession in Canada of a number of publica- ns, amongst which is the book published by the Interna- nal Bible Students Association, entitled 'STUDIES IN THE RIPTURES—The Finished Mystery,' generally known as the thumous publication of Pastor Russell. 'The Bible Stu- nts Monthly,' also published by this Association at its office Brooklyn, New York, is also prohibited circulation in Can- a. The possession of any prohibited books lays the posses- open to a fine not exceeding $5,000 and five years in son."

Winnipeg papers had previously announced that certain rgymen had denounced these publications from their pulpits l stated that the attention of the Attorney General had en called to the matter. Later, the Winnipeg *Tribune*, after ntioning the order issued by the public censor, said, "The ned publications are alleged to contain seditious and anti- r statements. Excerpts from one of the recent issues of he Bible Students Monthly' were denounced from the pulpit few weeks ago by Rev. Charles G. Patterson, Pastor of St. ephen's Church. Afterward Attorney General Johnson sent Rev. Patterson for a copy of the publication. The cen- 's order is believed to be the direct result."

A large number of the copies of "The Finished Mystery" re confiscated; houses were searched and the books taken ay from the people; and several of our brethren were ar- ted. Some have been tried and fined all the way from one five hundred dollars. The sale and distribution of the book Canada has been stopped of course. One of the leading wyers of Canada has delivered a written opinion on the case, om which we quote: "There is no doubt that the Secretary State has the power to put any publication under the ban. ce he does this, the wisdom of his act and the nature of the blication cannot be reviewed in any court. On the contrary, e courts must hold that the publication is objectionable. is, of course, is exceedingly arbitrary, but it is neverthe- s the state of the law. To illustrate how absurd it is, I ntion that the Secretary of State could put Webster's Dic- nary or the Bible under the ban, and immediately any one nd in possession of either would be subject to very severe nalties without any recourse to the courts. My suggestion you, in view of the unsatisfactory condition of the law, is at a strong publicity campaign be started to secure the re- nding of the ban order. To this end petitions, similar to e one I drew up for you, should be vigorously circulated. etings should be held and suitable advertisements inserted magazines having a wide distribution in Canada. This uld, at a seasonable time, be followed up by an influential putation waiting upon the Government and members of Par- ment at Ottawa."

Shortly thereafter, acting upon information from Canada, e Army Intelligence Bureau at New York began an investi- tion of the Brooklyn headquarters. The public press an- unced that the headquarters were raided, which is entirely true. Some one had misrepresented to the authorities that r SOCIETY is carrying on a German propaganda and retard- g the draft, which, of course, is also untrue.

On February 24, the President of the SOCIETY delivered public lecture in the city of Los Angeles, California, to lly 3,500 people, as many more being turned away. The s Angeles *Tribune* the morning following carried a full-page port. This very much aroused the indignation of the clergy ere. The ministerial associations held a meeting on Monday rning and sent its president to the managers of the paper, manding an explanation as to why they would publish so ch about the lecture. On Thursday following the Army telligence Bureau of Los Angeles took possession of the s Angeles headquarters, taking away many of the SOCIETY'S blications. Since then, a number of these have been re- ned.

On Monday, March 4, several of our brethren at Scranton, nnsylvania, including Brothers C. J. Woodworth and M. L. rr, were arrested, charged with conspiracy and put under nd for their appearance for trial next May. Without a ubt, the prosecution of these brethren has been instigated by ne nominal ecclesiastical adherents. The Bible's terrible raignment of the Papacy, which Brother Woodworth has en instrumental in bringing to the attention of many, is ite probably the cause of this action against them.

CONCERNING THE WIRELESS OUTFIT

Following their wicked course of persecution, it was re- rted in the public press that Government agents had seized wireless apparatus which was erected on the Bethel Home d ready for use. The facts are these: Some two or three years ago, a wireless outfit was presented to Brother Russell. It was erected on the roof to enable some of the younger brethren to see if they could learn to operate it. When this nation was about to be engaged in war, all wireless instruments were required to be dismantled. The one on the Bethel Home was taken down and the poles sawed up and used for other purposes; and the instrument was carefully packed away in the Art Room, where it has been ever since. The apparatus consisted of a receiver only, no transmitter, and has not been in use for more than two years. When two Army Intelligence men were in conversation with a member of the Home, the wireless was mentioned. They were taken to the roof and shown where it formerly was and then were shown the instrument itself, packed away; and by consent the instrument was taken away by these gentlemen because we have no use for it. There never was a sending instrument at Bethel, hence impossible to transmit a message anywhere.

It seems that the objectionable language of Volume Seven is that on pages 248 to 253, inclusive, which is chiefly quoted from statements made by Rev. C. E. Jefferson and Rev. John Haynes (not Hayes) Holmes. All of this matter was written prior to the time that the United States entered the war.

Upon notice being brought to us that the above mentioned pages were objectionable, the SOCIETY took immediate steps to stop the sale of "The Finished Mystery" until further information could be obtained. Our President then, at the instance of the Board, appointed a representative to visit the Government officials at Washington and ascertain, if possible, how the objection could be removed. The Seventh Volume —"The Finished Mystery"—was submitted by Brother Robison, the SOCIETY'S representative, to the proper authorities at Washington; and he was advised that there was no disposition on the part of the Government in interfere with our work in general and that if pages 247 to 253, inclusive, were removed, there would be no known objection to the volume.

We immediately sent out a letter to the colporteurs and class Secretaries, advising that the pages above mentioned be deleted and that the distribution of the volume be proceeded with. This was done in many instances, as we are advised, and the work went on. Later, on the 14th day of March, the Department of Justice at Washington, instructed the District Attorneys that a further distribution of "The Finished Mystery" would be a violation of the Espionage Act. The Department of Justice, however, declined to state whether or not this violation related only to pages 247 to 253, or to something else, and according to the custom of that Department declined to render an opinion as to what part of the volume does trangress the law. We are having the entire book gone over carefully by able counsel in order to be fully advised before taking further action. We are convinced that there is nothing in the volume at all that in any wise violates the Espionage Act; but we believe that the action is inspired by other influence which desires to suppress the message with reference to the ecclesiastical systems. We are preparing a statement to present to the Department of Justice, that our side may be heard and hope to be able to advise the friends later.

We suggest that the colporteurs proceed with the sale of the other six volumes of STUDIES IN THE SCRIPTURES until further word from us, and that every one who can give a public address do so each Sunday, or oftener, if possible, using the subject, "The World Has Ended—Millions Now Living May Never Die." We have a quantity of PASTOR RUSSELL'S SERMONS and we advise the colporteurs to push the sale of these at this time. Daily the evidences grow stronger that the kingdom of heaven is at hand. Let us be faithful in announcing it. We are not at all responsible for what is in the Bible. There is no book that so strongly arraigns dishonesty, and especially with reference to those who claim to be the representatives of the Lord. We feel quite sure that no part of Volume VII has in any wise interfered with the Government's prosecution of the war; but the clergy have sought to make it thus appear, in order that they might protect themselves from being exposed before the people.

NOT AGAINST THE GOVERNMENT

These clergymen who object to the teachings of the Bible concerning themselves being laid bare before the public have raised a great deal of dust, and cried loud and long that our SOCIETY is against the Government and that its work is retarding the progress of the war. Nothing is further from the truth. We are not against the war. We are not against the Government in any sense of the word. We recognize the Government of the United States as the best government on earth. We recognize that the governments, being political and economic institutions, have the power and authority, under the fundamental law, to declare war and to draft their citizens

into military service. We have not the slightest disposition to interfere with this, nor to speak against it so far as the governments' power or authority is concerned. We recognize that it is the duty of every citizen to obey the laws of the land, and the duty of every citizen, who can conscientiously do so, to participate in the defense of the country. All should be respectful to officers of the law. (Acts 23:5) The law of the land recognizes that there are Christian people who cannot engage in military service without doing violence to their conscience. Hence the Congress of the United States, in passing the Selective Draft Act of May 18, 1917, inserted a clause providing that certain ones, under certain conditions, should not be compelled to engage in combatant military service. We hold that the members of our SOCIETY come within the purvue of this section of the law and are entitled to its protection. And none of our members, so far as we know, have done more than to claim the benefit of the provisions of this Act of Congress.

For forty years the attention of the people has been called to the unrighteous practices of the ecclesiastical systems and how they have kept the people in ignorance. In that time the clergy have been called upon repeatedly to explain to the people the Scriptures, and they have industriously avoided making either answer or explanation. The Lord long ago, through his prophet, foretold that this would be their course, and that, refusing themselves to answer the people, the clergy would attempt to shield themselves behind the civil powers and, if possible, induce the latter to prevent a free and uninterrupted proclamation of the message of the Lord. The Scriptures designate these ecclesiastical systems as Babylon. The Lord says: "The mighty men of Babylon [the cler have forborne to fight; they have remained in their h [shielding themselves behind civil officers]; their might h failed; they became as women."—Jeremiah 51:30.

Plainly and clearly, then, our position is: We would do injury to any one, not even the clergy; and certainly to the Government. Our mission is to preach the Gospel Jesus Christ and his kingdom. Jesus taught that when Gospel age ended, present institutions would go to pi and that upon the ruins thereof his kingdom would be es lished. He taught his followers to pray, "Thy kingdom co thy will be done on earth as it is done in heaven." If, t it is disloyal to call attention to the unrighteous ecclesiast systems that have been blinding the peoples of earth fo long, it is disloyal to repeat the Lord's prayer. We are vineed that all difficulty which has arisen has been local, instigated by those clergymen who could not answer the g truths set forth against them in the Bible and who have so to stir up the civil authorities against others who are me and earnestly preaching the Gospel with malice toward n and with love toward all.

As consecrated Christians, we must, in obedience to Lord, call attention to the great truths he has recorded in Bible and which he has commissioned us to tell others. (Is 61:1-3; Luke 4:18-21) It is the duty of every one to obedient to the law. The fundamental law guarantees every one shall worship God according to the dictates of own conscience and speak the truth with freedom. Ther no disposition on the part of any Christian to do violenc the laws of the land.

A WARNING TO THE CHURCH

What we are about to write is not written with pleasure, but from a sense of duty to the church. St. Paul prophetically wrote, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch." (Acts 20:29-31) The words of St. Paul are now having their fulfilment.

THE WATCH TOWER of November 1, 1916, published an article from the pen of Brother Russell, whose words likewise seem prophetic and are now having a fulfilment. He quotes the Apostle's words above mentioned and shows how they will specially apply in the closing days of the church's earthly journey. Amongst other things, he said:

"We have already alluded to the ambitious and selfish spirit in the world leading on to anarchy; and we have just pointed out how the same selfish, ambitious spirit is leading on to anarchy in the church. We foresee a time of trouble for the world upon this score, and a time of trouble also for the church. The world cannot purge itself of this class; for the leaders and the led have the worldly spirit, which is sure to wax worse and worse. But not so in the church of Christ. Ours is the spirit of the Master, the spirit of loyalty to truth, the spirit of the golden rule, the spirit of brotherly love, the spirit of liberty and helpfulness, the spirit of fidelity to what we believe to be the truth."

ANARCHY IN THE CHURCH

The persons hereinafter mentioned participated in the referendum vote relating to the SOCIETY and its management; they likewise participated in the shareholders' annual meeting, and at each place diligently endeavored to carry the election their way. The result has been heretofore reported in THE WATCH TOWER, showing the overwhelming expressions of opinion from the Lord's people. At the Pittsburgh annual meeting, amongst the shareholders represented, about 88 per cent was in favor of the present management, as against 12 per cent opposed. Having participated in these elections, the spirit of loyalty and obedience to the Lord's arrangements would require all such to abide by the result until another similar election. Any other spirit is the spirit of anarchy described by Brother Russell in the preceding paragraph.

It is with pain that we mention the names of some individuals, but we do this in the interest of the church at large. The Apostle Paul gives us the precedent for this; and we feel fully justified in mentioning the matter, that the friends may not be further deceived. "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." (2 Timothy 1:15) "And their word will eat as doth a canker; of whom is Hymenæus and Philetus." (2 Timothy 2:17) "Alexander the coppersmith did me much evil; the Lord reward him according to his works."—2 Timothy 4:14.

A wolf in sheep's clothing pictures the disposition of one who appears as a friend and yet is ready to do injury. Sev of the friends report the method that is being pursued b S. L. Johnson and R. G. Jolly. The practise is along the lowing line: They appear at a class of the brethren and their words and conduct, make it appear as though they ar complete harmony with the SOCIETY and its work; but a they have ingratiated themselves into the confidence o number, seeds of doubt are sown. They stay in a commu for several days or longer. They advise the friends to cottage meetings to be addressed by themselves. They go about and call on all the consecrated. If any one sugg a break with the SOCIETY, they discourage this for a until they finish their campaign and thoroughly sow their s of discord; and then they have a resolution offered by s one, withdrawing support from the SOCIETY and its w We publish below a letter from one of the brethren of Philadelphia Ecclesia, which discloses the method of op tion:

"DEAR BRETHREN:

"We are constrained to drop you a note at this tim order that, should you think wise, the ——— Class migh warned.

"Brother Jolly, an able assistant of the Johnson pr ganda, will go to ——— for three weeks, because of his cess here in gaining so many over on the side of the op tion that he might try the same methods there. They are ilar to those stated in THE WATCH TOWER recently.

"Kindly accept this as a warning. Things are said done to make it appear as though the brother is in com harmony with the Bible House; then, after he has gained confidence of a number, seeds of doubt are subtly sown. is accomplished at little gatherings during the week. Atte of an open break are discouraged and prevented, if poss until the entire class is thoroughly saturated with seeds of loyalty; then an open break is forced. This method proven very successful here.

"Experience has taught me the necessity of an un promisingly strong stand against all such subtlety immedi when attempted. What would I not do if I could but s any ecclesia the sad experience here encountered! But lessons to be learned were helpful, and perhaps our exper may assist the friends elsewhere. We suggest that one r apple in a barrel will make all the apples in the barrel r if not removed.

"Realizing that all the attempts of the adversary come to naught and desiring to do our little part and tru the Lord, we leave this matter with you, as we do not who are loyal and who are not at ———."

"MARK THEM WHICH CAUSE DIVISION"

We take this occasion to call attention of the bret everywhere to the fact that P. S. L. Johnson and R. G. do not represent the WATCH TOWER BIBLE AND TRACT SOC in any manner whatsoever, and are wholly unauthorize

sent it or the International Bible Students Association
ie Peoples Pulpit Association. The evident purpose of
wo named and those associated with them is to cause divi-
amongst the brethren. "Now I beseech you, brethren,
them which cause divisions and offences, contrary to the
ine which ye have learned; and avoid them. For they
are such serve not our Lord Jesus Christ, but their own
; and by good words and fair speeches deceive the hearts
e simple." (Romans 16:17, 18) "These six things doth
Lord hate; yea, seven are an abomination unto him: A
l look, a lying tongue, and hands that shed innocent
, an heart that deviseth wicked imaginations, feet that
vift in running to mischief, a false witness that speaketh
and he that soweth discord among brethren."
o avoid such does not mean to treat them unkindly, but
es mean to refuse to fellowship such in the spirit of the
. Leave their judgment entirely to him who judgeth all
things righteously. Again Brother Russell's words in the article above mentioned are applicable:

"If he has different views, do not persecute him—do not follow the style of the dark ages, but follow the proper course of letting him 'flock to himself,' or with as many as prefer to view matters as he views them. We have not given such strong advice heretofore; but we perceive that many of the dear sheep are being troubled, hindered of development, and imposed upon. We see that proportionately such elders and deacons are growing more bold, and hence the need is the greater that all who have the right spirit, and who realize that under the Lord's guidance in our study of the 'Divine Plan of the Ages,' we have not been following 'cunningly devised fables,' should now take a positive stand for the good of themselves, for the good of the leaders who manifest a wrong spirit, and for the good of the public, who are inquiring for the way of the Lord as never before."

XXXIX BROOKLYN, N. Y., MARCH 15, 1918 No. 6

THE GREAT SHAKING NOW IN PROGRESS

ose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."—Hebrews 12:26, 27.

Why should there be so many trying experiences in the
h at this time? is a question often asked. A Scriptural
deration of the period in which we are living clearly an-
s this question. And we believe all who will thus prayer-
and carefully examine the matter will, instead of having
faith shaken by reason of the trials that are now upon
Lord's people, have it greatly strengthened. This is a
when all the consecrated should have confident assurance
neir standing with the Lord. Since making a consecra-
our hope has been for an abundant entrance into the
dom of our Lord and Savior Jesus Christ. Confident
rance of the establishment of Messiah's kingdom is that
ition of mind resulting from believing the teachings of
Scriptures upon the subject. These teachings are clear,
nt and convincing; so that, thoroughly relying upon them,
doubt of an early establishment of the kingdom is re-
d.

Each one who will enter the kingdom must have his faith
oughly tested. This test will demonstrate who is loyal
who is not. To be faithful means not only to know the
and rely upon it, but to be loyal to the Lord—to Jehovah,
hrist Jesus, to the cause of truth and to the brethren.
lty to the very core will be required of those who enter in.
n chapters eleven, twelve and thirteen of the epistle to
Hebrews the apostle presents the most convincing argu-
, concerning the establishment of the kingdom and the
itions to prevail immediately preceding that event. In
eleventh chapter he defines faith, without which it is im-
ble even to be considered in the class that is running for
prize of the kingdom. He defines the elements of faith,
h, when once acquired, lead to confident assurance and
ty. Beginning with Abel, the first martyr to shed his
d for the cause of righteousness, the apostle enumerates
y of that array of strong characters, which reaches down
nd includes John the Baptist, the last and greatest of the
hets. The crowning virtue of each of these approved
, that which gained for him a good report before God,
his loyalty to the Lord and to righteousness. It would
ar that the very purpose of the historical record in the
nth chapter of Hebrews is to establish definitely in the
d of the Christian the fact that the fixed law of Jehovah
oves only those who are fully loyal at heart; and the
ner fact that to prove himself loyal he must endure many
g experiences. He must fight against the foes of right-
ness, and he must fight loyally to the end. Applied to the
consecrated Christian, these principles prove that only
truly loyal at heart will be able to stand the great shak-
that precedes the establishment of the kingdom.

The apostle waxes eloquent when he describes the virtues
achievements of the faithful ancient worthies. He tells
iat time would fail him to tell of Gideon, Barak, Samson,
itha, David and other prophets, who by reason of their
and loyalty subdued kingdoms; wrought righteousness;
ht with wild beasts; quenched the violence of fire; turned
es to flight; endured mockings and scourgings, bonds and
isonments; wandered about in sheepskins and goatskins,
g destitute, afflicted, tormented; were stoned, sawn asunder,
slain with the sword; of whom the world was not worthy.
this they did that they might obtain a better resurrection.
they have not yet received the thing promised, God having prepared a better thing for the Gospel church. But when the church is perfected, then these faithful ones of old shall come into their reward.

WRITTEN AFORETIME FOR OUR ADMONITION

Why did the Lord cause the apostle to record these events so much in detail? Because they are experiences typical of the experiences that should come to the members of the church. Those trying things demonstrated the loyalty of the men of old, and prove that those who enter into the kingdom must possess a like loyalty. These faithful worthies were consecrated, but they had no opportunity to obtain membership in the heavenly phase of the kingdom; for the ransom sacrifice was not yet given.

The apostle's argument beginning with the twelfth chapter shows conclusively that the eleventh chapter was written for the very purpose of encouraging Christians in their trying experiences. There he says in substance: "Take into consideration the great trial through which the prophets and faithful worthies passed; and having in mind the promise of membership in the heavenly kingdom, let those experiences be a stimulus to you to endure cheerfully whatsoever the Lord is pleased to give you; having in mind also the Lord Jesus, who was the author and who will be the finisher of your faith, who rejoiced greatly in the prize set before him and endured all hardships and persecutions gladly. Take these into consideration, therefore, lest you become wearied and faint in your minds. You have not yet resisted to the end; but you must thus resist in order to prove your loyalty to the Lord."

What an encouragement to Christians at this time, who may be undergoing severe trials and tribulations! There is a disposition, when severely tested, to draw back and give up the fight. Not infrequently one will say: "I wonder why the Lord permits me to have such severe trials. Why does the church have to endure such trying experiences now?" To this the apostle answers in substance: 'You have forgotten that the Lord disciplines his called ones, and that he puts them through the necessary trials for that purpose. He does this because he loves his children.' It is added then that if we endure this discipline cheerfully, God deals with us as his sons. To emphasize the matter he says that if we are without this discipline we should have cause to be alarmed. It would be an evidence that we were not sons. In other phrase, trying experiences are indispensable to all those who come into the kingdom.

INAUGURATION OF MESSIAH'S KINGDOM AT HAND

"But," one asks, "why are these trials more severe just now?" The apostle answers that question, saying, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel . . . . whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven."

In brief, we are told that when the feet members of the church approach the inauguration of the kingdom there will be a great shaking and testing. A picture or illustration of

this was given at the institution of the Law Covenant at Mount Sinai. God directed the children of Israel through Moses, to purify themselves three days, saying that on the morning of the third day he would make a covenant with them through Moses as their mediator. On the third day, amdist a great convulsion of the elements, the covenant was made. This circumstance foretold that Messiah's kingdom would be inaugurated in the morning of the third thousand-year day. Moses vividly describes the events accompanying the institution of the Law Covenant. There was a great fire in Mount Sinai. A blackness settled down over the mountain, darkness and tempest, the sounding of trumpets, the voice of words; and so terrible was the sight and the sound that the people of Israel entreated that such should not be repeated to them. Even Moses said: "I do exceedingly fear and quake."—Exodus 19:1-19.

We are now well into the morning of the third thousand-year day. There is great darkness and blackness over the nations and kingdoms of the earth. The shaking is in progress. Kingdoms and governments are being shaken. The financial powers are shaken. The ecclesiastical elements are shaken. The temptations and trials that have come to the world of mankind must be met by those of the church yet in the flesh. The Lord has promised the faithful, however, that he will not suffer them to be tempted above their ability to endure; but that with each temptation or trial he will provide a way to escape.—1 Corinthians 10:13.

In the picture made at Mount Sinai, and mentioned by the apostle, only the things of earth were shaken; but now, he says that God will "shake not the earth only, but also heaven." This means that all things pertaining to the governmental institutions of the earth and all the ecclesiastical systems and those who are of the truly consecrated shall be shaken, "that those things which cannot be shaken [out] may remain." Clearly, the apostle states that the purpose of this shaking is not merely to shake out the disapproved, but to make manifest who are approved of the Lord, who are accounted worthy. Absolutely certain it is that the kingdom class cannot be shaken out, for the reason that if they could be shaken they could not be of the kingdom. This time of testing is the same to which the Lord Jesus referred when he said that he would send forth his messengers to gather out of his kingdom all things that offend and them which do iniquity. (Matthew 13:41) It is the time of final testing for the church; and this testing will make known who are faithful and loyal; all others will be shaken out.

ADMONITION FOR PREPAREDNESS

The evidence about us everywhere shows that the institutions of this world are going to pieces. Seeing, then, that this is "the end of all things," we should expect a shaking in the church; and if there should be no shaking, there might be reason for doubt as to the nearness of the Lord's kingdom. Instead of these trials bringing to us discouragement, let us look up and lift up our heads, because our deliverance draweth nigh.

To be forewarned means to be forearmed. The apostle admonishes those who are to engage in this fight and who are looking for entrance into the kingdom to take heed, fully fortifying themselves against this time of great testing. Knowing that some will become discouraged, faint-hearted, hang down their hands and be weak in their knees, the apostle said: "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." The consecrated, being forewarned of the dangers besetting their pathway, are to take heed to the course they pursue and to be of good courage.

WAR OR PEACE ONE OF THE TESTS

All of Christendom so-called is at war. The ecclesiastical systems are involved. Based upon the apostle's reasoning that the church must encounter similar trials, we should expect a disturbance of the peace in the ecclesia of the Lord, the purpose of such disturbance being to make manifest who are loyal to the Lord and his way of action; and to shake out all others. To this end the apostle says: "Follow peace with all, and holiness, without which no man shall see the Lord." In the ecclesias there are often some who are of a contentious spirit, who insist on having their way; and failing in this, seek to bring about strife and confusion. This often results in disruptions of the little classes, and many are surprised and astounded that those claiming consecration should take such a course. But we should not be surprised. "Beloved, think it not strange concerning the fire among you to try you, as though some strange thing had happened unto you." (1 Peter 4:12—Diaglott) Plainly, those who provoke difficulties and indulge in strife will sooner or later be shaken out, unless th mend their course.

Further we read: "Looking diligently, lest any man f of the grace of God; lest any root of bitterness springing trouble you, and thereby many be defiled." In this time shaking, the heart condition of every one is being thoroug tested. If there is any root of bitterness in the heart agai any one else, and particularly against any of the brethren, shaking will make it manifest. And if that root of bittern is cultivated, it will quickly cause the one having it to shaken out and to go into outer darkness. The apostle ma it clear that in order to have a full assurance of faith an knowledge of the mystery of God, the Father, and of Chr in whom are hid all the treasures of wisdom and knowled it is necessary not only to put out bitterness but that hearts of the approved must be united closely together in lo —Colossians 2:1-3.

SOWERS OF DISCORD AMONG BRETHREN

"God hath set the members in the body as it pleaseth hi The Father, through the Son, is executing his great pl The Master of the harvest is attending to his business, a he knows exactly what to do. Any attempt on our part assume a place that the Lord has not selected for us wo necessarily result in his disapproval, would show a wrong c dition of heart and would manifest a spirit of disloyalty, subject such an one to such a severe shaking that might res in his being shaken out. Some who have been much favo of the Lord and given many opportunities of service, not be able to have their own will carried out with reference to harvest work and the manner of conducting it, have deem it their duty to go about the ecclesias and stir up strife seek to draw away followers after themselves. We are surprised that such a thing should take place. The Apo Paul plainly warned against this. He first admonishes e elder to take heed to himself. He foretells that after his parture grievous wolves would enter, not sparing the flo and then pointedly adds: "Also of your own selves shall r arise, speaking perverse things, to draw away disciples a them." (Acts 20:28-30) Brother Russell, seemingly in p phetic language in approximately his last message to the chur repeated this warning. (Z. '16, p. 327—"The Hour of Tes tation") We now observe its fulfilment; and instead of be surprised at it, we mark it as a part of the great shak mentioned in our text.

With deep regret we here mention that the practices some is to go about the classes and at first, by soft and smo speech, assure the dear sheep that they have deeply the inte of the Lord's work at heart; and then suddenly they br a tirade against the work as the Lord is conducting it thro the channel that he has used for the past forty years. S of the dear sheep become very much disturbed, and some shaken out. This is another evidence of the great shak now in progress. It would seem that any one who is lo to the Lord and his cause and the brethren would not seek disrupt his work; at least, if they could not see eye to with the manner in which it is being conducted, the pro spirit would prompt such to remain quiet or quietly to w draw. Any other spirit would not seem to be the spirit of Master.

What should be our attitude toward those who thus turb the Lord's little ones? St. Paul answers: "Mark th which cause divisions and offences contrary to the doct which ye have learned; and avoid them." (Romans 16:17, Should those who manifest a wrong spirit be the majo of an ecclesia, what, then, should be the attitude of the norityf To this the apostle answers: "From such withd thyself."—1 Tim. 6:3-5.

Let us see to it, dear brethren, that we do not indulg strife. Whatsoever another may do, let us follow the apos admonition to live in peace and pursue a course of holin without which we shall not be permitted to see the Lord. should manifest our disapproval of those who show a wr spirit by calmly and quietly withdrawing ourselves. Let refrain from indulging in acrimonious debate or discuss "I will keep my mouth with a bridle while the wicked is fore me." (Psalm 39:1) It matters little who is in the jority here. The question with each one of us should be, I heeding the instructions of the Lord and his inspired a tles? Let us keep uppermost in our mind at all times tha are now approaching the inauguration of the kingdom. see that the prophetic words of the apostle are being fulfil and it behooves us to run patiently, to be of calm and s mind, watchful and prayerful, permitting nothing to sw us from the right course or to divert our attention from great prize of entering and participating in the kingdom.

Our Lord, speaking of this time says: "The Son of

send forth his messengers, and they will gather out of kingdom all the seducers and those working the lawless-," i. e., those who are lawless.—Matthew 13:41, Diaglott.

TESTS ALONG OTHER LINES

A further admonition is: "Let brotherly love continue." s we are shown that this great shaking will severely test love for the brethren. Love for the brethren means an lfish desire to do good to the brethren and the putting of desire into operation even at a sacrifice to ourselves, ng in mind the building up of such an one in the most faith. Such desire, then, would preclude us from con-ling in the class for our own way; and, on the contrary, ld lead us to be patient and kind with others; and should ecome necessary for us out of good conscience to take a se contrary to others, then with calmness and sobriety should state our position and leave it there, avoiding all roversy.

Some of the Lord's dear children in this time of great ss may be disturbed about their prospects of supplying gs needful for themselves and dependent ones. There may a temptation here to turn aside from active participation he service with a view of amassing a sum of money. Some ht even be induced to think that it would be proper to let r minds be turned into the channel of money-making to the usion of spiritual interests, and that they would give any rplus to the work of the harvest. But a warning is appar-y given against such a course. The literal rendering of brews 13:5, 6 is: "Let not your turn of mind be toward ney-making, but be content with such things as you have; himself hath said, I will in no wise fail thee, neither will n any wise forsake thee. So then with good courage we say, The Lord is my helper; I will not fear."

The real vocation of the Christian is to prepare himself entering the kingdom—to be made "meet for the inherit-e of the saints in light." Let the sentiment of our hearts expression in the words of Brother Paul: "This one ng I do." Let our purpose be a single one, resolving by 's grace to prove our loyalty and fidelity to him, come t may.

THE GLORIES OF THE KINGDOM

Since the mind is the battleground, we do well to keep ore our mental vision the exceeding great and precious mises and the glories that await those who love the Lord remely. Let us, then, at times take a mental view of that ch we are approaching. "Ye are approaching Mount Zion, city of the living God," which means the kingdom of our d. That the peoples of earth and the creatures of heaven r ever appreciate the importance of this great kingdom, l will manifest his power and justice to all, inaugurating kingdom amid a great time of trouble—afterward the ples of earth will learn to know his love.

The faithful martyrs looked and hoped for the coming of kingdom, but were not permitted to know the time or nner of its coming. The Psalmist sang of its coming, and se songs have gladdened the hearts of Christians through-the Gospel age. Long has natural Israel hoped for its ning. Long has spiritual Israel prayed for its coming; now with joy we can say, "The kingdom of heaven is at d." In happy anticipation the members of the bride this e the vail await their change. We may reasonably expect change and shaking. But this change will come in a mo-nt, in the twinkling of an eye. One moment the creature l be corruptible; the next, incorruptible. One moment, in kness; the next, in power. One moment, amid the clouds blackness and darkness; the next moment, ushered into the rious light of the divine nature. In our minds now we e gone beyond the vail and are about to behold the as-bly of the glorious sons of God. For whom shall we first k?

THE JOYOUS INTRODUCTION

If a person who expected to be presented to an earthly g or potentate had a friend who was acquainted at that rt, he would certainly desire first to consult his friend and ive some suggestions as to how he should appear before the rt. Court functions are always attended with much form-ty and dignity. We are expecting to be presented to the at King of Kings, before whom all things must be graced h dignity and formality. Have we a friend who knows nething about that great King? Yes, indeed. We are as-ed that all along our pilgrim journey we have been at-ded by our guardian angel. (Hebrews 1:14; Psalm 34:7) eaking of the Lord's little ones, Jesus said: "In heaven ir angels do always behold the face of my Father which in heaven." (Matthew 18:10) In describing the general embly of the church of the first-born, the Apostle mentions t an innumerable company of angels. Pure, lovable, and beautiful in form and character must these be. They have kept a record of our journey and of our blessed assembling together. (Malachi 3:16) Anxious shall we be to become acquainted with these precious and beautiful creatures who have been our helpers along the way. May we not want their help further to know just what to do that we may be presented properly to the great King, in harmony with the dignity of his court? Having loved and served us along our earthly journey, surely they will be glad to direct us when first we reach the kingdom and we shall be glad to make their acquaintance. It would not seem reasonable that one born on the spirit plane would immediately have all knowledge; but he would have to acquire knowledge after reaching that condition. Hence the angels could be of assistance.

Next is mentioned the "church of the first-born," of which Christ Jesus, the great King, is the Head. Certainly we shall be eager to see our wonderful Lord—the Lamb slain from the foundation of the world, who redeemed us to God with his precious blood, and who has made it possible for us to aspire to membership in the kingdom and to enter the race-course. To us he is the dearest friend, our Advocate and our Deliverer. And now, entering the kingdom, the relationship of bride and bridegroom is about to be experienced in its completeness. How thrilling will be that time! Behold him! He is the fairest of ten thousand and altogether lovely. From the time, when by faith we first knew the Lord, we have longed for the hour when we might see him face to face. Then shall we express to him our devotion and love as we desire. Then "we shall be like him and see him as he is." (1 John 3:2) "In thy pressure is fulness of joy; at thy right hand there are pleasures forevermore." The joy of meeting the Lord cannot be approximated.

We shall next desire to see the various members of the Royal Family. Among these will be especially the apostles, who so faithfully served the Lord and left food upon which we have fed. Then we shall look for those whom we have known and especially loved here, and whom the Lord used as a special blessing or help to us. Every member who has come to a knowledge of the truth during the harvest period of this age will be especially anxious to greet Brother Russell, that faithful messenger of Laodicea. To us he has been the dearest friend amongst men whom we have seen; for the Lord used him to bring to us the message of the divine plan. Without doubt he will occupy a very honorable position in that Royal Family. Others who will compose that heavenly assemblage we shall be anxious to see, for they have been specially near and dear to us; some with whom we have had special opportunities of service, whose weaknesses and virtues, whose love and devotion to the Lord and his cause we have learned of, with whom we have passed through peculiarly fiery trials, which greatly blessed us. All the members of that family will be beautiful; for all will be like the Lord. But as star differeth from star, so shall the glory of one differ from that of another. What a glorious convention that will be!

THE GREATEST ASSEMBLY OF THE CHURCH

For some years during the harvest it has been the blessed privilege of many of the Lord's dear people to meet at conventions; and the sweet experiences there enjoyed have been but foretastes of the general convention which is so near at hand. At our earthly conventions the difficulty has been in separating after coming together. At the general convention there will be no seperation. In due time we shall become acquainted with all of the 144,000 perfect, beautiful, glorious beings. There will be nothing there to mar the beauty and sweetness of the fellowship with each other throughout eternity.

Next in order will be the presentation of the church before Jehovah, which will surely be attended with great ceremony and splendor. It is unthinkable that heaven is a place where every one is constantly beholding every one else. Surely Jesus and his bride will have a place prepared especially for them (John 14:2, 3) to which none other shall be admitted. Surely Jehovah inhabits a place of exclusion, where none other can gaze upon him except by his permission.

The day approaches for the presentation of the bride before the throne of God, and the Apostle informs us that to Jesus is granted this honor. In vision we behold an innumerable company of angels assembled before the throne of the all-wise, all-loving, eternal Jehovah. The trumpets of the heavenly heralds announce the approach of the Bridegroom with his bride. Music of surpassing sweetness fills the heavenly courts. Behold the conquering Hero approaching with his bride upon his arm! All honor and praise is due to him. Every knee in heaven is bowing to him and every tongue is singing his praise. He presents before Jehovah his bride, whom he has redeemed and blest. She is garbed in her robes of glory and beauty; "her clothing is of inwrought gold. She

shall be brought to the King in raiment of embroidered work." (Psalm 45:13, 14) Thus the prophet in symbol describes her immortality and inherent beauty. "Faultless before the presence of his glory, with exceeding joy," shall he present his bride. (Jude 24, 25) Then the union is made complete.

"Oh, that will be a union such as earth has never known,
When Bride and Bridegroom are made one
Before the great white throne!"

The members of the church of the first-born, the bride of Christ, will be a special monument to the grace of God. She has been taken from an unrighteous race and exalted to the highest position in heaven. Of her the prophet says: "Thou shalt be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God." (Isaiah 62:3) And "in the ages to come God will show forth the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Ephesians 2:7) And thus she will ever be the recipient of Jehovah's favor. Having in mind the blessedness, the glory a honor and the surpassing sweetness of being in that gene assembly in heaven, who would not gladly undergo any a all kinds of shakings and testings that the Lord might s fit to give his people in order that they might have part that kingdom! "Wherefore, we receiving a kingdom whi cannot be moved, let us have grace whereby we may serve G acceptably with reverence and goodly fear."

In this time of the greatest crisis in the world's histo a time of the worst shaking yet known, a time of petty tri and fiery experiences that have come upon the Lord's peop if we keep in mind the glories of the kingdom we shall enabled to endure; and forgetting the things behind, a looking to that wonderful thing before, to press forward alo the mark for the prize of the high calling of God in Chr Jesus. Beloved, let us think it not strange concerning the fiery times through which the church is passing, but rath receiving them as a strengthener to our faith, let us wi calmness and sobriety meet them, keeping a pure heart towa all; and soon we shall be forever with the Lord.

JESUS SETS NEW STANDARDS OF LIVING

[This article was reprinted from article entitled, "The Narrow way to Life Eternal," published in issue of August 15, 19 which please see.]

JESUS FACES THE CROSS

[This article was reprinted from article entitled, "Only the Humble Shall Be Exalted," published in issue of May 1, 19 which please see.]

JESUS EXERCISING KINGLY AUTHORITY

[Paragraphs 1-14 of this article were reprinted from article entitled, "Barren Fig Tree—Temple Defiled," published in sue of July 15, 1914. The remainder was reprinted from article entitled, "Coming in the Name of the Lord," published issue of September 1, 1906. Please see the articles named.]

THY WILL BE DONE

We see not, know not, all our way
Is night,—with thee alone is day,
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint
Or dare to plead, in times like these,
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for thee,
Thy will be done!

And if, in our unworthiness,
Thy sacrificial wine we press,
If from thy ordeal's heated bars
Our feet are seamed with crimson scars,
Thy will be done!

SOME INTERESTING LETTERS

THE POWER OF THE TRUTH

DEAR BRETHREN:—

A returned missionary called at our store yesterday with the object of denouncing what he called Russellism. He told me that he had spent many years in India, and that in the district next to him, many Methodist missionaries had labored hard for many years, and the fruit of their labor was that they established in all forty churches. At the time he was speaking of, the missionary society's funds became low, and they were forced to recall these missionaries.

Just after this, Brother Davy [I. B. S. A. representative in India] and another native brother visited that district; and in a few weeks, the missionary told me, they took over all the forty churches, thus undoing the missionaries' arduous work of many years of trying to scare the poor natives into their belief of eternal torment and hell-fire! "What do you think of that for Russellism?" asked my informant; and I had to admit that it was fine. I told him I was glad that the poor natives had the fear of hell-fire removed from them. Surely this is just another example of the great force of the truth!

We thank you for the allotment of further territory, Alaska and the Yukon. We will endeavor faithfully to colporteur as much of this district as we can, all of it if possible.

With much Christian love, I am
Your brother and servant in the Lord, J. E.—Can.

READING WITH THE GREATEST INTEREST

The Secretary
THE WATCH TOWER BIBLE AND TRACT SOCIETY.
DEAR SIR:—

I am enclosing two Money Orders, amounting to $130.00, as a donation to the WATCH TOWER BIBLE AND TRACT SOCIETY, with my best wishes for every success during 1918.

This includes the payment for the long-looked-for —— Volume of the STUDIES IN THE SCRIPTURES, by Pastor Russe which was sent to me by mail last July, and which I ha just realized was not paid for. I am reading it with t greatest interest. Yours truly, C. H. M.—Can.

RESOLUTION OF LOYALTY

WHEREAS: Certain of the Philadelphia Ecclesia went o from us because they were not in harmony with the Lord arrangements as represented in the WATCH TOWER BIBLE A TRACT SOCIETY and its present management, and

WHEREAS: We understand they intend to publish a resol tion condemning the present management of the WATCH TOW BIBLE AND TRACT SOCIETY, to which the loyal members did n subscribe, and

WHEREAS: This might lead to an inference by those u familiar with the circumstances that the Philadelphia Eccles is not in harmony with the WATCH TOWER BIBLE AND TRA SOCIETY and its present management, therefore

BE IT RESOLVED: That the Philadelphia Ecclesia to t number of about 200 unanimously loyal to the Lord and h arrangements for carrying on his work under the prese management of his channel, the WATCH TOWER BIBLE A TRACT SOCIETY, make known to all its unalterable fidelity the Lord, its hearty co-operation with the dear feet membe in spreading the message of the Seventh Volume and a kindred work, and its appreciation of the zeal and love d played by our President and those associated with him.

BE IT RESOLVED: That realizing that none are perfe "no not one," we believe that any mistakes that may ha been made are of the head and not of the heart, and th the Lord will overrule all to the advancement of his cause.

BE IT FURTHER RESOLVED: That this resolution be se to the WATCH TOWER BIBLE AND TRACT SOCIETY with the

st that it be given the widest possible publicity, and that assurance be sent to our dear Brother Rutherford and the dear co-laborers everywhere that daily at the throne Heavenly grace, we, who continue to keep our Vow unto Lord, members of the most wonderful prayer circle that ever existed, remember the general interests of the har- t work and particularly the share which we are permitted enjoy in that work, and also the dear co-laborers at the ooklyn Tabernacle and Bethel and everywhere.

PHILADELPHIA ECCLESIA.—*Pa.*

"RENDER THEREFORE TO ALL THEIR DUE"

AR BROTHER RUTHERFORD:—

I have wanted for some time to write you and to tell you my great appreciation of the privileges afforded me in the grim service and the blessings received therefrom.

It has been my pleasure to attend no less than eight con- tions since last fall, and the benefits I have received there- m, and the hopes inspired, are beyond computation. It is, eed, refreshing to see the enthusiasm manifested by the nds everywhere, and the avidity with which they have sped the opportunities in connection with the Seventh lume; and it is seldom that I meet any one now who is osing himself in the work.

The love and general good feeling manifested at the meet- s, especially at our little conventions, is distinctly notice- e. There is one matter, however, that I wish could be nitely impressed upon the minds of the friends every- ere, especially at the conventions, and that is the neces- y of punctuality and orderliness in our meetings. I do like to be over-critical; but I notice that it is as a gen- l thing that the same individuals are invariably late in ning in, and they never seem to realize what a disturbing tor this is, inconsiderate and impolite. I verily believe this respect we are apt to be the most disorderly and lack- in reverence of all Christian people. I am sure if these r friends realized how inconsiderate it appears to others, l what a lack of reverence is shown, they would surely to correct this unseemly habit of coming in after service started, or leaving before it is finished.

If we were given the privilege of an audience with an thly king or ruler, we would be very punctilious as re- ds the time and manner of our arrival; and we would ely have respect enough to wait until the interview was ed, and not unceremoniously turn our back upon the king l leave his presence whilst he was yet speaking. Surely, his is the case with any that hold high positions here on th, it ought to be more true when you have been granted audience with the Lord, and that he is communicating a ssage to us through his servant, whoever that may be. In in words, we should have respect enough and reverence ugh for our Lord to come in time to our appointment and y with him until the interview is ended from the opening nn to the close of the Doxology.

Of course, to every rule there are exceptions. In the case illness or having to catch a train, there might be some wance made, but where brethren or sisters have any rea- to believe that they must leave the meeting before it is ed, they should be careful and considerate enough to take ir seats in the most inconspicuous place possible, so that ir withdrawal would not cause any commotion.

I am afraid, dear brother, that instead of writing a letter, ot to sermonizing. However, if you will pardon the sug- tion, I do believe some short and pithy article in THE TCH TOWER might help us to overcome our slackness.

With much love and earnest prayers for the Lord's bless- s and guidance to be with you, I remain,

Your brother in the Lord, E. D. SEXTON.—Pilgrim.

FOR SUCH LOVE SHE WOULD MAKE RETURN

ARLY BELOVED BRETHREN:—

Greetings in his dear name! I was so amazed at the won- ful love of the Father and Son, in a re-reading of the first icle in THE WATCH TOWER of July 15, 1916, that I cannot ain from now expressing my gratitude that the dear heav- y Father used Brother Russell to make it so plain, that n my unworthiness can no longer cause me to doubt the e of these two Supreme Beings. Surely, "My cup runneth r!"

As I read that article I thought, "Oh, for such love I would ve some return!" and I am reminded that I can, if I be ling. I want to have my will completely immersed into Lord's will. I still have daily, yea, hourly evidences that m His child; and I am determined by the Lord's assisting ce to hold on until the end.

The suggestion some time ago that we seek by prayer and study to develop more love has been pursued by me, and I am unable to express what a wonderful help I have derived therefrom. The Lord surely has answered my prayers! With my heart filled with love even some very crucial tests have been only "light afflictions."

In rereading my back TOWERS, I have derived so much more good than at the former reading! I had not the capacity to assimilate them all at once.

Yours in him, FARRELL F. GOSSIN.

MORE ENCOURAGEMENT FOR VOLUNTEERS

GENTLEMEN:—

Having read one of your pamphlets found in one of the railway depots I wish to state that it has never before been my pleasure to reach such a definite understanding with regard to a number of wonderfully important points heretofore a mystery.

I would like you to see to it that it will be made possible for me to receive regularly a copy of your BIBLE STUDENTS MONTHLY, as I am interested in the work coming from people who have not only been sincere and devout believers but also teachers and preachers of the gospel.

Yours very truly, A. O. SMITH.—Ind.

WOULD CORRECT THE RUMORS

DEAR BROTHER:—

Replying to your letter regarding rumors that have come to you about me and the questions respecting "that servant" in Matthew 24, and the "resurrection of the saints," will state: because of misunderstandings, rumors have started on these and other subjects, which when passed from one to another, soon become distorted from the original facts.

For your information, as well as for the information of any others, I desire to state:

1st. I fully believe that the expression, "that servant," in Matthew 24 and Luke 12, applied to Pastor Russell.

2nd. I do not deny the resurrection of the saints in 1878.

3rd. I may add that neither I nor any of my fellow directors in our present work are in any way opposing the SOCIETY.

Trusting these statements may stop these and other rumors from being further circulated, and clear up the present misunderstanding, I remain,

Yours in his service, L. W. JONES, M. D.—Ill.

NOT IN HARMONY

DEAR BROTHER:—

I hereby withdraw as a shareholder of the WATCH TOWER BIBLE AND TRACT SOCIETY, relinquishing any right to vote or be a member in the SOCIETY.

I am not in harmony with nor do I approve of the SOCIETY nor its subsidiary corporations as now conducted subsequent to the death of Pastor Russell,

Very truly years, F. H. MCGEE.—N. J.

[We commend the above as an honorable course for any who cannot conscientiously work in harmony with the SOCIETY.—Ed. Com.]

FALSE IMPRESSION DISSIPATED

Recent publications in the press concerning the WATCH TOWER BIBLE AND TRACT SOCIETY of Brooklyn, are of so exaggerated, sensational and untruthful a character as to create a false impression in the minds of those ignorant of the facts. These publications made it appear that this great SOCIETY is rent by internal dissensions and that dissatisfaction has taken the place of harmony and that unity no longer exists.

We are in a position to state here that no such condition of affairs exists. There may be a diversity of opinion upon certain subjects, but that is only natural in an organization of such an extensive membership. Beyond this there is nothing to justify the sensational stories referred to. The SOCIETY is as strong today, if not stronger, than ever before in its history. The death of Pastor Russell, its great founder, was of course severely felt, as he was the controlling spirit of its destinies, the man who made it the great and dominating influence for good it is. But a worthy successor has been found in Mr. Rutherford, who was the close friend, confidant and chief aid of Pastor Russell. With the great ability with which he is endowed, Mr. Rutherford is continuing the work along the lines laid down by his predecessor, and already, as the result of his earnestness, energy and well-directed efforts, has succeeded in increasing the efficiency and usefulness of the SOCIETY.

This is the position of affairs today, no matter what any

newspaper may say to the contrary. Needless to say that we rejoice that such is the case, because we recognize in this SOCIETY a great force for good. Through its instrumentality the Bible today is read by more people and read more intelligently, than ever before. It has made people think, it has caused them to moralize along the right lines, and opened their eyes to the absurdity, and in some instan the cruelty of certain old-fashioned dogmatic theologians.

FROM MERCANTILE AND FINANCIAL TIMES.—N. Y

IN RE THE MENA FILM CO.

From time to time we receive letters concerning the Mena Film Company; and some of the dear friends seem to misunderstand the attitude of the Society toward that organization. We have heretofore published in THE WATCH TOWER the Society's position, but we now repeat that the Mena Film Company is a separate and distinct organization from the WATCH TOWER BIBLE AND TRACT SOCIETY. Our Society has nothing whatsoever to do with the work of the Mena Film Company. We have no money invested in it now, nor have we had anything to do with this work in the past.

This does not mean that we are antagonistic to the Mena Film Company and would, therefore, want to do it injury. It is not our province to do injury to any one. We have no interest in the railroads of the land; yet we would not want to do injury to any railroad company. Investments in railroad securities are for purely selfish purposes. Investments which are for the purpose of teaching the Bible surely are much more commendable.

The WATCH TOWER BIBLE AND TRACT SOCIETY we believe was specially organized under the Lord's direction for the purpose of doing the harvest work of the gospel age, and nothing else. Thousands of Christian people, realizing this to be the mission of the Society, have gladly contributed their time and money and have joined with it in such work. We do not believe that any other organization in the world has been used or is now being used to do harvest work; hence all of our time, energy and money is spent in that behalf. We do not believe it to be pleasing to the Lord for us to engage in any other work except that supervised by the Society.

More than a year ago certain consecrated brethren believed that they saw a field opening to them for the teaching of Bible through the medium of moving pictures. They organ the Mena Film Company for that purpose. Such was t privilege. They believe the Lord's blessing has been upon t undertaking. If so, then all Christians should rejoice them. Anything that turns the people away from error teaches them the truth is to be commended. The Mena Company has produced a picture different from any tha shown in any of the theatres throughout the world. picture discloses the perfect man and woman in Eden, and temptation of Mother Eve by Lucifer. Many episodes then presented showing how Satan, from the time of E until now, has sought to thwart God's purposes and ultimately, Satan will be overthrown, and how restitu blessings will then come to mankind. Surely every true C tian rejoices to have the people receive the message of T relating to God's great plan. We cannot believe that S would wish this picture shown, because it exposes his nefar methods and his ultimate downfall. We must conclude, t that the Lord would be pleased to have it shown; bec it shows the ultimate triumph of truth and righteousness. how much good will be acquired by the public who hav knowledge of the Bible, we do not know; but it may be the Lord desires to use this for the purpose of turning minds of the people back to the Bible. The clergy have tu their minds away from it and offer them no hope. The w is in great distress. If the Lord is pleased to bless the eff of these brethren of the Mena Film Company, then we rejoice with them.

KINGDOM NEWS

The evidences daily increase that the "dark night" is fast settling down. The new dispensation is coming in. It seems appropriate, therefore, to announce the kingdom, and to call the people's attention to the fact that millions now living on earth may never die, because the "times of restitution" will soon begin. The Society is issuing a statement which explains the opposition manifested against the message of the seventh volume, how it came to be suppressed, and the clergy's responsibility in connection therewith. A full explanation such as the friends and the public desire is given in clear te We are shipping the classes a supply of these papers for eral circulation, in about the same quantity as was ord for the No. 99 B. S. M. distribution. These papers are leased for distribution immediately you receive them, and pray the Lord's blessing upon the united efforts of the fri in this proclamation of our present position. Shipments begin to be made within a few days.

YEAR'S MOTTO FULL OF MEANING

Many recent letters from friends throughout the country tell of the special help and comfort the 1918 Year Text has given them at this time: "The end of all things is at hand: Be ye therefore sober and watch unto prayer; and above all things have fervent love among yourselves." (1 Peter 4:7, 8)

We still have a small quantity of these mottoes, also postc bearing this text, which the friends may have at half while they last. The mottoes, 5c each; the postcards 10c dozen, postpaid.

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OUR SAFE REFUGE

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little mo until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."—Isaiah 26:20, 21.

While standing upon the watch tower and beholding the terrible storm that is raging, the sea and the waves roaring, lashing with fury the more stable places of society; while hearing the rumbling thunder of the near approaching earthquake and beholding in the distance occasional flashes of destructive fire, what a wonderful privilege to be numbered among the people of God and to know that we are absolutely secure from all harm! Who can enjoy such a privilege as this? Jehovah, through his Word, answers, "My people."

What does it mean to be of the people of God? What are the requirements? Ah, it means much more than many think it means—much more, both on man's part and on God's part. On the part of man it means not merely the naming of the name of Christ and being a member of some organization which claims to be Christian. It means on man's part that he must recognize himself to be born a sinner and in need of a savior; he must recognize that Jesus Christ, by the grace of God, died and rose again for the purpose of redeeming mankind. Believing this, it means that man take the further step of a full surrender of his own to do the will of God—a full and complete consecratio the Lord. It means, further, full heart obedience to the of God by daily taking up his cross and following in footsteps of Jesus, and thus continuing faithful, even death. As the Psalmist expresses it, the thought of people" includes only those who have made a covenant God by sacrifice. (Psalm 50:5) It includes all such secrated and faithful children of God, however young or weak or strong, they may be, who possess a pure heart, fi and resolutely fixed, and loyally obedient unto the hea Father.

WHO CONSTITUTE GOD'S PEOPLE

On the part of God it means that he has accepted consecration through the merit of his beloved Son, Jesus, that he has begotten us anew to a hope of life, reserve heaven for those who are kept by his power, through

unto the end; that he has given to such his exceeding t and precious promises, which promises guarantee the ıful one that she shall be a partaker of the first, or chief rrection. It signifies that in this present life we have fatherly love, care, counsel, discipline and protection of It means that such may claim the precious promises is Word, which are given for their comfort in the hour listress or tribulation. All such have the glorious hope ɔefore them of being forever with the Lord.

DIVINE WRATH UPON FALSE SYSTEMS

Thousands have been wrongly induced by the blind clergy ɔelieve that they are God's people if they merely join ıselves to some earthly organization and support the gy, no matter what else they may do. These blindly w the clergy, concerning whom Jesus said: "If the blind the blind, both shall fall into the ditch," in the great time rouble that is now impending. (Matthew 15:14) Through he age, God has permitted his people to be among these nizations, some being fed by good shepherds, while others ministered unto by false shepherds. Until the harvest the wheat class has been scattered among the tares, true sheep among the wolves. In due time the harvest ıe age came; the gathering and separating has been taking e, and now is about accomplished.

Throughout the age, "his people" have been in the midst hese great man-made organizations, the nominal Christian rch, which God designates as Babylon (meaning confusion), which men call Christendom (meaning Christ's king-). These systems have contained some true, loyal Chris-s and many who have been merely Christians in name. ard these great systems which have appropriated the e of Christ and claimed to represent his teachings and spirit, although possessing the spirit of the world. God ow manifesting his displeasure and soon will pour upon ı his indignation. For some time he has been warning people in these systems, saying, "Come out of her, my ɔle, that ye be not partakers of her sins, and that ye ive not of her plagues."—Revelation 18:4.

n the text, Jehovah addresses himself to "his people." e than twenty centuries ago, God's prophet, Daniel, took standpoint at the hour in which the church now finds elf, standing on this side the vail. God foreknew the ition now on the earth. He foresaw the great time of ble that would come upon mankind because of the un-ifulness of that class of men to which he had committed privilege and obligation of proclaiming his coming king-

Through other prophets also he spoke of this time of ble. He indicated that wars would first come, to be fol-d by revolution and anarchy. The great Master himself rred to such a time, saying, "Upon the earth distress of ɔns, with perplexity; the sea and the waves roaring; s hearts failing them for fear and for looking after those gs which are coming on the earth; for the powers of en shall be shaken," culminating, as he stated, in "great ılation, such as was not since the beginning of the world his time, no, nor ever shall be."—Luke 21:25, 26; Mat-24:21.

God foresaw that sin would reach its fulness; that sel-ess would ripen and go to seed; that a time of ill-will hatred would prevail—a time of religious intolerance persecution upon the faithful ones following in the Mas-footsteps. In our text, the Prophet seems to express the ght that the Lord bides his time; and when his due arrives, he says: "For, behold, the Lord cometh out of place to punish the inhabitants of the earth for their ıity; the earth also shall disclose her blood, and shall ıore cover her slain."

GOD'S LOVING COUNSEL TO HIS PEOPLE

The Lord likens his people unto sheep. Sheep are de-eless creatures. Again he likens them unto children. dren are guileless. But his description of the trouble o terrible that even the strong and full-grown might be expected to quake for fear. Amid all the storm strife and turmoil, God would have his children to rest eace and quietness in his love. And so he causes his het to say: "Thou wilt keep him in perfect peace whose l is stayed on thee; because he trusteth in thee. Trust n the Lord forever; for in the Lord Jehovah is ever-ng strength." (Isaiah 26:3, 4) When one becomes a of God and follows in the footsteps of the blessed Master Lord, those of the world cannot understand him. They upon him as they did upon the Master—as despised God foreknew that the time of great stress would come that some of his people would be in the midst of it; so he caused his Prophet to write the words of the text, h seem to apply so appropriately at the present hour. There is an affectionate tenderness and sweetness in his words. Like a loving, gentle father, he says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." How loving of our Father thus to provide a refuge, and sweetly to invite his people to enter in!

Knowing the inability of his people to defend and protect themselves; knowing their desire for help and strength, he lovingly made provision by giving them numerous precious promises. Through another of his holy prophets, he put into our mouths the beautiful words of trust and confidence: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth [the present order of society] be removed, and though the mountains [governments] be carried into the midst of the sea [overthrown by the turbulent sea of world-wide anarchy]; though the waters [peoples] thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . The Lord of hosts is with us; the God of Jacob is our refuge." (Psalm 46:1-7) With fatherly love he beholds his children, and "like as a father pitieth his children, so the Lord pitieth them that reverence him." (Psalm 103:13) Lovingly he counsels them to full confidence and faith and to quiet trustfulness in his loving power and provision, saying to them "In quietness and in confidence shall be your strength."—Isaiah 30:15.

Poor, sin-sick world; groaning and travailing in pain, waiting and hoping for deliverance, but not knowing how it will come. God is not lacking in love for them. In the midst of the great tribulation, gladly would we call their attention to the loving provision that Jehovah has made. The great indignation of Jehovah now upon the earth is permitted for a good purpose. Vailed behind the clouds of his expressed indignation against the sins of men, he strikes with wisdom these heavy blows which will humble their pride to the dust and shatter their idols. Then he will pour in the balm of Gilead and commence their everlasting healing. Sweetly the Master gave expression to his Father's will when, in beautiful phrase, he said: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Jehovah loved the world then, and his loving provision will soon be put into operation for them. Now he wields the rod for correction. Thus he shows his people his love for all mankind. While God's people, amid the storm, rejoice in the protection he has graciously provided for them, he would have them manifest his spirit toward the world. And while his blows of righteous indignation fall heavily upon the world, he would have his people point mankind to the cause of their calamities and to his, the only remedy. He would have them know that he is the mighty One who will rule the universe through his Christ, to bring blessings to the peoples and nations of earth. To them he says: "Be still, and know that I am God; I will be exalted among the nations; I will be exalted in the earth."—Psalm 46:10.

OUR JOURNEY

When first we knew the Lord and his gracious provision for the human race, our hearts responded with sincere joy. Born in sin, shapen in iniquity, having no right to life, children of wrath, without God and without hope, we wandered in the wilderness (of Babylon) in a solitary way and we found no place in any of her organizations in which we could dwell in peace and happiness. Hungry and thirsty, our souls fainted within us, and we cried unto the Lord in our trouble and he delivered us out of our distress. Then he led us forth by the right way, that we might go to the city (kingdom) of our everlasting abiding place. Feeling the warmth of his love, joy filled our hearts, because the Lord had satisfied our longings and filled our hungry souls with goodness. Then we saw not only a hope for the consecrated of the Gospel age, but a hope for all mankind in due time to turn away from the wrongful course and receive the blessings of restitution. Then was our mouth filled with laughter and our tongue with singing, and we said: "The Lord has made a wonderful provision for all, even the heathen." "The Lord hath done great things for us, whereof we are glad."—Psalm 107:1-10; 126:1-3.

Begotten of the holy Spirit, and having our minds illuminated, we perceived that we had entered the blessed condition of 'the Holy" and found that our heart's desire was beginning to be realized. As we have rested here, the words of the Psalmist have been sweet to us: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." (Psalm 27:4) Dwelling temporarily in the spirit-begotten condition,

we have looked forward to the spirit-born state, when we may behold the Lord in all his glory, and worship him in the beauty of holiness.

Gradually the knowledge was brought to us that some severe trials awaited us on the journey. "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow in his steps." (1 Peter 2:21) The sufferings of The Christ must precede the everlasting joy. Christ Jesus, the Head, was made perfect through the things which he suffered. Likewise must the members of the body pass through the fiery trials. In no other way could a loving, sympathetic high priest be developed. The journey has been interspersed with some trials and some joys, the Lord granting to us just the experiences needful to develop his people.

WARNED OF THE STORM

Graciously and lovingly our Father warned us of the storm coming upon the earth at the close of the age, to the end that we might be prepared for it, having our faith strong in him and in the power of his might. Wonderfully he has led us from time to time in greener pastures, and lovingly fed us upon the precious promises, giving us a clearer vision thereof, that we might grow stronger in him. Through his chosen servant, he, time and again placed before us the meat in due season. We were told and expected that the Seventh Volume of STUDIES IN THE SCRIPTURES, the last of a series foretold in Revelation, would be given to us and that it would bring greater trials and sufferings, because it would greatly anger Babylon. We were forewarned, that we might be fortified in faith and in the love of God. More than twenty years ago, the Lord of the harvest, through his servant, called our attention to the fact (Z. 1898-95) that King Ahab and his queen, Jezebel, typified the civil and ecclesiastical powers; that Elijah typed the church in her closing days; that likewise Herod and his unlawful wife, Herodias, typed the civil powers and the apostate church, long ago unlawfully united; that Salome, the daughter of Herodias, typified united Protestantism, and John the Baptist the last members of the church upon the earth. We were advised to expect a fulfillment of these types in antitype.
Then it was that Brother Russell wrote:

> "It is altogether possible, indeed probable, we think, that John's course which brought him into conflict with Herod was in some degree typical of the course of the Gospel church in this present time; and of the course of events that may be expected. If it be a type, Herod would represent civil government, and the unlawful wife would represent the nominal church, which throughout the symbolic Scriptures is represented as a woman, Jezebel, etc. Should it prove to be a type by its fulfillment in antitype, the fulfillment will probably be on something like the following lines:
>
> "(1) A partial reunion of church and state. (This is now practically an accomplished fact.)
>
> "(2) In such case it would become the duty of the true church, the forerunners and announcers of the Messianic kingdom, to reprove the civil powers as well as the nominal church systems, and to declare their union unlawful—contrary to the Word of God.
>
> "(3) The effect of this would pretty surely be to awaken the animosity of both civil and religious powers; but it would draw out especially the animosity and venom of the latter.
>
> "(4) The church nominal, in her false position, would be anxious to stifle the reproofs and to destroy the reprovers, and the effect would be that the civil power would be induced to pass such legislation as would restrain the liberty of the faithful ones and hinder them from public utterances—as John was hindered by imprisonment.
>
> "(5) Herodias' personal influence being insufficient, it may subsequently be augmented by the influence of her daughter (united Protestantism) who will be so fully in sympathy with her as to become her tool in the destruction of the most loyal servants of God."

In due time we received the Seventh Volume, and it caused some fiery trials among the consecrated. Others joyfully grasped the pointed sword and used it. We behold the picture being fulfilled. Is it not now time for all who have been disturbed in their minds and in doubt as to what should be done to get their eyes opened to the real situation? Long have we known of the grudge held by Herodias. We have beheld now the dancing of Salome, and Herod has said the John class. "No longer may you wield the Sword—'Finished Mystery'—and press it against the gates of Babylo A place typifies a condition. John was put in prison, this would suggest that the John class would be restrain from the proclamation of the message of the kingdom. John class is now in this condition. While in prison, J was in doubt as to whether or not Jesus was the Messi So he sent and asked him. Some are now in doubt as whether or not the Lord is really here and that the end here, and if the kingdom of Messiah is about to be m visible. Some are in doubt as to whether or not a mist has been made with reference to the use of the sword. Je sent word to John that the blind were seeing, the halt lame were being healed, and other miracles wrought. He not say, "I am the Messiah"; but he gave the evidences t would prove he was. Now the Lord is saying to the J class, "Look up, lift up your heads, behold the fulfillment my great prophecy set forth in Matthew 24. This is evide that your deliverance is nigh. The kingdom of heaven at hand. Rejoice!"

DOOR CLOSING—WINDS BLOWING

The evidence seems to point strongly to the fact that door is closing. We are also seeing evidences of the winds be somewhat loosened, and these we may expect to be fully loo and the great storm or whirlwind soon to be upon the wo Many are asking, "What are we to do when we see the d closing?" The words of Brother Russell, written more t eleven years ago, seem fittingly appropriate here:

> "The shutting of the door mentioned in one of ou Lord's parables seems to imply something quite in harmon with the loosing of the winds when the sealing in th forehead shall have been accomplished. We cannot sur mise just how this trouble will be precipitated and th door for further fellowship and promulgation of the truth be closed. It would not surprise us, however, if in som manner it would be accomplished through some govern mental department. We cannot think now of what ple or pretext could be used to interfere with our legal right and privileges under the law, but we are to expect tha politicians will be ready at that time to obey the unite voice of the people, not the voice of God, and that however illegal or unjust the procedure, they would b prepared to put a stop to our work. When that time shal come we will consider it to be our duty to use all reason able energy to maintain our legal rights and privilege and to keep the door open. When it shall close, in spit of our every endeavor, we will accept the result as being of divine providence and apply the Master's words, 'Tho couldst have no power at all over me except it were give thee from above.' (John 19:11)"—Z. 1907-148.

All of us realize that we are living in a peculiar ti a time in which the public mind is peculiarly affected. F indeed, are those who can understand our motive in w drawing from the world and its various organizations the nominal Christian church, to walk alone with God. M are the reproaches which the Lord's people must endure his sake. Let us not be dismayed with these trying periences. Long ago the Lord warned that they would co and now they are here. To us now he says: "Fear not, s thy doors [of faith] about thee [and heed not the reproache hide thyself as it were for a little moment, until the dignation be overpast."

PLACE OF REFUGE

The place of hiding is the secret place of the Most Hi under the shadow of the Almighty. (Psalm 91:1-9) T secret place of the Most High, beloved, is the secret place communion and intimate fellowship with God, through blessed privilege of prayer and through faith in his preci Word and his promised providential care. Beautifully poet has expressed it:

> "When the storms of life are raging,
> Tempests wild on sea and land,
> I will seek a place of refuge
> In the shadow of God's hand.
> He will hide me, he will hide me,
> Where no harm can e'er betide me;
> He will hide me, safely hide me,
> In the shadow of his hand."

Oh, how precious is this hiding place! What rest refreshment we find in the midst of the commotion tha

w upon the whole world and especially upon Christendom. e pity the poor, groaning creation. We rejoice to know at ere long God will bring order out of chaos, and peace to e people. It can come only in his own good way.

"FEAR NOT"

The day of persecution is at hand. The same religious olerance manifested in the dark ages is still abroad in the ıd and is being manifested in a marked degree. Recently ne of the Lord's dear little ones have been roughly treated. eir homes have been searched, without even a search war- ıt being presented, and their books and Bibles taken away ɔm them. In some instances houses were broken into by ce, in clear violation of the law. Some have been arrested d thrown into foul jails. The clergy have incited this work. ey have openly charged from their pulpits and continue charge that the International Bible Students Association a pro-German organization, distributing "Hun propaganda der the cloak of religion." They have denounced the ble Students as traitors and urged that they be prosecuted treason. Verily, the spirit of Inquisition is in their arts.

But, beloved, be not at all disturbed by these things. e same charge was laid against the Master by the same ss of men. Evidently Jesus had in mind the present ıdition when he said: "If the world hate you, ye know ıt it hated me before it hated you. The servant is not eater than his lord. If they have persecuted me, they ll also persecute you."—John 15:18, 20.

The Constitution of the United States guarantees that ery man shall be free from search and his property from zure, except upon presentation of a warrant, duly issued d served according to law. No person, not even an officer, s the right to go into the house of another and search and take away his property unless he is armed with a rrant properly issued. "But they disregard the law," you . Yes, even so. The inflamed condition of the public mind this time is such that men go to all kinds of excesses. ually it is the clergy that are the worst agitators. They r up the people. But be not afraid, having in mind always ıt we are in the Lord's hands. The Lord speaks to his ɔple that their faith might be strong. He desires that ey shall have a child-like trust in him; and, that they y be encouraged, he bids them turn a deaf ear to the re- ɔaches of men, saying, "Hearken unto me, ye that know hteousness, the people in whose heart is my law: fear not the reproach of men, neither be ye afraid of their ilings. . . . . I, even I, am he that comforteth you; who thou that thou shouldest be afraid of a man that shall , and of the son of man which shall be made as grass; l forgettest the Lord thy maker, that hath stretched forth heavens, and laid the foundations of the earth; and hast red continually every day because of the fury of the op- ssor, as if he were ready to destroy? . . . . I have put words in thy mouth, and I have covered thee in the dow of mine hand, that I may plant the heavens [establish new visible ruling powers] and lay the foundations of earth [the new order of society], and say unto Zion ıose tried and proved by these afflictions], Thou art my ɔple."—Isaiah 51:7-16.

How marvelously the Almighty God has made provision his little ones! He would not have one of his children om Christ has made free to come again under the bondage the fear of man, which bringeth a snare. He would have ry one in Christ realize his liberty from sin and super- tion, and his solemn accountability to God for all his ughts and words and doings.

The child of God who is strong in faith will claim the ɔmises and say: "The Lord is my light and my salvation; om shall I fear? the Lord is the strength of my life; of om shall I be afraid? . . . . Though a host should en- np against me, my heart shall not fear; though war should e against me, in this will I be confident. . . . In the time trouble he shall hide me in his pavilion; in the secret place his tabernacle shall he hide me; he shall set me up upon ock." "The Lord is my rock, and my fortress, and my iverer; the God of my rock; in him will I trust; he is shield, and the horn of my salvation, my high tower, l my refuge, my savior; thou savest me from violence."— ılm 27:1-10; 2 Samuel 22:2-4.

If we have come to the end of the harvest, if the dark ht is here, then we may expect to be required to stand a while. To such the words of the Apostle come as a solation: "Wherefore take unto you the whole armor of d, that ye may be able to withstand in the evil day, and, ing done all, to stand." (Ephesians 6:13-18) In this time of great stress it is especially needful that the Lord's people consider the value of the whole armor of God and have it all on. "Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." The experiences through which the church is now passing are real tests of faith. The heavenly Father now sweetly says: "Hide thyself as it were for a little moment, until the indignation be overpast." Some of the afflictions through which the Lord's people are now passing seem indeed grievous to be borne; but let us remember the Apostle's words, that these are light afflictions, enduring but for a moment, and working out for us a far more exceeding and eternal weight of glory. (2 Corinthians 4:17) Having always in mind the glories that are before us, we can rejoice in the tribulation, knowing that we have a home, not made with hands eternal in the heavens, into which it will soon be our privilege to enter. And there, in the presence of the Lord, we shall have fulness of joy and pleasures for evermore. —Psalm 16:11.

THE KINGDOM HERE

It will be the policy of the International Bible Students Association to do legally all in their power to keep the door of opportunity open for the proclamation of the message of the Lord's kingdom; but when conditions become such that this can no longer be done in a lawful manner, then we will take it to be the Lord's will that we do no more. We know that nothing can happen to the Lord's little ones, except by the Lord's permission. "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord and their righteousness is of me, saith the Lord."—Isaiah 54:17.

We believe that the end of the harvest is here and that the kingdom of heaven is at hand. And if so, then shortly after the great time of trouble ends, restitution blessings will begin. Marvelous are the times in which we are living. Daily the evidence accumulates that the Lord is taking control of things. The public press announces that "by the close of the present month (March) Palestine, the ancient home of the Jews, will again, after a lapse of many centuries, be under Jewish administration. The Jewish Commission sent out by the English Zionist Federation, with the authority of the King of England and the British Parliament, left London a few days ago to take full charge of the reconstruction of the Holy Land and to lay the foundation of a new Jewish State. This commission will act not later than March 27, the eve of the Passover, the festival commemorating Jewish emancipation from Egyptian bondage." Forty years after the withdrawal of God's favor from the Jews, Judea was subjugated. Forty years from the beginning of the return of his favor to the Jews (1878), the Jews officially take possession of Jerusalem. They are returning to Jerusalem in unbelief. But soon the eyes of their understanding will be opened and they will recognize the Lord Jesus as the great long-looked-for Messiah.

The great Master plainly said that for the elect's sake the time of trouble would be cut short and that some flesh will be saved, being brought through the fiery trouble. Therefore, confidently we may say that some now living on earth will never die. What a wonderful privilege to announce that to the world at this time! Let every child of God do so, according to his several ability. Surely this is good tidings of great joy to the sin-sick, torn and bleeding world. Surely it is a wonderful honor and privilege to announce the kingdom. "How beautiful upon the mountains [kingdoms] are the feet of him [The Christ] that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." (Isaiah 52:7) While the turmoil increases we can confidently announce the kingdom of the Lord and at the same time enjoy the blessed invitation of our Father: "Come, my people, enter thou into thy chambers and shut thy doors upon thee; hide thyself as it were for a little moment until the indignation be overpast." With full assurance of faith, then, we can say, "Lord, we will trust in the covert of thy wings."

Glorious is the great Prince of Peace, taking unto himself his power to reign. Glorious his kingdom of peace and blessings, whose walls signify salvation, protection and blessing to all who enter it; whose foundations, laid in justice, can never be moved; whose builder and designer is God. It is in the light which will shine forth from this glorious kingdom of God that the nations and peoples of earth will walk up the highway of holiness, up to perfection and full harmony with Jehovah. By the eye of faith beholding the blessings that await us, with confidence and joy will we, by the Lord's grace, endure for a little while, until we shall see him face to face.

OUR STRONG INCENTIVE TO COURAGE AND CONFIDENCE

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:16.

The Jewish priesthood was, as we all know, typical of the royal priesthood, Head and body, which has been developed during the Gospel age. Israel's high priest was a type of our great High Priest, Jesus Christ. The Jewish high priest made a typical atonement for his sins every year. Did he not possess sympathy for sinners, he would probably be very loath to undergo the experiences in which he risked his life, as he passed under the vail into the Most Holy, to sprinkle the blood of the sacrifice upon and before the Mercy Seat. This was a crucial test to the high priest. If he had done all the work in the proper manner, he would pass beyond the vail successfully and make the atonement. But if he had failed in any particular, the passing under the vail would mean his death. Hence the high priest was undertaking something which was fraught with the gravest danger and the most serious possibilities for himself.

The apostle points out to us that, while there may have been more or less sympathy in the high priests of Israel, yet our High Priest is the one who has special sympathy, special feeling for human weakness. He is not one of the hard, callous kind, who could not or would not appreciate the difficulties of those for whom his sacrifice was made, and especially for those who are seeking to be his followers, to walk as he walked. God's Word assures us that he is "touched with the feeling of our infirmities." He was "tempted in all points like as we [his disciples] are, yet without sin." This gives him special ability to sympathize with us.—Hebrews 4:15.

Some may inquire in what way our Lord Jesus could be tempted as we are, seeing that he was "holy, harmless, undefiled, and separate from sinners." We are to remember that this expression does not relate to the mere man Christ Jesus, but to our Lord after he had become our High Priest, after he had been begotten of God's holy spirit. He was not tempted in all points like as the unregenerate world are tempted; for he was not a fallen being, but was perfect, and was a new creature. Hence he was tempted, tried, as new creatures have ever since been tried. Jesus was never tempted to drunkenness, profligacy, debauchery, murder, theft, etc. Neither do his followers, as new creatures have any such temptations. If any of them are tempted along these lines, it is their perverted, fallen flesh that is tempted; it is because of a disordered and diseased condition of their mortal body resulting from a former life of sin or from inherited tendencies. These the new creatures must overcome by divine grace.

NEW CREATURE'S PECULIAR TEMPTATIONS

The temptations which are peculiar to the new creature, and to which our Lord was exposed are along the lines of loyalty to God, of trust in God, of persevering determination to obey him, however contrary to human inclination. They are temptations which would present themselves to any intelligent creature of God under like conditions. These were the lines of Jesus' temptations and testings.

During the period of our Lord's temptation in the wilderness the adversary suggested to him that he should attract the public, to arouse their awe and admiration for him, that he might thus become their king—not according to God's will, but according to worldly policy. If he had leaped from the pinnacle of the temple he would have been tempting God, and would have been guilty of presumptuous sin. God has never promised to protect any one who acts in violation of his will. Satan's quotation of Psalm 91:11, 12, presented to our Lord a temptation to misapply a Scriptural promise and to presume upon the Father's protection while seeking to gratify a desire for vain-glory, and to become a great king by a course contrary to God's purpose.

And so Jesus promptly said to the tempter, "Get thee behind me, Satan!" The Father had mapped out a certain course for the Son to follow, a course that would bring suffering and death. But it was the only pathway to glory. He has mapped out the same course for those who have covenanted to walk in Jesus' footsteps; and we are to be loyal, as he was. If we are not thus loyal, we shall surely not reach our goal. As temptation to take any other plan or way than the one which God had purposed was one of the special lines of temptation that came to our great Head, so will it be to each member of his body.

Our temptations will be as strong as were those of Jesus; i.e., they will be as strong for us as his were for him. As he was a perfect man, he was much more able to reason into these things and to see his way through them than are we. Yet the same principle is involved. Jesus had perfect flesh, perfect mentality; but he also had larger ambitions. We have imperfect flesh, defective mentality, and have the same degree of ambition. And so the Father has seen to arrange that all his sons shall have practically the s amount of difficulty and testing.

Jesus had all the vigor and energy of a perfect man, naturally the greater dread of death. It is a comparati small thing for a person who is weakened by disease physical suffering, and who is drawing to the tomb, to "I am so tired, and would be so glad to die!" But for who is enjoying perfection of life and vigor, to say, "Fat I yield up my life to thee," is a different matter. He wo naturally desire to cling tenaciously to life, to shrink f letting it slip from his grasp.

THE TENDER SYMPATHY OF THE MASTER

We are glad to know that the Master was "touched w a feeling of our infirmities." Although he was free f the weaknesses of the flesh which hamper his body memb yet be mingled with men for thirty-thee years; and he and realized their condition. Moreover, "he took upon him our weaknesses and sicknesses and bare our infirmities." fulfilling the Father's will he gave out his vitality to multitudes. "Virtue went out of him and healed them It is particularly recorded, in the case of the woman who an issue of blood, that when she touched Jesus, he perce that virtue [vitality, strength] had gone out of him. was his own vitality depleted and some measure of t suffering transferred to his own person.

When we recognize the loving, sympathetic character the one who died for us, who afterward ascended up on H and who tells us that he will apply of his sacrificial m on our behalf to make good for all deficiencies and u tentional sins, we may well take courage and press on the race set before us. The realization of his tender and care should enable us to lay hold with greater firm upon the precious promises. Forgetting the things that behind, and pressing forward to the glorious things just be us, let us run with patience and determination to win. us, as the apostle enjoins, "come boldly unto the thron grace, that we may obtain mercy, and find grace to hel time of need."

The apostle's thought is not that we are to come boldness, with self-assurance, but rather with holy cou stimulated by the Lord's own invitation and promise. us come trustingly, pouring out our hearts freely unreserv to our Father, in the name of our beloved Advocate, High Priest. Let us not be discouraged by our difficul by our trials and cares. We are to proceed onward in heavenward way with confidence not in ourselves, but in Lord. Although the Captain of our Salvation was wit sin, yet because of is own experiences while he was a he knows all about our temptations, our struggles, our b ments. Knowing this we can come to him with gre courage, and tell him all about our troubles, realizing perfect sympathy.

REASONS FOR COMING TO THE THRONE OF GRACE

For two reasons we should come to the throne of gr

(1) That we may obtain mercy. There is not a so daughter of Adam who has not done wrong. There is a soul amongst the Lord's family who has not made m mistakes. The new creature does not meditate sin nor fo sin; but if any be overtaken in a fault, let him come courage to the mercy seat, to the throne of favor, for m and pardon through our dear Redeemer. Let him reme that if his heart is still loyal and true, if he is gri because of his trespasses, the throne of grace is open to for the Lord knows all about his difficulties.

If he does not thus come, he will be under a cloud cause of his wrong course and his failure to run quickly t Father in heaven. He needs to have that earthborn c removed. But it will only grow more dense if he rem away from the mercy seat. The sin will remain; and another spot will appear upon his wedding robe, becaus his lack of faith and obedience, in postponing the p step of hastening to the Lord. The heavenly Father s no mercy directly. All these applications of mercy and c sing are made through the Son, our great Advocate Head. We must come to the Father through the chann his own arrangement, in order to obtain the promised m for God himself has bidden us thus to come. In this the cloud is entirely removed, and the erring one has forgiveness of sins through the merit of our Savior.

(2) Additionally, we need to come to the throne of to find help for future times of need. We need to keep to the source of strength. Our mistakes should prove he

ons to us, as we remember what a season of distress previous error brought to us. Therefore when the child God sees the temptation coming, he will flee to the place re he may find the needed supply of grace. Fleeing there, obtains the help in advance of the temptation, and is t from falling.

Whenever we find ourselves under temptations, however, should lift our heart at once to our Father in heaven. Let us do this in full assurance of faith, realizing his love, his wisdom and his power to give us the needed assistance, and his willingness to make all things work together for our own good because we love him. Our appeal for help in such times of need will surely draw to us the ministry of the heavenly messengers; and we shall receive strength for righteousness, for truth, for purity, for loyalty. Thus shall we be victorious in every battle, and be crowned a victor at last.

JESUS SILENCES HIS ADVERSARIES

[Paragraphs 1-13 of this article, as it originally appeared in issue of April 1, 1918, were reprinted from article entitled, aching With Authority," published in issue of September 1, 1906. The remainder was reprinted from article entitled, "Not from the Kingdom," published in issue of September 15, 1906. Please see the articles named.]

JESUS WARNS AND COMFORTS HIS FRIENDS

[The first paragraph of this article was a reprint of that entitled, "She hath Done What She Could," published in issue of ober 15, 1906. The remainder was a reprint of article entitled, "Perfume Very Precious," published in issue of April 1905. Please see the articles named.]

THE WICKED HUSBANDMEN

[This article was a reprint of that published in issue of April 1, 1895, which please see.]

BROOKLYN CONVENTION AND MEMORIAL

Upwards of 1200 brethren, mostly from points in the near stern states, have just been enjoying the privileges of a r-day convention with us in Brooklyn, terminating with the ebration of the Passover Memorial on the evening of esday, March 26th.

Opportunities for fellowship between the meetings were asantly employed by all, so far as we have any knowledge, recent manifestation on the part of churchianity of the position to persecute the International Bible Students in nore open and pronounced way has doubtless contributed ch to a sharpening of appreciation and zeal on the part the friends generally.

For many years the Lord's people have wondered whether not each convention might be the last. Each one has always ved to be the last for some of the dear friends; but ndant evidence, not only from the Lord's Word, but also m corroborative occurrences pressing in upon us from all es, seems to lend more basis for the hope that this might the last in this vicinity, before the great convention be- d the vail.

The convention opened with an address of welcome by ther J. F. Stephenson, the chairman. Probably not more n 700 were present at this meeting, on Saturday after- n in the Tabernacle. Then followed a discourse by Brother H. Thornton, in which he compared our heavenly Father h a great and provident housekeeper. He contrasted d's method with that of man in the matter of establishing household. He called attention to the fact that when a ng man determines to get married the first thing he thinks ut is a bride; the second thing he thinks about is his de; and the third thing he thinks of is his bride. After marriage has taken place he begins to think about the ails of the home, children, and servants. All of these gs God has provided for in connection with the nuptials his Son and the glorified church.

In the evening a discourse was heard from Brother F. H. ison on the subject of Gratitude. He reminded the friends v that all we have, whether on the natural plane or ritual plane, comes from God, because he is the giver of ry good and perfect gift. We are indebted to him for life, for food, raiment and shelter to sustain even the im- fect life which we now have until we shall have learned lessons and developed the character which will make us t for the inheritance of the saints in light. Additional ses for gratitude were found in provisions which God has de for the delighting of our senses. These rightly used directed will enable us to appreciate their giver and be genuine help in the narrow way. Many other occasions thankfulness were cited, touching more especially the op- tunity for sacrifice, God's providential instruction, etc.

Sunday morning dawned bright and clear, bringing with several hundred friends from surrounding cities and towns could not find it possible to attend all the sessions.

At ten o'clock Brother R. J. Martin met with about 200 nds in the Bethel dining room, where also is located a baptistry, and reviewed for those present the Scripture teaching on the subject of baptism. Seventy-three were immersed at the close of this talk; 40 sisters and 33 brothers. While this meeting was going on at the Bethel Home, Brother Siewert delivered a discourse at the Tabernacle on the heavenly phases of the kingdom and its development.

At eleven o'clock Brother Stephenson talked to the friends on St. Paul's words: "I have fought a good fight; I have kept the faith; I have finished my course; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give me at that day." He dwelt on each phase of this text, showing that to keep the faith at all it is necessary to fight a good fight and that this fight itself is a fight of faith which, when properly waged, enables one to lay hold on eternal life.

Sunday afternoon was a public session, held in the Brooklyn Academy of Music, and announced to a considerable extent through newspaper advertising and house to house distribution of special announcements. The topic was: "The World has Ended—Millions now Living will never Die." A two-column report of the lecture was given in one of the Brooklyn papers on Monday afternoon. Many prayers had gone up for the success of this meeting, all made, we trust, with entire submission to the Lord's will. The Academy Opera House seats about 2200 people, but close to 3000 were admitted, about 300 being seated on the stage back of the curtain and other hundreds standing in the rear of the main auditorium and balconies. Government officers were present to take stenographic report of all that was said. It is expected that this topic will be used quite extensively by brethren who have ability for speaking in public, so that a report of the discourse will not be necessary here. The great audience showed intense interest for two hours, and many points were received with distinct approval, as manifested by continued hand-clapping on several occasions. Our Lord's great prophecy, containing testimony by which we would be able to discern the end of the world, was taken as a basis for the discourse. Everything pointed to a deep interest on the part of the public—save ecclesiastics and ecclesiastical "hangers on"—in the general subject of religious tolerance as necessarily involved in a meeting of this kind.

Sunday evening Brother R. H. Barber addressed the friends in the Music Hall of the Academy of Music. He traced the experiences of the "seed of the woman" and the "seed of the serpent," and pointed out how many attempts had been made, either overt or covert, on the part of Satan to make away with what he considered to be the promised "seed." Brother Barber's talk contained much encouragement to all in the narrow way at this present time. Considerable use was made of present day military terms and figures, even as the Apostle Paul used such similes in his time. He showed that we had entered the fight against the world, the flesh and the devil, and that it would be a fight to the finish, the complexity of the enemy making the situation a peculiarly difficult one and requiring extreme faith and obedience.

On Monday morning a most enjoyable Praise and Testimony meeting was held in the Academy of Music, followed by a discourse by Brother J. A. Bohnet on various items mentioned in the eleventh chapter of Revelation, but bearing especially on the "two witnesses." He showed that God had given these witnesses to the church for her benefit, that she might be developed in character sufficient to make her pleasing and acceptable in the sight of her Lord. He showed that while the Bible had been suppressed in large measure for the greater portion of the Gospel age, still God had preserved it despite all the efforts of the clergy class to effect its destruction. Finally the time came for the exaltation of the Word, and the Bible sprang into great circulation—it was "lifted up to the heavens"—it was exalted in the ecclesiastical heavens and came to be looked upon as a source of real authority by the most active denominations. He showed that efforts had been made in times past to destroy the Scriptures by the burning of Bibles or ordering their destruction. Some refused to burn their books, so that God's word was not destroyed, though the clergy had hoped for its extinction in the common languages.

Brother Bohnet was followed on the morning program by Brother R. O. Hadley, who spoke on the text. "Fight the good fight of faith; lay hold on eternal life." He dealt especially with the necessity of having on the armor of God in order to be able to fight effectually this great fight of faith. He showed the Scriptural significance of the various pieces which compose the armor, and indicated the value of each one, drawing also example from the Apostle Paul's own course of faithfulness as a "good soldier of Jesus Christ."

First in the afternoon Brother O. L. Sullivan spoke from the 46th Psalm: "God is our refuge and strength." Among many other things peculiarly dear to the Lord's people he gave expression to the love and appreciation which he had for his country, the country in which he was born and which had accorded him so many advantages. He stated that one of his sons was in the navy and the other in the army. He pointed out also that, though he loved his country, still God loved it much more than he was able to, and that Jehovah purposed to establish conditions which will guarantee that the high ideals of America will be far more than fulfilled when his glorious plans and blessings for the world are more fully inaugurated. He said that no claim should be considered superior to the claim of one's country—saving fidelity to God himself.

Brother Rutherford next spoke to the friends from 1 Peter 4:1: Forasmuch then as Christ hath suffered for us in the flesh, arm yourself likewise with the same mind." He suggested that the admonition "arm" implies combat with an enemy. This enemy was seen to be Satan and his minions of the air who seek to dominate in earth's affairs. Scripture testimony was adduced to show that the fallen angels would be released and bring about the great "whirlwind" which even now gives signs of approaching; further, that the bitter persecution which has broken out against the truth, and especially against the message contained in "The Finished Mystery," is doubtless attributable to these fallen spirit beings. As before the great flood they had liberties with mankind and dominated public thought and action, so that it was possible to say, "The thoughts of men's hearts were evil and that continually," so now as they are allowed more and more liberty with mankind we may expect that many of the heretofore recognized standards of right and decency will be pushed aside, especially by those who seek to persecute the Lord's most earnest and active saints.

Evidence pointed to the fact that the sealing of the servants of the Lord is about complete, and that thus the restraining influences hitherto exercised against the evil spirits would be withdrawn and that they would have to do with the great cataclysm upon the world. If permitted they would doubtless have wrecked the whole world long ago, but when now let loose the whole earth will be full of violence and there will be a saturnalia of crime and wickedness such as the earth has never known. But we should not be fearful under these conditions; for we have been forewarned and thus forearmed by the instructions of God's Word. We know that nothing can befall us except such as will constitute the proper test for our faith. Not only do these spirits seek to bring outward persecution against the L people, but they attempt to bring dissension within ranks. They suggest to one that he is not receiving p honor in the church, not having enough recognition o abilities and talents. This test comes chiefly upon those ing positions of responsibility and honor in the churche

Thus is will be seen that the mind of the saints bec a battle ground for the fallen angels in conflict with holy spirit. They can be most thoroughly repulsed i "love one another," and "in honor prefer one another." safe mind is the humble mind, filled with appreciation fo privilege of doing the Lord's will. Indeed, the usefu of any is measured by humility rather than by natural ab

Just before the beginning of Brother Rutherford's course 22 children were presented by their parents to re the Lord's blessing. This was understood as indicating hopes and intents of the parents, rather than in any obligating the children, when they shall become respon

Monday evening Brother Burgess addressed the frien the Tabernacle chapel on the subject of "the hope whi an anchor to the soul." He dealt somewhat with the n sity of faith as a foundation for our hope. He showed without hope there would be absolutely nothing accompli because it constitutes the stimulating element of our Chri experiences. If there were no hope or relief from suff then it would be folly to engage voluntarily in it. The fi of a ship and the relationship which the anchor bears t welfare was elaborated upon with profit.

Tuesday morning, Memorial day, after an enjoyable P and Testimony meeting Brother W. E. Van Amburgh addr the friends, using the Tabernacle Chart as a basis for remarks. He referred to the steps of consecration, the getting and developing of the new mind, and to the fact the flesh shrinks from the experiences suggested by brazen altar in the court. But as the bodies of the b offered must be consumed, so all the powers and ene possessed by the Lord's consecrated people must be use in ways that meet with God's distinct approval. He sh how that the greatest progress and keenest enjoymen had in the Christian way if one does not look back a altar, but keeps his face toward the holy of holies, as written of our Lord: "who, for the joy set before him dured the cross, disregarding the shame, and is set dow the right hand of the majesty on high."

Tuesday afternoon Brother A. H. Macmillan deliv an enthusiastic address on the text. "The end of all th is at hand." He expressed it as a belief, and brought several Scriptures to lend strong color to his thought, the gate of entrance into the narrow way is closing, and the Jewish commission now taking possession in Palesti further proof of the dispensational change. The glories beauties of the heavenly state were dwelt upon; and were encouraged to press forward with renewed zeal vigor and be faithful unto death.

In the evening 1184 of the Lord's consecrated peopl sembled in the Music Hall to celebrate the memorial of Lord's antitypical Passover. After singing Hymn No. prayer was offered by Brother Van Amburgh. Then lowed appropriate remarks by Brother Rutherford on subject of the Passover in type and antitype. Song N was sung and then appropriate remarks were offered Brother Van Amburgh on the significance of the loaf, lowed by prayer by Brother Barber, that our hearts m be in the right attitude and that we might fully appre the privilege of partaking of this emblem. The assemb friends was quietly served with bread, after which Br Barber offered brief remarks on the significance of the Brother Rutherford asked the Lord's blessing on the and upon the hearts of all assembled, that they might into fullest appreciation of its symbolic significance. serving those present with the wine, true to the picture w our Lord established, we sang a hymn, No. 1, and went each heart solemn with the thought that this might be last Memorial this side the vail, yet each willing to re as long as the Father's love and wisdom indicates our ence to be most useful on the earth.

MUCH WORK TO DO

In no wise should the friends be discouraged because of the persecution that is being carried on against the promulgation of the Truth. In due time the right to circulate the Seventh Volume will be tested in the courts. In the meantime, we are asking all the Pilgrim brethren to have p meetings each Sunday in some well-located hall, each using the subject, "The World Has Ended—Millions Living Will Never Die." The meeting should be wel

sed; and to this end we are furnishing KINGDOM NEWS uncing that a free public lecture will be given in the ity soon on the above topic, and for the people to watch papers for place and date of the meeting. These should idely distributed, that the people might have the truth rning the unwarranted action taken with reference to the nth Volume and the persecution by the clergy. The titution guarantees that no one's property shall be taken out due process of law. Therefore, when officers demand ession of the Seventh Volume, they should produce a search warrant; otherwise the friends are under no obligation to deliver up the property. We advise the friends everywhere to store their supply of the Seventh Volume and not to distribute them until the question is adjudicated.

Be of good courage! Let every one be active and zealous now in arranging for public meetings. The adversary is desperately striving to thwart the Lord's purpose, but he cannot succeed beyond the Lord's permission. Let us be faithful and true and loyal to the Lord and to his cause.

. XXXIX BROOKLYN, N. Y., APRIL 15, 1918 No. 8

ISRAEL'S DOUBLE ACCOMPLISHED

ONDERFUL PROPHECY FULFILLED—EVENT FORETOLD OVER EIGHTEEN CENTURIES AGO NOW TRANSPIRING—ANOTHER CRISIS IN HUMAN HISTORY

Dispatches from Europe state that a commission of promi- Jews left London last month for Jerusalem, expecting to ve at the holy city on March 27th, the date of the sh Passover. To all students of history this is indeed esting news; but it is doubtful whether many are aware ie fact that this event was foretold by three of the great hets of Israel and that the very date of this return of Jews to Palestine as representatives of a nation—the of the Passover, 1918—was indicated by their prophecies, viewed with the sidelight of secular historic records. ly we are living in momentous times; yet only a few ze that today the God of Israel is actually taking part ie affairs of men, particularly with reference to his chosen le.

t is a noteworthy fact that the Jewish prophets clearly told many of the experiences of the children of Israel, uding even those of the present time and of the imiate future. Most Bible scholars have recognized that rge portion of the Old Testament was written parlarly to the Jews and for the Jews, and that the world's ory is more or less associated with this peculiar people. all may not have noticed the exactness with which Scriptures outline Jewish history.

n Romans 11:25 St. Paul informs us that God caused dness, or "hardness," to happen to the children of Israel l he had completed a certain work among the Gentiles, had gathered from the Gentiles a sufficient number to of a pre-ordained class; and that at the completion of selection from the nations his favor would return to Jews, as mentioned in verses 26-28.

Notice, particularly, the following Scriptures: "For thus Jehovah, Like as I have brought all this great evil this people, so will I bring upon them all the good I have promised them." (Jeremiah 32:42) "Behold, I bring them health and cure and I will cure them and l unto them the abundance of peace and truth." (Jer.) "Behold, the days come, saith the Lord, that I will orm that good thing which I have promised unto the e of Israel and to the house of Judah."—Jer. 33:14.

From Amos 3:2 we learn that God's dealings with earthly ons have been principally confined to the children of el, saying, "You only have I known [recognized as my le] of all the families of the earth; therefore I will sh you for all your iniquities." In Exodus 19:5 and teronomy 14:2 we read that God chose this nation "to peculiar people unto himself above all the nations that upon the earth." From Deuteronomy 28:15-29 we are rned that God told the Israelites that if they would not his laws he would cast them out of his favor. Jewish ory of the last twenty centuries attests to God's faithess in carrying out his purpose.

By comparison of the statements of three of the most minent of the Old Testament prophecies, we learn that Passover of this very year, 1918, is clearly indicated as me for some special favor to be shown to the Jews. advises that he is carrying out a plan of his own hesians 1:11) and that this plan was purposed from the ning. (Ephesians 3:11; Acts 15:18) In Isaiah 46:10, ve read: "Declaring the end from the beginning, and ancient times the things that are not yet accomplished, ng, My plan shall stand, and I will do all my good sure; . . . . I have spoken it, I will also bring it to pass; ve purposed it, I will also do it."

ISRAEL'S PERIODS OF FAVOR AND DISFAVOR EQUAL

Jeremiah 16:13-15 reads: "Therefore I will cast you of this land [Palestine] into a land that ye know not, neither ye nor your fathers; and there ye shall serve other gods [mighty ones, rulers] day and night; where I will not show you favor. Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north [the lands north of Palestine], and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers." Notice particularly the 18th verse, which says: "And first [before I do this] I will recompense [requite them for] their iniquity and their sin double [a repetition or counterpart in time]; because they have defiled mine inheritance [my land]." This prophecy implies very strongly that God would grant Israel his special favor for a certain length of time, and that if they were not faithful he would then turn his face against them for an equal length of time, for "a double," or corresponding period.

Zechariah 9:9 reads: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." In verse 12 we read: "Turn you to the stronghold, ye prisoners of hope; even today do I declare that I will render [literally, turn back] a double unto you."

A CRISIS IN JEWISH HISTORY

Matthew 21:4, 5 identifies the incident mentioned in Zechariah 9:9; and our Lord's words in Matthew 23:37-39 identify Zechariah 9:12. Evidently, then, this is the beginning of the repetition count or double, the beginning of Israel's disfavor. Is it possible to locate the time when Israel's favor began? It is! The children of Israel were first recognized as the nation of Israel at the death of their father Jacob, as recorded in Genesis 49:28. The children of Israel were in favor with God from that event down to the time when they were cast off by Christ.

Referring to Exodus 12:40, 41 we have the statement that the sojourning of the children of Israel was 430 years. In Galatians 3:16, 17 the same period is mentioned as the time intervening between the covenant given to Abraham when he was seventy-five years old (Genesis 12:3, 4, 7) and the time when the covenant was made with the children of Israel at Mount Sinai. Therefore,

From the Abrahamic to the Law Covenant ..... 430 years

Abraham was 75 years old when the covenant was made with him, and his son Isaac was born 25 years later. (Gen. 17:17) 25 years

Isaac's son Jacob was born 60 years later. (Gen. 25:26) ..... 60 "

Jacob lived 147 years. (Genesis 47:28) .. 147 "

From the time of God's covenant with Abraham down to the death of Jacob would then be 232 years

Since the entire time of the sojourning was 430 years, and since Jacob died 232 years after the sojourning began, the time when the children of Israel were first recognized as a nation would be 198 years

Comparing Numbers 33:3 with Numbers 10:11, 12, also Numbers 13:3 and Joshua 14:7-10, we find the period of time from the Exodus to the division of the land of Canaan among the tribes of Israel was .. 46 "

before the Exodus (430—232) ..... 198 years

Acts 13:19, 20 gives the period of the Judges as 450 years. (See footnote Wilson's Emphatic Diaglott) 450 "

The twenty-one kings of Israel, from Saul to Zedekiah reigned as follows:

Saul (Acts 13:21)	40 years
David (1 Chronicles 29:26, 27)	40 "
Solomon (2 Chronicles 9:30)	40 "
Rehoboam (2 Chronicles 12:13)	17 "
Abijah (2 Chronicles 13:1, 2)	3 "
Asa (2 Chronicles 16:13)	41 "
Jehosaphat (2 Chronicles 20:31)	25 "
Jehoram (2 Chronicles 21:1, 5)	8 "
Ahaziah (2 Chronicles 22:1, 2)	1 "
Athaliah (2 Chronicles 22:10-12)	6 "
Jehoash (2 Chronicles 24:1)	40 "
Amaziah (2 Chronicles 25:1)	29 "
Uzziah (2 Chronicles 26:3)	52 "
Jotham (2 Chronicles 27:1)	16 "
Ahaz (2 Chronicles 28:1)	16 "
Hezekiah (2 Chronicles 29:1)	29 "
Manasseh (2 Chronicles 33:1)	55 "
Amon (2 Chronicles 33:21)	2 "
Josiah (2 Chronicles 34:1)	31 "
Jehoiakim (2 Chronicles 36:5)	11 "
Zedekiah (2 Chronicles 36:11)	11 "
Period of the kings	513 years
The period of desolation, 70 years (Jeremiah 25:11; 29:10; 2 Chronicles 36:22, 23)	70 "
Cyrus ascended the throne of Babylon, B. C.	536 "
From A. D. 1 to the crucifixion of Christ in the spring of 33 A. D.—32 full years	32 "
Total length of Jewish favor from the time of Israel's first recognition as a nation to the time when Christ cast off that nation from divine favor	1845 "

In Isaiah 40:2 the statement is made: "Speak ye comfortably to Jerusalem, and cry unto her that her warfare [marginal reading, appointed time] is accomplished [completed, filled out], that her iniquity is pardoned; for she hath received of the Lord's hands double [a counterpart] for all her sins." This statement assures Israel that the time would come when her double, or time of disfavor, equivalent to former favor, would be accomplished, and that then he would turn his face towards her again.

If the foregoing be true, then just 1845 years after their rejection by Christ (Matthew 23:37-39) we should expect some historic event indicating that divine favor was beginning to return to the Jews. 1845 years from the spring of 33 A. D. would bring us to the spring of 1878. We should, therefore, expect to find some occurrence in the early part of the year 1878, as an indication of returning divine favor. What do we find?

In June, 1878, the Berlin Congress assembled, Lord Beaconsfield (a Jew) was the chairman and the central figure, the dominating mind that changed the treaty of San Stephano between the Russians and the Turks, and so amended it that the Turks were to have suzerainty over Palestine and that the Jews were to be permitted some measure of liberty. This was the first act on the part of any of the nations of Europe to recognize in any way the Jews as a nation.

A REMARKABLE PROPHECY LITERALLY FULFILLED

Note Zechariah 8:23: "In those days it shall come to pass that ten men shall take hold out of all [manner of] languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." It is a remarkable historic fact that this conference was attended by representatives from the following eleven nations: Great Britain, Russia, France, Italy, Turkey, Austria-Hungary, Germany, Greece, Roumania, Serbia and Montenegro. Thus there were ten representatives in attendance at that particular congress, in conference with the eleventh, a Jew. (See Berlin Conference, International Encyclopedia.)

But did God have anything to do with the raising of a Jew, Lord Beaconsfield, to the premiership of England, in order that he might fulfill this very prophecy, and in overruling that exactly ten other nations should be represented, and that the chairman should be the Jew? And did God have anything to do with the bringing about of that conference in the spring of 1878, exactly 1845 years after he had cast the Jews into disfavor? It is surely a remarkable coincidence, to say the least! The Lord's casting off of the Jewish people was in A. D. 33; but it was just 40 years afterward that the nation was completely destroyed, and it has not been recognized as a nation since that time until our day.

THE DESTRUCTION OF THE JEWISH POLITY

We quote as follows from Cornil's History of the Peo of Israel: "On the 15th of Nisan, i. e., of April, in the ye 73 A. D., the first day of the Easter festival, the same d on which, according to tradition, the God of Israel had His people out of Egyptian bondage into freedom, the l bulwark of Israel's liberty had fallen, and Israel was deliver into bondage."

We quote again from the Jewish Encyclopedia: "Masa attained great importance in the war with the Roma . . . . With the fall of Masada the war came to an en on the 15th of Nisan, 73." Again from Morrison's Je Under Roman Rule: "The capture of Masada, a Jew fortress on the southwestern shore of the Dead Sea, put termination to one of the fiercest struggles recorded in h tory." (73 A. D.) Graetz's History of the Jews, Vol. says: "Judea was not entirely subjugated; for three str fortresses were still in arms: Herodium, Machaerus, a Masada . . . . The heroes agreed to this proposal (of th leader Eleasar) even with enthusiasm, and on the first d of the great Feast of the Passover (A. D. 73), after slay their own wives and children, they all perished on their o swords." We quote further from Ewald's History of Isr Vol. 7 (which is entitled "The Apostolic Age," and wh Prof. Ewald makes to end with the year A. D. 73.): "Elea accordingly persuaded all his people during that night kill their wives and children and then themselves, but burn all their treasures first. The next day the Roma found only 960 dead bodies, whilst but two women and children hid themselves in caverns and were discovered. Easter of the year 73, just seven years [note the great awak ing of interest among the Jews by Pastor Russell in 1 and 1911 through his message to them at the New Y Hippodrome, Oct. 9, 1910, and the wide distribution of 'Stimme' in 1911, just seven years ago] from the beginn of the great movement and forty years after Christ's cr fixion, saw this end of the whole tragedy." Josephus a relates that Masada fell on the 15th of Nisan, April, A. D.

THE COMPLETION OF THE DOUBLE

The above quotations from standard authors show fu that the Jewish nationality came to an end just forty ye after their rejection of Christ and their being cast off a nation.

As the first sign of their rejection was the declarat of our Lord just before his crucifixion and was just 1 years prior to the year 1878, would not their recogniti at the Berlin Congress imply the first indication of Go returning favor to them again as a nation? If we are ri in these conclusions, then just 1845 years after the spr of A. D. 73 we should expect some national recognition the Jews as a nation. Does it not seem peculiar at le that such a national recognition should occur this year exa 1845 years to the month after their complete downfall? D this not seem to imply to all reasoning students that div providence is now taking a hand in the affairs of the natio Would it be reasonable to account for all these exact co spondencies as merely coincidence—especially since we them so accurately stated in his Word?

The Apostle Paul in the eleventh chapter of his letter the Romans declares that the falling away of the Jews f divine favor meant the passing of that favor to the Genti Recall the expression in Luke 21:24: "And they shall by the edge of the sword and shall be led away captive all nations; and Jerusalem shall be trodden down of Gentiles until the times of the Gentiles be fulfilled." I not reasonable to suppose that the returning of favor to Jews means to some extent the withdrawing of that favor f the Gentiles?—Romans 11:15.

Ezekiel 36:19-36 tells of the wanderings of the Jews of the restoration of their land to its pristine holine "I scattered them among the heathen and they were disper through the countries: according to their way and accor to their doings I judged them. And when they ent unto the heathen whither they went they profaned my name when they said to them, These are the people of Lord and are gone forth out of his land; but I had pity mine holy name which the house of Israel had profa among the heathen whither they went. Therefore say t the house of Israel, saith the Lord God, I do not this your sakes, O house of Israel, but for my holy name's s which ye have profaned among the heathen, whither went, for I will take you from among the heathen and ga you out of all countries and bring you into your own l and ye shall dwell in the land that I gave to your fath and ye shall be my people and I will be your God an will also save you from your uncleanness and I will

e corn and will increase it and lay no famine upon
nd I will multiply the fruit of the tree and the in-
of the field, and ye shall receive no more reproach
iine among the heathen. And the desolate land shall
ed, whereas it lay desolate in the sight of all that
by and they shall say, This land that was desolate
me like the garden of Eden, and the waste and desolate
ined cities are become fenced and inhabited. Then shall
athen [Gentiles] that are left round about you know
the Lord built the ruined places and planted that
that was desolate. I the Lord have spoken and I will do it."

Ezekiel 37:25: "And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children and their children's children forever, and my servant David shall be their prince forever."

Who shall say what great events may not soon follow the opening of this door for the Jews, and who can accurately appreciate all the blessing which is to come!—Jeremiah 3:17, 18.

"ABOUT MIDNIGHT"

"About midnight will I go out into the midst of Egypt."—Exodus 11:4.

e children of Israel, in bondage to Egypt, were typical
Lord's people of this Gospel age long in bondage to
tendom." Egypt symbolizes that condition of middle-
compromising worldliness which the word "Christen-
represents, and which is identified by our blessed Lord
e great city, which spiritually is called Sodom [typical
nal union of church and state] and Egypt, where [in
cient form of pagan Rome] also our Lord was cruci-
(Revelation 11:8) and where the crucifixion of the
body members has steadily progressed. Historic prec-
and Scriptural suggestions combine in warranting the
ation that this crucifixion, this crucial testing is about
ch its final climax in oppression and persecution by
al church and clergy, acting underhandedly or openly
h the civil powers and the mob.

veral divinely arranged plagues came upon Egypt, be-
of the unwillingness of Pharaoh, the king, to release
ebrews from bondage. Spiritual Israel has long sought
released from the world, the flesh and the devil, and
ally from doctrines of devils, which constitute the
th of antitypical Egypt's oppression. Pharaoh, king
pt, typified Satan, prince of this world, order of things,
ilization. Several times Pharaoh had promised to let
ebrews go, but each time "the Lord hardened Pharaoh's
so that he would not let the people go."—Exodus 10:20.
nd the Lord said unto Moses [Christ, Head and body],
out thine hand [instrumentality or applied power]
heaven [the powers of spiritual control, the clergy
nurches of Christendom] that there may be darkness
of knowledge, understanding, love] over the land of
[Christendom], even darkness that may be felt. And
stretched forth his hand toward heaven [the churches
laim to represent heaven]; and there was a thick dark-
all the land of Egypt [all in the condition of worldli-
including worldly-minded clergymen] three days." The
world war among those nations that call themselves
ians has upset all theories about "Christ"-endom being
ian. During the first three years of the war from
t, 1914, to August, 1917, there was no understanding
world of the true, the Scriptural, significance of the
all were in darkness, and remained so for three years,
enlightenment came to them through the Lord's divinely
ited channel, the WATCH TOWER BIBLE AND TRACT
Y, in the shape of the message in Volume Seven of
ES IN THE SCRIPTURES.—Exodus 10:22.

hey saw not one another [comprehended not what they
were in God's sight] neither rose any from his place
ree days." In proof of the antitypical correspondency
ote Rev. Joseph H. Odell, D. D., in the February, 1918,
tic Monthly"; "The vastest of the world's tragedies
and the church was not its interpreter. The majority
clergy have not even sensed the unique strategy which
nvulsed and confused world conditions have made pos-
There are ministers everywhere who are still busy
g their denominational fences and feverishly staking
ectarian claims." Neither worldly clergyman nor lay-
'rose from his place for three years"—from the old
lent condition of dumb dogs (D.D.'s) and blind guides
s). (Isaiah 56:10; Matthew 15:14) The utmost dark-
omething keenly and anxiously felt, pervaded the houses
rches—of the worldly-minded. "But the children of
[the Lord's truly loyal and devoted people] had light in
dwellings [understood the significance of the world war
he things to come, in all their humble ecclesias.]"—
s 10:23.

OUR CONSECRATION MUST BE COMPLETE

nd Pharaoh called unto Moses and said, Go, ye, serve
rd; only let your flocks and herds be stayed; let your
nes also go with you." (Exodus 10:24) In sacrificial
he animals used typified the offerers of those animals;
and the offering of an animal by a person pictured that person's consecration. Ecclesiasticism (the product of Satan, antitype of Pharaoh) is willing enough for the Lord's people, old or young in Christ, to serve Jehovah, if only they will not offer themselves in complete consecration, in such a consecration as consumes their very bodies on the altar of sacrifice.

"And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto Jehovah, our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve Jehovah our God; and we know not with what we must serve Jehovah, until we come thither."—Exodus 10:25, 26.

Those who start to serve the Lord cannot determine in advance just what or how much must be done; yet the sincere ones purpose to hold nothing back, but to make a complete consecration of themselves and all that they have.

"But Jehovah hardened Pharaoh's heart, and he would not let them go." (Exodus 10:27) No type can be taken to teach a doctrine; and we have no reason for supposing that Satan has intended to co-operate with God, but in the last analysis it must be admitted that he has done nothing which can successfully oppose the divine program. In this case it was really not God's purpose to have the people of Israel go until he had instituted the Passover type. Likewise, in recent years, it may be that Satan has been willing to make away with the Lord's people; but divine providence intervened, because the hour was not yet come. But whether this part of the account was intended to be pictorial or not we do not know. At all events the people did not go. Several times during the harvest, during the progress of what seemed plagues to Christendom, the Lord has permitted his people to think that they were about to go. Brother Russell expected the church to go beyond the vail in 1878, 1881, 1910 and 1914—just as with Elijah, who went with Elisha to four different places before he was actually taken. These seeming disappointments were divinely foreknown, "his appointments."

"And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die." (Exodus 10:28) Satan, speaking through ecclesiasticism is peeved at the claims of the Lord's people, and manifesting his displeasure, begins to utter threats.

"And Moses said, Thou has spoken well, I will see thy face again no more." (Exodus 10:29) The face is a sign of either favor or disfavor. The time has passed when the Lord will any longer show any favor toward ecclesiasticism, or when ecclesiasticism will show favor or intentional benefit to the Lord's people.

THE ANTITYPICAL TENTH PLAGUE

"And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh [ecclesiasticism] and upon Egypt [Christendom—it will be to them an unprecedented plague]: afterwards he will let you go hence [this suggests that the church now expecting to go to her Lord will not be disappointed this time; she shall surely be delivered after the divinely appointed last plague]: when he shall let you go, he shall surely thrust you out hence altogether." The final visitation of God's displeasure, amounting to the utmost expression of his wrath against Christendom, will so disturb the antitypical Egyptians that they may not confine themselves to words of chastisement against the Lord's people, but they may feel impelled to visit upon them tangible persecution, possibly culminating in imprisonment—through those civil powers which are deceived as to the true nature and character of the persecutors—and in bloody persecution and death. (Exodus 11:1) Here again we must not let the type teach us something which is not plainly stated elsewhere. This is no time to think "panicky" thoughts or to pose as martyrs unduly. But our Lord suffered such things, so did several

of the apostles, so have many of the most noble and faithful of this age. We, as servants, are not better than our Lord and we have no just claim for better treatment. The Lord's will be done.

"Speak now in the ears of the people, [proclaim the message of the seven STUDIES IN THE SCRIPTURES to all Christendom], and let every man borrow [ask] of his neighbor, and every woman of her neighbor [every truth ecclesia of the neighboring churches] jewels of silver and jewels of gold [the Lord's jewels in the great company and in the little flock]."—Exodus 11:2.

"And the Lord gave the people favor in the sight of the Egyptians. [In some respects, for their truly Christian character and lives the Lord's people are appreciated by the peoples of the world.] Moreover the man Moses [Christ, the Head] was very great [highly esteemed, theoretically] in the land of Egypt [throughout Christendom] in the sight of Pharaoh's servants [clergymen] and in the sight of the people" [the laity of Christendom].—Exodus 11:3.

"And Moses [Christ through the STUDIES IN THE SCRIPTURES] said [to ecclesiasticism], Thus saith the Lord, About midnight will I go out into the midst of Egypt." (Exodus 11:4) If the year in which the remaining church is expected to begin, in a more pronounced degree, to go beyond the vail is the year beginning October, 1917, then midnight of that day (reckoning the days from sundown to sundown) would be about January, 1918. God, through some special word of indignation and wrath, may be looked for as going throughout the heart and center of Christendom about that time.

"And all the firstborn [the firstborn of Egypt were set aside to the deity and typified the clergy-ministers of Christendom, set apart, in fact to the social service of Christendom] in Egypt, shall die [cease to be firstborns, or be divinely declared not to be what they claim and think themselves to be], from the firstborn [the leading ecclesiastic, the pope of Rome] of Pharaoh that sitteth upon his throne [Satan the god of priestcraft, is prince or ruler of this evil world], even unto the firstborn of the maidservant that is behind the mill [down to the lowliest minister of the smallest church grinding out its religious provender] and all the firstborn of beasts."—Exodus 11:5.

"And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." (Exodus 11:6) This suggests the final cry in Christendom. If this interpretation be correct, the next thing to look for is an unprecedented outcry on the part of Christendom's clergy and laity against the divine pronouncement which declares the end of Egypt's firstborn, the clergy, priestcraft, ecclesiasticism, churchianity.

"But against any of the children of Israel shall not a dog move his tongue against man or beast; that ye may know that Jehovah doth put a difference between the Egyptians and Israel." (Exodus 11:7) How manifestly is God's favor with his own people who are dwelling in peace of heart amid a world in arms, and how markedly is his disfavor upon the people of Christendom, torn with the sword and threatened with revolution, famine and pestilence!

"And all these thy servants [the people of Christendom] shall come down unto me [Christ] and bow themselves down unto me [they will beseech the Lord's people to let their evil practices and institutions alone], saying, Get thee out, and all the people that sit at thy feet [Marginal reading. In this the day of the wrath of the Lamb, Christendom will want none of Christ or his members to trouble them any longer with their divinely authorized plagues]; and after that I will go out. [Not till things have taken some such a turn will the feet members of Christ pass over to 'be ever with the Lord']. And he went out from Pharaoh in a great anger." (Exodus 11:8) As the church turns her back forever in disfavor upon ecclesiasticism it is with a message containing all "the fierceness and wrath of Almighty God" (Revelation 19:15), in Volume Seven of STUDIES IN THE SCRIPTURES.

THE EFFECT OF THE PLAGUE UPON EGYPT

"And Jehovah said unto Moses, Pharaoh will not hearken unto you; [ecclesiasticism will not heed the awful warnings of Ezekiel and Revelation, as shown forth in 'The Fi Mystery']; that my wonders may be multiplied in the of Egypt." (Exodus 11:9) As a result of Christen failure to turn to God in a godly repentance, the wo God against her will be promptly and wonderfully fulfille

"And it came to pass that at midnight [about Janua the year 1918, through the enormous circulation of Finished Mystery' and the distribution of 10,000,000 'F Babylon'] Jehovah [through his Word] smote all the firs in the land of Egypt [declared plainly and explicitly tha clergy, who insist on being first and foremost in every are really in his estimation dead, incapable of doing they claim to do, because of iniquities which they comm in the dark ages and for which they are still unrepen from the firstborn of Pharaoh that sat on his throne un firstborn of the captive that was in the dungeon [lite 'house of the pit,' church of eternal torment]; and a firstborn of cattle."—Exodus 12:29.

"And Pharaoh rose up in the night, he, and all hi vants, and all the Egyptians [if the suggestive inter tion set forth in these comments be right, then we consistently look for an uprising of all worldly "Chris because of and against the pronouncements of the wra God]; and there was a great cry in Egypt [such a cr begun to rise from the clergy, who are seeking to enli civil powers in a campaign of persecution of the Lord' ple]; for there was not a house where there was nc dead." Not a church where there was not a clergyman a whom this divine denunciation had gone forth.

"And he [ecclesiasticism] called for Moses and by night, [before the spring or summer of 1918] and Rise up ['rise to heights unknown,' to 'sit with Chr the heavens'] and get you forth from among my p both ye and the children of Israel; and go, serve Je as ye have said."—Exodus 12:31.

"And take your flocks and your herds, as ye have sai Lord's people are completely consecrated], and be gone will be nothing the antitypical Egyptians will wish so h as to see gone forever those in whom is the present w God. The wish may be father to their thought to hast going of the spiritual Israelites]; and bless me also." (E 12:32) When an antitypical Egyptian is in peril or fe seeks a blessing from somewhere.

"And the Egyptians were urgent upon the people they might send them out of the land in haste [a nominal churchianity may be inclined to find quick to expedite the passage of the Lord's people beyond the for they said, We be all dead men." (Exodus 12:33) the atrociously false alarm, "If we don't kill them, the kill us," that caused the weak king of France to sig wicked order for the utter destruction of all Protestan St. Bartholomew's Night.

"And the people took their dough before it was le [the Lord's people have the unadulterated truth, the Word, without any of the leaven, evil teachings, tradition theories of the clergy], their dough [marginal reading] bound up in their clothes upon their shoulders." (E 12:34) The pure word of truth is bound up with the r Christ's righteousness and with the promises, with whi Lord's people are invested.

"And the children of Israel did according to the of Moses [of Christ, as set forth in the Bible]; and borrowed of the Egyptians jewels of silver and jew gold, and raiment; and Jehovah gave the people fa the sight of the Egyptians, so that they lent unto And they spoiled the Egyptians." (Exodus 12:35, 36) the Lord's people go forth from Christendom to be eve their Lord, they will take with them every Christian the Lord's spirit; not a single one of the Lord's jewe be left in Christendom when the approaching exod the last members of the body of Christ is finished.

"It is a night [the dark night even now settling to be much observed unto Jehovah [it will be mem forever] for bringing them out of the land of Egypt of the bondage of Christendom]; this is that night hovah to be observed [remembered] of all the child Israel in their generations."—Exodus 12:42.

COLPORTEUR AND PASTORAL WORK

The great amount of advertising the public press has given Pastor Russell's books recently, particularly "The Finished Mystery," has doubtless created a demand for these books; and while it is not proper at this time to circulate "The Finished Mystery," we advise the friends to colporte the other six volumes, especially the fourth, and to ca the pastoral work, bearing the good tidings to as m desire to hear.

JESUS FACES BETRAYAL AND DEATH

[With the exception of the first paragraph (printed below) this article was a reprint of that entitled, "Two Passover Memorials," published in issue of September 15, 1914, which please see.]

othing connected with the Gospel narrative appeals to n judgment more forcibly than does its simplicity. The that the weaknesses, failures and stumblings of the es themselves are faithfully narrated, without apologies cuses or attempts to gloss over the defects, shows a ity, a truthfulness of intention, very rarely found in writings. Nowhere is this characteristic more con- us than in today's lesson, which records the shameless y of Judas and the weakness of the remaining eleven. In our Lord's darkest hour these all forsook him and fled, seeking personal safety; and one of them subsequently denied knowing him. Had the writers of the Gospels interjected excuses and explanations for their course, they would have been excusable; but the narrative is really stronger as it stands, and we are perhaps inclined to furnish excuses for them which we might have been loath to receive had they offered similar ones for themselves.

JESUS ON THE CROSS

[The last twelve paragraphs of this article were reprinted from article entitled, "Smitten of God—Afflicted," published in issue of November 15, 1914, which please see.]

JUNE 16.—MARK 15:22-39.

LEGAL ARREST—AN INIQUITOUS TRIAL—OUR LORD TAKEN BEFORE THE ROMAN GOVERNOR—CONDEMNED BY NEITHER PILATE NOR HEROD—THE ROMAN GOVERNOR'S ATTEMPTS TO FREE OUR LORD—LEADERS OF RELIGIOUS THOUGHT COMPEL PILATE TO ACT CONTRARY TO HIS DESIRES—WHY DEATH BY CRUCIFIXION WAS NECESSARY IN OUR LORD'S CASE.

"Truly this man was the Son of God."—Verse 39.

llowing the institution of the Memorial Supper our Lord is disciples sang a hymn, and then went out of the o the Mount of Olives, a distance of perhaps a mile. rently several important lessons were given to the dis- en route to Gethsemane. These are recorded in John

fter they had arrived at the garden of Gethsemane, the r left eight of the apostles near the entrance, and went le further into its shades with Peter, James and John. ere to watch, to be on guard against something which to occur, something of which Jesus knew, but which d most improbable to the apostles. It was midnight, they were accustomed to retire early. The strain of vening, and the weighty lessons which the Master had ted, reacted in drowsiness; and they slept, instead of ing and praying. This was true even of the three st the Master.

ishing to be alone in his communion with the heavenly r, our Lord went a stone's throw farther into the ws by himself. Time and again, in the agony which pon him, he came seeking human sympathy, only to find earest ones oblivious in sleep. Well had it been ex- d by the prophet: "Of the people there was none with (Isaiah 63:3) He trod the winepress of grief alone.

r three and a half years he had devoted his life to the of the divine will. Had he done that will completely absolutely, in a spirit that had been pleasing to the nly Father? More than this, could he, would he, pass gh the experiences of the next few hours with proper ge, proper faith, proper obedience? Or would he fail, ose his all in death?

STRENGTHENED FROM ON HIGH

ad the Master failed, there was no one to make good im. He had no advocate. His failure meant, not only everlasting for himself, but the loss of the great privi- of uplifting humanity from sin and death conditions gh the Messianic kingdom. The Master's personal eternal was in the balance that night in Gethsemane, as also all his prospects of glory, honor, immortality and high ation at the right hand of the Father, far above angels, ipalities and powers. No wonder the Master, realizing his, was overwhelmed with the thought! No wonder ished that if the divine plan could be otherwise worked he might be spared from the special tribulations and bly misrepresenting experiences just before him!

pparently the ignominy of being crucified as a male- r and blasphemer, a terrible experience to one of his ment and nobility of soul, was the thing which he prayed t pass away. He did not ask that he might not die; e knew that for this very purpose he had come into the , and that only by his death could the penalty resting the human family be removed. He had not thought of ing death, but he hoped that the Father might have way of eliminating the special ignominy of that hour. ven in his greatest distress the Master prayed: "Never- s, not my will, but thine, be done."

. Paul assures us that the Master's Gethsemane ex- nces were linked with the fear of remaining in the death tion, fear of not being accounted of the Father as worthy at glorious resurrection which he had been promised. rews 5:7) He was saved out of death, however; and than this, he was given the assurance by the Father he would be saved out of death. This is the explanation e statement that an angel of God appeared to him in the garden and strengthened him, gave him the Father's assurance that he had been faithful up to that moment, and that the divine blessing would be with him during the hour of trial just at hand. From that moment onward, all the fear and agony were gone. If the Father's blessing and smile went with him, he could endure all things come what might.

VIOLATION OF LAW AND OF JUST PRINCIPLES

Our Lord was arrested, neither by Pilate's nor Herod's instructions, nor by their soldiers. His arrest was made at the instance of the Jewish high priest and his associates, who had concluded that his life and ministry were inimical to their plans and projects and to what they considered to be the best interests of Judaism. The murder of Jesus was plotted in advance. But the murderers sought some excuse for their conduct, as all murderers do; and being politicians, they also sought an outward form or semblance of justice, having regard for the opinions of others of more tender conscience than theirs.

Under the charge of the priests were men who served as policemen in the Temple and its precincts. Armed with maces, swords and lanterns, these servants of the priests followed Judas, who knew beforehand that on this particular night Jesus did not intend to go to Bethany as usual, but had purposed to rendezvous with his disciples in the Gethsemane olive orchard.

After they had apprehended our Lord, the Temple police brought him directly to the house of Annas, a superannuated high priest, whose son-in-law Caiaphas officiated in his stead. Annas attempted an examination of Jesus, but met with little success, and so turned him over to Caiaphas, whose house was in the same courtyard. There, at probably three o'clock in the morning, the Sanhedrin had assembled.

The plot for Jesus' death was deeply laid. The hours between the time when Judas had left Jesus and the other apostles at the Passover supper and the hour of this trial were spent in gathering the members of the Sanhedrin from their various homes throughout the city. Conditions were considered desperate enough to justify all this arrangement for the murder of him who "spake as never man spake." This was because he taught the people, because his teachings were weakening the power of the Scribes and the Pharisees and of the traditions of the elders.—John 7:46; Matt. 26:55.

The theory of erroneous religious teachings is that ignorance and superstition are necessary to the preservation of sacerdotal power. Thus always has error hated the truth. Thus always has darkness hated the light. Jesus' condemnation was merely another triumph of darkness over light. Yet it was a triumph only in appearance; for the divine plan was thus being carried out. The great atonement for sin was thus being arranged for, the result of which will be the ultimate overthrow of Satan, sin and death, and the world-wide establishment of righteousness and truth forever.

THE CASE BROUGHT BEFORE PILATE

As quickly as possible the high priest and representatives of the Sanhedrin hurried Jesus to the Prætorium, asking Pilate to condemn him. The Roman governor inquired as to what charge they had against Jesus. They evasively answered that of course he was a wicked man, worthy of death, or they would not be there accusing him.

Pilate reminded them that under Roman usage they had great liberty in dealing with all disputes of a religious kind, that he was not posted in the tenets of Judaism, and that

therefore they should deal with the case themselves. The priests responded that they knew this, but that they had no power to inflict the death penalty. Thus they revealed the depth of their wickedness. They had deliberately plotted to have Pilate inflict the death sentence upon an innocent person.

Then they began to accuse Jesus, claiming that he was perverting the nation, turning it away from loyalty and obedience to the Roman government, that he was telling the people not to pay taxes to Cæsar, and that he claimed to be the Jewish King. These were serious charges, and the Roman governor was in duty bound to consider them. We note that these were altogether different charges from those brought against Jesus at the trial before the Sanhedrin. Although the charges were false, our Lord made no defense. He knew that the time had come for him to die; and he would not attempt to turn aside that which he knew to be a part of the divine program for him.

OUR LORD ACCUSED OF TREASON

The wicked shrewdness of the Sanhedrin is very manifest, in preferring the charge of blasphemy for its effect upon the people, before whom they desired to appear very zealous for the divine law, while they brought an entirely different, but equally false, set of charges against him before Pilate, who cared nothing for their religious opinions. The accusation made before Pilate involved the charge of treason, a charge most likely to arouse the indignation and wrath of the Roman rulers. The Jewish religionists accused our Lord of seditious agitation, of prohibiting the payment of tribute money and of assuming the title of king of the Jews, and thus apparently of conspiring against the Roman government.

While the second charge was entirely false (Matthew 22:21), the other two had an appearance of truth; and to these were added numerous petty individual charges. But to none of them did our Lord make reply, so that P marvelled that he made no effort at self-defense in the of such danger.

Pilate's several efforts to release his innocent pri who, he discovered, had been delivered to him becau envy, were unavailing before the boisterous mob. T instigated by their rulers, loudly clamored for our L death, and that by the most ignominious and cruel me crucifixion, so that his memory should ever be covered infamy.

Then Pilate, who was influenced more by considera of policy than by principle, delivered Jesus to be scou Yet at the same time he protested the innocnce o prisoner, and washed his hands in token of his own innc in thus delivering up to them this just person. Not un himself was pressed by the mob with the threat that he be reported to Cæsar as one hostile to the government a traitor to his trust in encouraging sedition and consp aganist the government did he relinquish his efforts to Jesus.

OUR LORD'S LAST EARTHLY JOURNEY

The Master had been on a constant strain, without from the time he had sent his disciples to prepare the over. This period had included the trying experiences nected with the Passover and the institution of the Mem Supper, the journey to Gethsemane, the agony and ph weakness there, the trial by the Sanhedrin, the trials Pilate and Herod, the scourging, etc. All this must been an enervating strain on him. Now, condemned to cifixion by those for whom he had sacrificed his hea home and the glory which he had with the Father befor world came into existence, he was additionally requir carry his own cross. He did so until his weakness und weight hindered, and a passing farmer was compelled to

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PERSECUTION CRYSTALLIZES CHRISTIAN CHARACTER

"All that will live godly in Christ Jesus shall suffer persecution."—2 Timothy 3:12.

When St. Paul wrote the words of this text he seemingly had in mind the very closing experiences of the church on earth. While it is true that the principle of persecution of those who live godly in Christ Jesus has applied throughout the entire age, yet in a marked degree was that to be expected in the end of the harvest period. We reach this conclusion because in the context the apostle says: "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, boasters, proud, blasphemers, disobedient, ... heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."

The best lexicographers define persecution as the act of doing injury to another; to beset with cruelty or malignity; to harass; especially to punish by loss, pain or death for adherence to a particular creed or mode of worship. Men with inflamed minds are apt to persecute any one who does not agree with them. Some have been persecuted by being put in prison; others by slander, libel, misrepresentation, which the Scriptures describe as bitter words shot out like arrows by the wicked. (Psalm 64:2-4) As civilization has advanced, methods of persecution have changed. In their turn, Lutherans, Baptists, Methodists, Presbyterians and others were persecuted; and in course of time have themselves become persecutors.

We are now living in a day when gross, vile persecution is not so popular as in olden times. The state of the public mind has much to do with determining the character of persecution inflicted, and which will be tolerated. At a time when the country is in stress, many take advantage of the situation to persecute those with whom they do not agree. They do this cunningly by misrepresentation. As an illustration, recently the clergy of the various denominations, Catholic and Protestant, have represented that members of the International Bible Students Association are engaged in the spreading of "Hun propaganda," and are in the employ of the German government. Nothing would have a greater tendency to inflame the public mind than such a charge. If the charge were true, it would be a heinous crime. Therefore, if the charge be false, it is a great crime to make such an accusation. These misrepresentations, carried by the clergy and their emissaries to petty public officials and by these officials reported to officials in higher station, often result in action which amounts to persecution. For instance, Dr. Case, of the Divinity School of Chicago University, recently published a statement referring to the work of the International Bible Students Association, saying, "Two thousand dollars a week is spent to spread their doctrine. Where the money from is unknown; but there is a strong suspicion t emanates from German sources. In my belief, the fund be a profitable field for government investigation." stimulated by similar charges from other nominal c men, evidently had something to do with Army Intell officers seizing the books of the Treasurer of the Society authorities doubtless thought that they would find som dence to substantiate the charge that our Society is w in the interest of the German government. Of cours books disclose nothing of the kind. All the money u our Society is contributed by those who are interes preaching the Gospel of Jesus Christ and his kingdom nothing else.

The wide publication by newspapers throughout the c of the fact that the Society's books have been seize a tendency to excite suspicion in the minds of other many places, local officers have attempted to prohib holding of any kind of meetings, either public or p for the preaching of the Gospel. Certain local official required every one to bring in their books and deliver up. This, of course, is without legal authority, becau Constitution guarantees that no one shall be compel surrender his property except by due process of law of this persecution really emanates from a class of relig who hold views antagonistic to the Scriptures and t ciety's teachings.

Our information is that the Department of Justi instructed the District Attorneys to prosecute any on sells "The Finished Mystery" from and after the da order was made (some time in March). There was n in the order authorizing local officers to interfere with study, nor with public meetings which are held for th pose of preaching the Gospel. It is in no wise a vi of law to meet together to study the Bible; and, acting advice of legal counsel, we are advising all the Bible to meet in the usual manner and continue the Berean s including the study of Volume VII. We advise, h that the objectionable pages (247 to 253, inclusive) be r from all books, in order that there may be no sem of violating the law. It is the duty of everyone to abiding; but frequently men who think they are en the law are themselves violating it. No Bible class teach, instruct, or otherwise do any act or thing th

erfere with the Government's prosecution of the war. Our siness is to declare the message of the kingdom.

The Scriptures and the facts both lead us to the conclun that the persecutions will increase. Those who make emselves the persecutors are to be pitied. In a measure can sympathize with them, because once our eyes were nded. We should have patience with these and speak to em kindly, trusting in the Lord to give us opportunity to en their eyes to the true situation.

In the text the Apostle declares that some form of per-ution will attach to any one who lives a godly life. This liction of injury may come directly upon an individual, he may suffer indirectly by being associated with others o are persecuted. (Hebrews 10:32-34) Whatever injury done to one of the Lord's little ones, all who are of that me class will likewise suffer. "Whether one member suffer, the members suffer with it." (1 Corinthians 12:26) With nsolation we remember the words of the Master: "If ye were the world, the world would love his own; but because I ve chosen you out of the world, therefore the world hateth u. . . . . All these things will they do unto you for my me's sake, because they know not him that sent me." (John :19-21) In a general way, every person who is in op-sition to the Lord's consecrated may be said to be of the rld. All who have not the spirit of Christ are of the rld. The clergy, manifesting the spirit of the world, are the world; and history, from the beginning of the Christian , shows that they have been the chief persecutors.

LIVING GODLY IN CHRIST JESUS

It is those who live godly in Christ Jesus that suffer rsecution. To live godly means to live after the manner ich God would approve; that is to say, to live in op-sition to sin and in harmony with righteousness. It eans to live according to the divine law, practising the lden rule. In the world there are two classes: one march-g under the banner of Satan; the other, under the banner the Lord. The first class is in darkness, not out of choice, t because they were born that way—all coming under the fluence of the "prince of the power of the air." The other ass have escaped from darkness only by reason of a full nsecration to the Lord. Such have come into Christ.

In some respects the world has attained a very good ndard. As a general rule the laws are very just; but cause of the imperfection of man it is impossible to rightly nstrue and enforce the law. Every Christian realizes this d deeply sympathizes with those who are striving to en-ce the law.

Our text applies to those who live godly in Christ Jesus, ich means more than keeping the Ten Commandments. It eans that such a one must be fully consecrated to the Lord, gotten of the holy Spirit being accepted by the Father in e Beloved One; and then that such a one should seek ithfully and consistently to carry out the vow of conse-ation even unto death. Such consecration vow requires e one making it to follow faithfully in the Master's foot-eps. His commission is to make proclamation of God's essage concerning the establishment of his kingdom. It is present duty to announce that the kingdom is here. All o do this will be opposed by those who say, "The kingdom not here; things are going on as they were from the be-nning."

A true patriot is one who is willing to lay down his e in the interest of his fellow-men. The Christian who nsecrates himself unto death is a real patriot, because he s agreed to be faithful to the Lord even unto death, in der that he might be associated with Christ Jesus in up-ting and blessing the human race. He, then, is the real end of the people. Those who take a view opposite to his d who have not the mind of the Lord, readily become rsecutors. Thus we see that those who are in Christ Jesus d who live godly have a difficult and narrow path to travel. ose who faithfully follow in the Master's footsteps bring on themselves persecution. All who are loyal to God and to his message of truth must thus suffer. They must expect persecution.

A good soldier is one who patiently endures the hard-ships incident to the performance of his duty. The good soldier of Christ Jesus must learn to endure patiently all hardships and persecutions that come to him. (2 Timothy 2:3) God in his perfect wisdom knows what is best for his children; hence the persecutions that come must be for the good of his children.

WHY PERSECUTION IS PERMITTED

The word "suffer" as used in the text means to experience. Therefore, he who will live godly in Christ Jesus is certain to experience persecutions as a part of his lot. The Lord Jesus and the apostles all suffered persecutions at the hands of those who did not understand them. Misunderstanding is generally the cause of persecution. Had the Jews known that Jesus was the great Messiah whom they were expecting, doubtless they never would have persecuted him. Did the world know the real purpose of Christians who are striving to follow in the Master's footsteps, doubtless the world would never persecute them. God's arrangement is such and the Scriptures everywhere tell us that those who belong to the royal priesthood will suffer persecution if they live godly, and that those amongst this class who do not experience such suffering may be sure they are not living according to God's will.

It is clearly God's will that in the end of the age his vengeance should be declared against the Babylonish systems. (Isaiah 61:1-3; Jeremiah 51:6) It is unpopular to take this course, but since it is the will of God, those in Christ must call attention to the manner of Babylon's deception. They must call attention to the fact that the Lord's kingdom is at hand, and that the great King is now present and will soon set up his kingdom. Any other course would be ungodly. Following the right course brings what the Apostle said it would—persecution.

The conditions imposed upon the church are designed by the Lord to be crucial tests of loyalty to him and the principles of righteousness. Trials, difficulties and persecutions are useful in demonstrating whether or not our covenant of consecration is really from the heart. Those who have merely made a covenant with the Lord by words, and not in truth and in fact, in due time will be sifted out. The faithful and loyal ones God has promised shall be made joint-heirs with Jesus Christ in his kingdom. It is for this reason that the church was called while evil still was permitted to reign in the earth and while the majority of mankind were under the blinding influence of the adversary. Now it seems that the calling is ended and the final crucial test of patient endurance is upon the church. The truly consecrated would have been disappointed had not the events developed as they have. This fiery experience is absolutely necessary, that the dross may be burned away and that the true character might be made manifest. The end is here. The great crucial test is upon God's people. Let every one, then, who has hope of being of the kingdom class know that he must suffer persecution; and in doing this, remember the Apostle's words: "If we suffer, we shall also reign with him. If we deny him, he also will deny us." All things of the world, all of its hopes and prospects, we have left behind us. We have burned every bridge connecting us with things earthly and the hope of earthly blessings. There is nothing to which we could turn back. All things are before us: life everlasting, with a perfect, glorious organism; joint-heirship with Christ Jesus in his kingdom; the loving smile and approval of Jehovah. There is no inducement to relax. There is every inducement to firmly press on, enduring hardness as good soldiers of Jesus Christ—patiently and cheerfully bearing whatsoever experiences the Father permits us to have, having in mind that soon we shall see him face to face and be forever with our Lord and King. Be patient, dear brethren. Look up and lift up your heads! The evidence is conclusive that our deliverance draweth nigh.

TWO KINDS OF LOVE

Question: Would you kindly explain the distinction between e two Greek words "*philia*" and "*agapee*," as used in the w Testament?

Answer: These are elusive words to translate into Eng-h, but may be approximated by our terms love and friend-ip. In languages older than our own, the distinction be-een the love that craves and the love that goes out uncrav-gly is indicated in equivalents of "love" and "friendship." us the Sanskrit—elder sister in our family of tongues—gives for "love" (*lubh*) "covetousness" or "greediness"; and for "friendship" (*pri*) "unselfish love". The Greek has *philia* for that love which goes out "lovingly" after its object, "an inclination prompted by sense and emotion"; while in the Septuagint and the New Testament it has *agapee*, "a love without desire." The Latin correspondingly has *amo* as representing the love that turns to another in the spirit of agreement and of longing; but, as an equivalent of *agapao*, it has *diligo* for the act of "a distinguishing love—without desire,"

a love that selects and rests on the one selected without asking any return.

Failing to preserve clearly the distinction between a love that instinctively grows out of a relationship, or that is based upon a natural desire for possession, and a voluntary and distinguishing love that goes out unselfishly and admiringly toward its chosen object, New Testament critics and commentators generally have been confused in their minds, while seeking to account for the apparent difference between the two words—*philia* and *agapee*—employed in the sacred text for the designation of "love".

It is admitted by practically all that *philia* was a word in common use in New Testament times, as expressive of the love between parents and children, and brothers and sisters, and also of craving love between the sexes. It is also admitted that the word *agapee* comes into new prominence in New Testament use, as applicable to man's love to God, and to love that is otherwise peculiarly pure and sacred. But these two words seem at times to be employed interchangeably; and many an eminent scholar has confessed his inability to see the real difference between the words in their using, as accounting for the often indicated superiority of *agapee*, in spite of the greater warmth and intensity of *philia*.

Cramer, in his "Biblico-Theological Lexicon of New Testament Greek," covers the simple facts in the case when he says: "We find *agapee* used to designate a love unknown to writers outside of the New Testament—love in its fullest conceivable form; love as it is the distinguishing attribute in all humanity, but, in the strictest sense, of divinity." Trench, in seeking to differentiate the meanings of the two words *agapee* and *philia*, says: "The first expresses a more resting attachment, of choice and selection—diligere=deligere—from seeing in the object on which it is bestowed that which is worthy of regard; while the second, without being necessarily an unresting attachment, does yet oftentimes give less account of itself to itself; is more instinctive, has more of the feelings, implies more passion." Woolsey, after an exhaustive study of the histories of the two terms, says of Trench's definition: "We believe that this is a true statement of the difference between the two words and notions." And all this is in confirmation of the claim made here that *philia* represents a love that grows out of relationship or craving, while *agapee* represents a love that goes out voluntarily without any intermingling of selfishness—the one being ordinary love, and the other the higher form of friendship love.

Men are said to love, or crave (*philein*), "the chief place at feasts" (Matthew 23:6), and "salutations in the market places" (Luke 20:46) and to have this self-interested love (*philein*), as growing out of relationship, for "father or mother", or for "son or daughter". (Matthew 10:37) On the other hand, the Roman centurion is said by the Jews to h had an unselfish, friendship love (*agapan*) for their nati as evidenced by his building for them a synagogue. (Lu 7:5) God's children are commanded to have friendship l (*agapan*) for their "neighbors" (Matthew 5:43; Galati 5:14), and for their "enemies" (Matthew 5:44), because l does not go out in those directions instinctively, but must given unselfishly, and of deliberate choice.

The saints are enjoined to have a feeling of family l (*philein*) for their Lord (1 Corinthians 16:22) and for another in the household of faith. (Titus 3:15) "The wor is said to give a selfish, interested love (*philein*) to "its ow because of the mutual relation between the two. (John 15:1 But Jesus is said to give a pure and unselfish friendship l (*agapan*) to Mary and Martha and their brother Lazarus, the home so dear to him at Bethany. (John 11:5) God said to be governed by unselfish, friendship love (*agapa* toward the world, in the gift of his Son. (John 3:16) Jesus says the Father loves as with a feeling of family l (*philein*) those who have come into his inner family cir through love for his Son. (John 16:27) And many anot passage seems to recognize and accentuate these distinctio in the force of the two words severally.

A striking illustration of the significant uses of the t words in the same conversation is found in the narrative the interview of Jesus with Peter, on the shore of the Sea Galilee, after the resurrection. (John 21:15-19) Jesus a Peter if he gives him friendship love (*agapan*) more tr than the other disciples, as Peter had asserted that he w ready to do. Peter, remembering his denial of his Lord, plies that Jesus knows that he gives him longing love (*philei* The second time Jesus asks Peter if he can claim to give h any measure of friendship love (*agapan*), apart from all co parison with others. Again, Peter affirms that the Lord kno that he gives him a longing love (*philein*). Then Jesus chan his form of question, and asks Peter if he is sure that he gi him even a longing love (*philein*). At this Peter is "grieve not because the question is repeated a third time, but beca in its third putting it seems to imply a doubt whether Pe has any love for his Lord, even on the lower plane; and earnest answer is: "Lord, thou knowest all things; th knowest that I love thee"—with a longing love (*philein*); a Jesus quietly goes on to say that he would have Peter b himself towards his dear ones just as he would if he wer devoted friend above all the other disciples. Thus the way opened for Jesus to tell Peter plainly of what is in store him in his faithful service.

Only in the light of the distinction here pointed out is full force of divine love to be comprehended in the teachi of the New Testament.

SOME INTERESTING LETTERS

EUPHRATES BEING DRIED UP

DEAR BRETHREN:—

Just a few minutes of your valuable time to let you know of another joyful experience in the harvest field. On one of my regular visits to the Syrian class in Mt. Pleasant, Pa., one of the elders informed me that he had a Free Methodist friend to whom he had often spoken about the truth, but could not make him see the true meaning of "hell," etc.

We went together to the home of his friend, who was a Sunday School superintendent. After a few minutes we turned our conversation onto the real subject. He said he had bought the first three volumes several times and burned them at the instigation of the clergy, and that nothing under the sun could convince him that there is no hell-fire and eternal torment. He said his church was the true church. Then I said: Dear Brother, if that is true, why is the Methodist church divided into 16 different sections! Is Christ divided?

He was speechless with surprise. He said he did not know that the Methodist church had 16 different divisions. Our conversation lasted about an hour and a half; his wife and four daughters and a few Syrian brethren were the audience. After we finished he said: "Please send me that booklet on 'hell' because I want to read it."

After he read the hell booklet it dispelled the eternal torment idea from his mind and he is rejoicing over it. Soon after he procured the first three volumes of SCRIPTURE STUDIES. This month he knew that I was coming and arranged to attend the meeting, but he did not show up. Later we learned why. He said that the preacher and some of the church officials had come and hindered him by their presence at that hour. The preacher told him not to come to our meeting. He turned to the preacher and said: "Reverend, I believed your misrepresentations in the past without proof, but now you cannot fool me any longer, because I have pro Pastor Russell's teachings to be the real truth by the Wor The preacher and those with him were greatly astonish Again he said: "Now please take my name off your chu roll." I just received a letter from him saying that he reading the books and walking in the light as far as he sees Are there not many like him?

Yours with best Christian love, GEO. E. KAFOORY.—

NOW VIEWS MATTERS DIFFERENTLY

DEAR BRETHREN IN CHRIST:—

You will doubtless have had my answer to your letter October 23 last, returning the Vow slip unsigned. That w the true expression of my heart as to the Vow at that ti I have been opposed to the Vow ever since I came to kn present truth in 1910, yet not opposed to individual libe in taking it; nor did I think that it contained anyth wrong. But I objected to its being made a test for hold any office in the church.

That part of the Vow which speaks of the relationship the sexes I used to think the most objectionable. I u to think that all who had put on Christ would not need s such help by vowing to abstain from all appearances of evi as the Vow suggests. The words of Brother Hollister co back to me now. When talking over this matter with he said: "You do not seem to realize the great stress t is upon mankind during this evil day and the powers of e that are against us for our downfall."

Since that faithful servant has passed beyond the v and the magnitude of his great office has become more parent, and the fact that the Lord is still using only the channel to give us meat in due season, I come to the conclusion that it must be of the Lord that such a safegu is now set before us. I wish to do the will of God in

ings and I have rest about the matter when I realize after reful thought and prayer that by subscribing to the Vow am doing his holy will. I have always appreciated the orning Resolve. If the V. D. M. questions were being an-ered by me now I believe I would give more care to the ork, yet I think on the whole the answers were very close the truth. I shall sign and date separate slip for attach-ent to Vow form, or you can return me the slip itself and I ll sign it.

I have deeply appreciated the article, "The Price of Exalta-on" in Nov. 15th WATCH TOWER. It is clear evidence to me e Lord is still at the helm.

Your brother in hope of eternal life,

J. R. DOUGLAS.—Aus.

APPRECIATES FREE PRESS AND SPEECH

EAR SIRS:—

My attention has been called through a news item to a ok published by you called "The Finished Mystery," which e Canadian press censor proscribed as pro-German.

If there is no law in this country against your supplying the book, please let me know its price. Catalogue of other publications of yours would be appreciated.

As I understand it, a free press is one of the fundamentals upon which this government is based. I like to see for myself why certain books and publications are so greatly feared by the ruling class. Thus far I have usually found that there is some unpleasant truth which they hope by these tyrannical and undemocratic methods to suppress. All autocrats hate to let the people do their thinking. I believe that nothing that could be done would do more to create dissatisfaction and unrest in a country supposedly free than to attempt autocratically to say what the people shall be allowed to read or not read.

I am far from being a pro-German, but I pride myself on being a free and independent American, and nothing stirs me more than to see efforts made to suppress free-speech, free-press and free-assembly.

Sincerely, F. H. S.—N. Y.

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ZION'S TRIUMPH NEAR

Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—Hebrews 10:35, 36.

With bated breath and joyful heart the watchers in Zion hold the closing of the harvest. Next the dark night, followed shortly by the glorious sunburst of everlasting happiness. Wonderful is the present privilege of the faithful watchers. The graduating test is now upon the church.

By the words of our text St. Paul clearly proves that tience (cheerful endurance) is the final test, and that this st must come after we have done the will of God. What, en, has been and is the will of God for the members of Zion the closing days of the age? During the past forty years e harvest of the age has been in progress. That the harvest gan in 1878, there is ample and convincing proof. The end the harvest is due in the spring of 1918. During the period the harvest the will of God concerning his people finds pression in the words of the Master: "In the time of harst I will say to the reapers, Gather ye together first the res, and bind them in bundles to burn them; but gather e wheat into my barn." (Matthew 13:30) In that time, cording to his word, he has sent forth his messengers with great sound of a trumpet, to gather his elect from one end heaven to the other. (Matthew 24:31) Again God exessed his will concerning his people, saying, "Gather my ints together unto me; those that have made a covenant th me by sacrifice." (Psalm 50:5) Again Jesus expressed e will of our Father: "Thrust in thy sickle and reap; for e time is come for thee to reap; for the harvest of the earth rder-loving people] is ripe."—Revelation 14:15.

The sickle here mentioned is the message of truth; thrusting it in means to send out the truth to those who hunger for Again God expressed his will concerning the called ones ien he commissioned them to preach the good tidings to the eek, to bind up the broken-hearted, to proclaim liberty to e captives, to proclaim the acceptable year of the Lord and e day of vengeance of our God (Isaiah 61:1-3); and that is vengeance should be declared against Babylon. (Jeremiah :6) Jesus makes it clear that the latter part of the work the harvest is the gathering of the vine of the earth. (Revelation 14:18) If, then, we see these things fulfilled and we ve joyfully participated in the work of their fulfillment, we ve been doing the will of God; and it is after thus doing s will that we must cheerfully endure before receiving the omise.

HOW FULFILLED

It is doubtless true that every saint this side the vail who s a knowledge of present truth came to such knowledge God's plan since 1878—the opening of the harvest work. that time the church nominal was composed of both wheat d tares, true and false Christians. During the time of the rvest these classes must be separated. In outward appearce the two are much alike. The great Master had personally tructed that there should be no attempt at separation until e harvest time.

He himself has been present, directing the work of separag the two classes; and he has used various consecrated inuments as his messengers to do this work. The separating d gathering work has been accomplished with a sickle, ich is the message of truth, and which necessarily must understood by the consecrated. The thrusting in of that sickle of truth has had the effect of causing all denominations or religious systems to bind themselves together in bundles; thus uniting to oppose the message of truth. This binding together in bundles, according to the parable, must take place before the destruction of the tares. That these bundles have for some time been bound together cannot be gainsaid. The tacit union of the systems is complete, all together composing Babylon, mother and daughters. The doom of Babylon is sealed and has been announced. God has smitten her with plagues (Revelation 16:20, 21); and her destruction will follow shortly.

SEALING OF THE SAINTS

During the entire forty years of the harvest the sealing of the saints progressed. A knowledge and appreciation of God's plan has served as both a sealing and a separating agency. To those who hungered and thirsted for the truth, God gave the satisfying portion; and those who appreciated it have been prompt in doing his will concerning them by gladly engaging in the harvest work. These heard the call, "Come out of Babylon," and joyfully obeyed, took up the trumpet and engaged in sounding forth the message of the kingdom.

The great Master of the harvest, through St. John, shows that this sealing is in the forehead and must be accomplished before the storm of destruction breaks upon Babylon. This seems clearly to indicate that every one who will be of the kingdom class must have a knowledge and appreciation of God's plan by the end of the harvest. If the harvest has ended, then the sealing is complete. The evidence strongly indicates that all the saints are sealed. This would mean that all the saints have been gathered into the "barn"—into the condition of separateness from the world.

Concerning this point, the Laodicean messenger wrote:

"When this night cometh, when the reapers must cease their labors, it will prove that this final work of the Gospel age is accomplished; that the elect number of the bride of Christ have all been 'sealed,' and 'gathered' into a condition of separateness from the worldly—into the barn condition; for God will not permit anything to put an end to his work until it is finished. Then all the true and faithful servants of God will have been sealed in their foreheads; and, the work of the Gospel age being finished, no more can enter into that work or reap its rich reward."—C 211, 212.

"The forehead sealing indicates that a mental comprehension of the truth will be the mark of seal which will separate and distinguish the servants of God from the servants and votaries of Babylon. And this agrees with Daniel's testimony: 'The wise [of thy people] shall understand; but none of the wicked [unfaithful to their covenant] shall understand.' (Daniel 12:10) Thus the classes are to be marked and separated before the plagues come upon rejected, cast-off Babylon."—C 165, 166.

PLAGUE OF HAIL

It has heretofore been shown (Z. 1918-119) that the first-born of Egypt pictured or represented the clergy of Christendom, claiming to be the first ones of importance in the systems. The exposition of the prophecies of Ezekiel and Revelation in "The Finished Mystery" shows to the world that the

clergy are not what they have claimed and think themselves to be. THE BIBLE STUDENTS MONTHLY which contains the article on "The Fall of Babylon" is likewise a pointed message directed against the same class. In the picture, the angel that smote the first-born of Egypt passed through the land about midnight; and, as heretofore suggested in THE WATCH TOWER, "about midnight" in the antitype would apply to about January 1, 1918. On December 30 and 31, 1917, and January 1, 1918, approximately 10,000,000 copies of the above mentioned issue of THE BIBLE STUDENTS MONTHLY—the message against Babylon, and particularly the clergy of Babylon—were placed in the homes of the people of the United States and Canada. This was like a great hailstorm, and brought to the attention of the people the fact that Babylon is not what she claims to be. Nothing has so angered Babylon as this. Twenty-seven years before that "hailstorm," the Laodicean messenger wrote:

"After the truth, which Babylon now begins to regard as her enemy, and as calculated to accomplish her destruction, shall have become more generally known and widely circulated; after 'the hail' has to a considerable extent swept away the refuge of lies; and after the now smoldering and menacing hatred of the truth is thereby roused to an opposition so violent and so general as to effectually stop the further progress of the great work in which the saints are engaged," will be "the approximate time of the deliverance or 'change' of the last members of the body of Christ."—C 231, 232.

MANTLE OF ELIJAH

After Elijah smote the Jordan with his mantle, he crossed over with Elisha; and while the two walked together on the other side, Elijah was taken up by a whirlwind into heaven. Elisha then took up the mantle of Elijah, that had fallen from him, and went back over the Jordan. It seems quite reasonable that the mantle represented the message of truth which the Elijah class has possessed throughout its journey during the harvest period. (Psalm 91:4) Elijah had this mantle with him all the way from Gilgal to the Jordan. Elijah and Elisha stood at the Jordan, talking; then Elijah wrapped up his mantle and smote the waters. This seems to explain the waiting period from 1914 to 1917, when the smiting of the antitypical Jordan began by the message "wrapped up for the slaughter." (Ezekiel 21:15) "The Finished Mystery" contains the message of truth in brief, compact form, specially directed against Babylon. It was used particularly from the latter part of 1917 to the spring of 1918.

About the middle of March, 1918, the distribution of "The Finished Mystery" was suddenly stopped. The suggestion does not seem unreasonable that, "The Finished Mystery" being the mantle, the quantity of these printed and not distributed will be used by the Elisha class for a second smiting of the waters (peoples).

HAS THE HARVEST ENDED?

The saints need not be disturbed by the suppression of the message against Babylon. This is not man's work, but the Lord's work. God has permitted it to be interrupted for some good purpose and will overrule it to his own glory. "The Finished Mystery" has been suppressed on the theory that it interferes with the prosecution of the war. (Jeremiah 38:4) Doubtless the clergy have represented to officials that it is interfering with the war. We cannot agree that the circulation of this book in any manner interferes with the war's prosecution. Those having to do with its distribution have had no intention whatsoever to interfere with the prosecution of the war. Something, however, must interfere with the harvest work. Excessive use of authority may be expected in this time of stress. In many places, petty officials of the law have arrested, without warrant, some of the faithful Colporteur brethren; have thrown them into jail and refused to give them opportunity to arrange for bail; and after several days have turned them loose with the warning that they should not sell any of the STUDIES IN THE SCRIPTURES or any publications of the Society. Undoubtedly officials have thought it absolutely necessary to suppress this message. The Scriptures indicate that such a course would be taken. In 1891, the faithful messenger of Laodicea, discussing this point said:

"When repressive, restrictive and coercive measures are thought to be necessary, such measures will probably include not only labor organizations and the publications which advocate their rights and wrongs, but also such others as point out the plan of God, and the real cause and only remedy for the great distress of the nations. Yes, the time is probably not many years distant, when repressive measures may be brought to bear against every effort of the saints to spread the good news of the coming kingdom, all on the plea that the gener interests and the public welfare demand such a course.

"Thus would be fulfilled the predictions of the Secon Psalm, and probably in the end with more bitterness than ca now well be imagined, though it has been partially fulfille upon the Head of the body.—Acts 4:25-29.

"The same necessity for restricting liberty on political an social questions will probably be supposed to apply equally t freedom of expression on religious questions which really li at the foundation of all liberty. It would not be surprisin if a 'strong government' would some day replace this prese great republic; and it is entirely probable that one comm standard of religious belief will be deemed expedient and wi be promulgated, to teach outside of which will be treated ar punished as a political offense. Such a persecution wou not only furnish, in the end or harvest of this age, anoth parallel to the harvest of the Jewish age, but would also gi a wider and deeper significance to the words of the Apostl Paul and John, and to the typical illustrations of the close the earthly career of the true church, as represented in Elijah whirlwind departure and John the Baptist's imprisonmer and beheading."—B 263, 264.

THE DOOR CLOSING

The door which by the way, our Lord calls a gate—repr sents the way of entrance into a certain condition or priv lege. (Luke 13:24, 25) In this instance it represents e trance into the race for the prize of the heavenly calling joint-heirship with Christ Jesus in his kingdom. That do opened at Pentecost. It must be closed some time. It mu remain open until all the "wise virgins" have been sealed their foreheads. While open, it means that those who ent have the blessed privilege of sacrificing and suffering wi Christ Jesus, which suffering is not ordinary suffering, b such suffering as results from faithfully walking in the foo steps of the Master in loving devotion to the cause of righ eousness, and in joyfully defending the truth, which is u popular, and in exposing errors which are popular. It mea a zealous and energetic promulgation of the truth as have opportunity, at all hazards. It means to be true, loy and faithful to the Lord under all conditions, even unto deat Such privileges are the greatest ever afforded to any cre ture. The ceasing of such privileges to any and all perso would seem to mark definitely the closing of the door. "T night cometh when no man can work." (John 9:4) Th time will mark the closing of the door. Discussing this poi the last messenger to the church said:

"There are three ways in which the closing of this do might be indicated: first, by a definite Bible statement of t exact date; second, by such a reversal of public sentiment wi reference to the truth that fidelity and zeal in its service wou no longer meet with opposition, and when suffering with Chr for the truth's sake would be no longer possible; or thi by such a condition of affairs obtaining in the world that opportunity for such service would be effectually obstructe thus leaving no opportunities for candidates to enter in the work and to develop and prove their love and faithfu ness by their activity and endurance. . . . We have a cle intimation that the door will be shut in the manner la named; for, before the Millennial day breaks, we are fo warned of a dark night wherein no man can labor."—C 20 208.

"The closing of the 'door,' in the parable of Matthew 2 marks the full end of all opportunity for any, even of t 'called' ones, thereafter to attain the prize of the high calli It marks the end of all opportunity to prove worthy of t prize by faithfulness in the service: all opportunity f service will there terminate in the 'night' wherein no m can work."—C 213.

WHO IS RESPONSIBLE?

"'The morning cometh, and also the night.' 'The nig cometh when no man can work.' When that is true, you m know that 'the door is shut,' that all the wise virgins ha entered in, that all have been proved, and that all vacanc have been acceptably filled."—C 225.

"Ere long our work will be cut short—gradually at fir and then completely and finally, when 'the night cometh, wh no man can work.' And the gloom of that 'night' will dispelled only by the Millennial sunrise. When our work done, and that night closes in around us, we may expect n only to see the storm-clouds grow much darker, but also hear and to feel the rising 'winds' which will culminate in wild hurricane of human passion—a whirlwind of troub Then, having finished our appointed work, it will be our pa to 'stand,' patiently, until our 'change' comes."—C 230.

We record here some of the trying experiences throu

hich our brethren are caused to pass because of their faithlness to the Lord. About the 14th day of March, the Atrney General instructed the District Attorneys throughout e country to prevent the further sale and distribution of he Finished Mystery," but to arrest no one who had sold distributed the book prior to that date without wrongful tent. Notwithstanding this order, local Government officials different places have exceeded their authority. Some of e dear friends have been arrested and thrown into jail for stributing THE BIBLE STUDENTS MONTHLY, others because ey were selling the first six volumes of STUDIES IN THE RIPTURES; others, because they sold the Scenario of the noto-Drama of Creation. Two were arrested and brought to court because they had distributed the KINGDOM NEWS. ter their incarceration, some one induced a woman to make false affidavit against one of them. When the case was ard, the affidavit was proven to be false and both brethren re released.

REPORTS FROM THE FRIENDS

Following are a few extracts from letters such as have en received here every day during the past few weeks:

"———— County Jail. In harmony with the Lord's will, am having a quiet season of study and fellowship with him re."—Conn.

"————Jail. We shall be taken from here by an officer the District Attorney's office for distributing KINGDOM WS."—N. Y.

"Your telegram received yesterday in the ——— Jail. They rned us loose yesterday, after keeping us four days and five ghts, making us promise to quit selling any of the STUDIES ———— County before they would release us. As the ople are so stirred up there, we thought best to take up the rk in the new territory in Illinois."—Ind.

"We are experiencing considerable opposition. Thursday ur sisters went to a neighboring town and distributed THE BLE STUDENTS MONTHLY—'Clergy Ordination Proved Fraudent.' Just as they got through with the distribution, the city rshal, with another, insisted that they go and gather the acts up, and then they had a public burning."—Ill.

"Sheriff's Office. Last night I was placed in jail here for lling 'The Finished Mystery.' "—N. Dak.

"Last Saturday I went to ———— to attend the trial of o Colporteurs, and, while looking for them, was arrested. ey could not prove that I had circulated any of the books ce the ruling was made."—Okla.

"While busily engaged in cutting out the pages objected [in "The Finished Mystery"], an officer of the federal govnment arrested us. My request to show me his warrant was mpletely ignored. We were conveyed to the police station d no one was allowed to communicate with us. From the ess account, next morning, I learned that two of my friends me to bail me out, but were not allowed to see us at all. ter spending several nights in jail, we were released with-t any explanation whatsoever. Two people told me that the icer gave them several books, with instructions to burn them en they had finished reading them."—La.

"We are undergoing great persecution while trying to do lporteur work. The officers are gathering up all the Seventh olumes and the question booklets; also THE BIBLE STUDENTS ONTHLY, 'The Fall of Babylon.' We have been working some th the other volumes and the Scenario and booklets; but ar threats of arrest every day."—Tex.

"———— County Jail. There are three brothers and myself in jail here for selling 'The Finished Mystery.' We are joicing that we have a share in drinking the Lord's cup."—lif.

"At ———— my brother and I were stopped from selling e six volumes of STUDIES IN THE SCRIPTURES by a secret rvice man. He told us if we tried to sell any more books would be arrested. We were not selling any Seventh Volnes."—Wash.

In Texas two of the pilgrims have been arrested for preachg the Gospel, one of them being held in $10,000 bond for apearance before the Grand Jury. Another of our traveling nisters was waited upon by the mayor and chief of police a western town and warned not to preach. When he atmpted to do so, a mob chased him out of town, but capred his companion and tarred him. The governor co-operated furnish protection. This mob violence indicates that the mons are loose and inhabiting the minds of men, inciting em to lawless deeds.

DEMONS LOOSE

St. John the Revelator wrote: "And I saw another angel cending from the east, having the seal of the living God; d he cried with a loud voice to the four angels to whom was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." (Revelation 7:2, 3) The conclusion to be drawn from this is that the demons will be loosed when the saints are sealed and the door is closed. The Scriptures clearly show that the demons will inhabit Babylon. (Revelation 18:2) It is reasonable to conclude that, after being loosed, some little time might be occupied by the demons in influencing the minds of the willing ones in Babylon and in the formulation of plans for operation against the last members of the body of Christ, and that during that time the saints would be concluding their work. These demons will inhabit the members of Babylon by taking control of the body and mind, as in the days of Noah. They will probably first vent their spleen or vengeance upon the members of the kingdom class.

Conditions which have recently developed in Russia strongly indicate that the evil spirits are loose. It is well known that the czar of Russia consulted the demons through mediums. The violent disposition recently manifested by the clergy toward some of our brethren indicates that the demons are occupying their minds. We may expect this violence to increase in the near future. Let us not be surprised if within a short time every avenue for the promulgation of the truth is closed.

A BRIEF RESPITE

We need not be at all disturbed because the opportunity to distribute "The Finished Mystery" has been taken from us. The work is the Lord's. Our business, as his ambassadors, is to deliver the message. In the days to come the clergy will not be heard to say that they did not have opportunity to know of this message. This message must be delivered to Babylon. Only the faithful will engage in delivering it. If you have had any opportunity to do so, rejoice and give thanks to the Lord. The fiery chariot that took away Elijah represents the fiery experiences that would come to the faithful ones who persist in making proclamations of the message of the kingdom, and who are anxious to enter the fiery chariot and be taken home in the Lord's own due time.

Some, when seeing these fiery experiences—the fiery chariot—appearing, have sought a place of safety by ceasing their labors in the harvest field and by refusing to speak anything concerning Babylon, declining even to mention it in class study. It seems that this shows a lack of faith in the Lord. Let us have in mind the Apostle's words: "Now the just [the justified, having the robe of Christ's righteousness] shall live by his faith; but if any man draw back, my soul shall have no pleasure in him." (Hebrews 10:38) This is the time above all times to stand firm and trust in the Lord. Even though we see the persecution becoming more violent day by day, because of our faithfulness, let us keep in mind that he who is on our part is greater than all that can be against us. Let us not waver. Let us proceed in the declaration of the message of the kingdom as long as the Lord gives us any opportunities. "And probably at this juncture the Elijah class, persisting in declaring the truth to the last, will suffer violence, pass into glory and escape from the severest features of the great time of trouble."—C 231.

The Lord has permitted some of his people to remain to this time in order to leave records concerning his kingdom that will be valuable to the undeveloped great company class and to the world in general. It therefore becomes the privilege of all the consecrated, as opportunity offers, to make proclamation of the message of the kingdom. The time is short. Let every one be active. Let every one who is able to give a public address, and who can find an opportunity, do so, using the subject, "The World Has Ended—Millions Now Living Will Never Die." It is a great privilege to announce this message of the kingdom to the poor world in this hour of distress. If we are privileged to be the very last ones on the earth to do this, such will be a great honor. "To be among those who remain is no dishonor; and to be the very last one of those to be 'changed' will be no discredit. Several Scriptures show that there is a special work for the last members of the body to do on this side the vail, as important and as essentially a part of kingdom work as that of the glorified members on the other side."—C 235.

SPECIAL WORK

Seeing, then, that some avenues of service are closing, let us look quickly for some other avenue remaining open. Soon all will close. Gradually the work will close down, and then suddenly will stop completely. But let us remember that the feet members—the last members—have some work to do even yet.

"The mission of the feet, which is no insignificant part of the kingdom work, will be accomplished. Though their message is popularly hated and discredited and they are despised

by the world as fools (for Christ's sake)—as all his faithful servants have been throughout the Gospel age—yet, before they are all 'changed' and joined to the glorified members beyond the vail, they, as agents of the kingdom, will have left such records of that kingdom and its present and future work as will be most valuable information to the world and to the undeveloped and over-charged children of God who, though consecrated to God, will have failed so to run as to obtain the prize of our high calling.

"And let it not be forgotten that all who are of the 'feet' will be thus engaged in publishing these good tidings and in saying to Zion, 'Thy God reigneth!'—the kingdom of Christ is begun! And all who are true watchmen can at this time see clearly, as one man, and can together harmoniously sing the song of Moses and the Lamb."—C 237.

Keeping always in mind the great honor conferred upon us by being granted the opportunity to make proclamation of the kingdom, and also by faith beholding the glories of the kingdom in full operation, our faith will be strong and we will keep our faces to the enemy and valiantly press on. Plainly we can see the disintegration of the present order. Let us rejoice to proclaim to the peoples of earth the blessings of the great King, who has come to reign and bring righteousness in the earth. Long ago the prophet of the Lord, beholding the privilege now enjoyed by the last members of the body of Christ on earth, in ecstasy exclaimed: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isaiah 52:7.

PATIENCE PERFECTING HER WORK

Let no one slack his hand as long as any opportunity for proclaiming the truth is afforded. Remember the words of the Apostle: "Ye have need of patience [cheerful endurance], that after ye have done the will of God ye might receive the promise." The will of God is that we do all in our power to give testimony to his glorious character and coming kingdom. Having done this, we must wait and behold the salvation of the Lord, patiently biding his time to call us home. The Apostle Paul, again speaking to the church, says: "Having done all, stand." (Ephesians 6:13) This clearly indicates that the last of the feet members must stand a while after the door is closed, stand, letting patience perfect her work; waiting until the Lord Jehovah shall deliver us. Some will be required to stand in enforced idleness for a time, despised and rejected of all men, deprived of opportunities to labor either for the production of the necessities of life or in testifying of the kingdom. Let us remember in this connection the words of the Master: "He that shall endure unto the end, the same shall be saved." (Matthew 24:13) Nearly twenty years ago, the faithful Laodicean messenger wrote:

"How long the Lord may be pleased to let his saints stand in enforced idleness so far as his work is concerned, we do not know, but probably only long enough to let faith and patience have their perfect work. Here these virtues will be most fully developed, tested and manifested. This test o patience will be the final trial of the church. Then 'God wi help her, at the dawning of [her] morning.' (Psalm 46:5– Leeser)—not the morning which is to dawn on the world a the brightness of her rising with her Lord as th sun of righteousness, but at the dawning of her morning in which she is to be changed to the nature and likeness o her Lord. Her morning is to precede the Millennial morn ing."—C 230, 231.

TRIUMPHANT ZION

Having made a consecration unto death, the child of Go understands that he must die before he can gain the promise prize. "Ye shall die like men, and fall like one of the princes. (Psalm 82:7) The journey of the consecrated has not bee one strewn with flowers. It has not been one of ease. Go permitted it to be otherwise, in order that by trying experi ences a strong, firm, crystalized character might be developed The last of the feet members have come to a very trying tim in the church's history. Poor, bruised and despised ones misunderstood by all in the world, persecuted, ridiculed, th victims of scoffers, charged as violators of the law and de nounced as the offscourgings of the earth. And yet they hav pressed along and are still pressing along the narrow way No one appreciates them; indeed, none except the consecrate can appreciate them. But how beautiful they are and ho wonderful their privilege! They are highly honored and es teemed by the Lord himself and greatly loved by him—no because of their own merit, but because of faithful, lovin devotion to duty and to his cause. They are now performin their precious mission of proclaiming that the kingdom o heaven is at hand. A little while, and their journey will b ended, and their "change" shall suddenly come. And tha "change" will bring them into fellowship and glory an power already possessed by those who have preceded them into glory.

Of the last members, St. Paul says: "They shall be caugh away to meet the Lord in the air; and so shall they ever b with the Lord." The term "caught away" is rendered "r moved by force" by some translators. It seems that som of the Lord's dear saints may go down into the very anarch yet at all times protected by the Lord. When the true church hour seems the darkest, then God will help her. She wi emerge from the turmoil and distress of earth into glory an beauty, in the likeness of her Lord and Head. Triumphan Zion she then shall be. Thus will God help Zion in the dawn ing of her morning—in the morning of the eternal day o Christ's triumph.

"Triumphant Zion, lift thy head
From dust and darkness and the dead!
Though humbled long, awake at length.
And gird thee with thy Savior's strength.

"Yea, soon astonished men shall see
The laurels of thy victory;
And thou, with grace and glory crowned,
May'st lavish blessings all around."

JESUS TRIUMPHANT OVER DEATH

JUNE 23.—MARK 16:1-11.

IMPORTANCE OF OUR LORD'S RESURRECTION—ERRORS OF DARK AGES LEAD TO CONFUSION IN MANY MINDS—PROOFS OF THE RESUR RECTION NUMEROUS AND WELL SUBSTANTIATED—THE WITNESSES MOST RELIABLE—OUR LORD'S RESURRECTION CHANGE PURPOSE OF HIS VARIOUS APPEARANCES IN DIFFERENT BODIES OF FLESH—HIS EXALTATION "FAR ABOVE ANGELS, PRINC PALITIES AND POWERS, AND EVERY NAME THAT IS NAMED"—HIS GREAT REWARD.

"Now hath Christ been raised from the dead."—1 Corinthians 15:20.

Few seem to realize the importance of the doctrine of the resurrection of the dead, its bearing upon the entire Gospel message. The Apostle indicates how much depended upon our Lord's resurrection when he wrote: "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . They also who are fallen asleep in Christ are perished." (1 Corinthians 15:14, 18) The number of the Lord's professed followers, both clergy and laity, who fail to appreciate the resurrection, yea, who actually do not believe in it, is very large. The number of those who really believe in it is very small.

Under the teachings which have come down to us from the dark ages, the majority of professed Christians fail entirely to realize that death means a cessation of life, as the Scriptures clearly teach. On the contrary the masses of Christendom have come to believe that there is no death, that the dead are more alive than they were before they died. Applying this erroneous thought to our Lord, as well as to others, they do not appreciate the Scriptural declaration that "Christ died for our sins and rose again on the third day." They think of him as being alive during that time, and that it was mere his fleshly body that was inanimate in the tomb, and that t resurrection which occurred on the third day was not his rest rection to life, but merely the reanimation of his dead bod

Confused thus by the errors of medieval times, which we also adopted by the reformers and which are engrafted up the minds of the civilized world today, the great majority Christian people cannot appreciate the Scriptural declaratio in respect to the importance of the resurrection of our Lo Instead of believing the Apostle's assertion that our faith vain, our preaching vain, if Jesus did not rise from the de the majority of Christendom would be inclined to say ju the reverse of this. Hence only those who realize that t dead are dead, that until awakened from the sleep of dea they can have no conscious existence—only these can rea appreciate the importance of the resurrection.

CONFUSION THE RESULT OF ERROR

Some one may ask: "What difference would it make our beloved dead, what difference would it make to our prea

what difference would it make to our faith, if Jesus had left in the tomb?" We reply: If Jesus had not been ed from the dead we would have had no basis for the ching of the Gospel; for the Gospel message is that by the e of God the death of our Lord Jesus provided the ran--price for father Adam and his posterity, and that there- in God's appointed time Adam and all his posterity will eleased from the death sentence and be brought back to the inal perfection of nature lost in Eden. Christ Jesus as great King of earth is to establish the kingdom of God he earth, and through it to lift from mankind the burden, penalty of death. All that are in their graves shall hear voice of the Son of God and come forth to the glorious ortunities of the Millennial kingdom, opportunities for nciliation with God and for release from all the imperfec- s and weaknesses resulting from Adam's fall from per- ion.

With the fact before us that Jesus had died, but without proof of his resurrection, the preaching of any such gos- would be vain preaching, foolish preaching, deception of the ple. To believe such a gospel under such circumstances ld be to brand ourselves as simpletons; and to have any e that our dead friends could ever be benefited by a dead ist would be absurd.

Seeing, then, that every feature of the Gospel is dependent n the great fact of our Lord's resurrection, we understand it was that the apostles based everything upon the fact Jesus not only died for our sins as our ransom-price, also arose from the dead for our justification, for our verance from the sentence, the guilt, the penalty, that is n the human family—the death penalty. No wonder that Heavenly Father arranged that we should have so explicit account, so detailed a statement, of everything pertaining ur Lord's resurrection! No wonder that the Evangelists rded matters with such minuteness! No wonder that in the preaching of the apostles this great fundamental truth, ch was the basis of their own faith toward God, was set re the church as being all important! From this viewpoint lesson for today must be of deep interest to all of the d's people for all time, until the outward manifestations he kingdom shall attest the things which the household of h must now accept by faith.

PROOFS OF THE RESURRECTION

Summing up the proofs that our Lord arose from the dead the third day we find that they are numerous and well stantiated, as follows:

(1) Our Lord's death could not have been a case of sus- ded animation. The spear-thrust made this fact evident, only because it was a mortal wound, but because it fur- ed proof that our Lord was already dead, for water as as coagulated blood issued from his side.

(2) The centurion charged with the execution was con- ed of his death, and so reported to Pilate, the Roman rnor.

(3) The request of the chief priests that the stone against door of the sepulcher be sealed and a guard be placed nd the tomb, so that no one could remove the body and pretend that he had risen, was a further evidence that s was dead.

(4) His friends believed that he was dead, and wrapped in spices for burial. Indeed, in their grief they seem to e forgotten his promise of a resurrection, so much so that after he had arisen it was with difficulty that they were rinced of the fact.

(5) The record that the guards dissembled and declared the disciples stole Jesus' body while the soldiers slept, g bribed by the Jewish rulers, served at least to prove the guard had been set and that everybody recognized Jesus was dead.

(6) The tomb in which Jesus was buried was a new one, hich no one had previously been buried, so there could be loubt as to the identity of the one who arose. We are that there is such satisfactory evidence that Christ died, that thus we have further foundation for the Scriptural rance that he died as man's Redeemer.

TWO VIEWS OF THE RESURRECTION

The view held by the majority of Christian people is that Lord arose from the dead to exactly the same conditions he had during his life upon earth—a man, subject to the e limitations that he had before he died. The other view nat he arose from the dead a spirit being; but that since t beings cannot be seen by the human eye without injury, Lord clothed himself, as it were, with flesh and clothing rder to be seen by his followers, to demonstrate to them he was no longer dead. The latter we find to be the ptural view.

The majority of Christian people are greatly confused over the matter of the resurrection; for they believe the doctrines received from heathen philosophy during the dark ages, the very same doctrines which were communicated by the devil to all the heathen, namely, that the dead are more alive than they were during their life-time. Consequently people often wonder why the Scriptures lay such stress upon the resurrection and why there should be any necessity for a resurrection. They properly enough reason that if, as they are usually told at the time of the funeral, their dead friend is now "free, no longer trammeled with his earthly body," why need he be trammeled with it in the future any more than in the present, and if some have gotten along for centuries without bodies, why should they need bodies thereafter any more than before?

All this confusion of thought is directly traceable to Satan's falsehood, "Ye shall not surely [really] die," and the rejection of God's statement, 'In the day that thou eatest thereof, thou shalt surely die." (Genesis 3:4; 2:17) When we accept the teachings of the Word of God that the dead are really dead, then we perceive that there is no hope whatever for them to have any knowledge or consciousness except by a resurrection. Then we realize the truthfulness of the Scriptural statement that there is neither knowledge nor device nor wisdom in the grave, sheol, the death state, whither all go.—Ecclesiastes 9:5, 10; Job 14:21; Psalm 146:4.

The cause of popular confusion on this subject is due to the error of supposing that the dead are not dead, and to the failure to see that our Lord was "put to death in the flesh, but quickened in the spirit," as the Apostle Peter explicitly tells us. (1 Peter 3:18) Thank God that with the morning light now shining upon the divine record these shadows, so confusing to heart and mind, are gradually fleeing away, disclosing to us new beauties in our heavenly Father's Word, consistencies, harmonies! When permitted to interpret themselves, the Scriptures are beautiful, reasonable, irrefutable.

A COMMON BUT GROSS ERROR

The Apostle Peter informs us that Christ was "put to death in flesh, but quickened in spirit," as we have said. These words being true (we give a literal translation), those who declare that our Lord arose from the dead a fleshly being are grossly in error. Indeed, it is evident that they have misconceived the entire subject of the atonement; for if our Lord, as the man Christ Jesus, gave himself a ransom, he could not be restored to manhood in a resurrection without annulling the ransom—taking back the price he had provided for the sin of the world. The Scriptural thought is that as man had sinned and been sentenced to death, it was necessary that the Redeemer become a man and give his manhood as the ransom-price for Adam and his race. Moreover, the Scriptural declaration is not that this ransom-price was taken back, but that God raised our Lord from the dead a new creature of a new nature, not in flesh, not in human nature, but in spirit, a spirit being.

St. Paul agrees with St. Peter's testimony, that Jesus was quickened in spirit, saying that Jesus was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Romans 1:4) Again, he says in describing the first resurrection: "Thus also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural [animal] body, it is raised a spiritual body." (1 Corinthians 15:42-45) Elsewhere he declares that the church's highest ambition is to be a partaker in this first resurrection, which he denominates "his resurrection," the Christ-resurrection, the resurrection to spirit conditions, nature, which came first to our Lord and in which all of his body, the church, will have a share.—Philippians 3:10; Revelation 20:6.

OUR LORD'S RESURRECTION CHANGE

This being true, we know that the time when our Lord received his spirit body was at his resurrection and not subsequently. Speaking of our Lord's humiliation and his subsequent exaltation at his resurrection, St. Paul assures us that Jesus left the glory which he had with the Father and humbled himself to become a man; and that in due time he humbled himself unto death, even the death of the cross. "Wherefore God hath highly exalted him and given him a name above every name." The exaltation came to him in his resurrection change. It was true of him then, as in due time it will be true of all the members of his body, that he was sown in weakness, raised in power; sown a natural [animal, human] body, raised a spirit body.

This spiritual body was just as glorious in the moment of our Lord's resurrection as it was at any subsequent time. It

had all the powers properly granted to spirit beings in harmony with Jehovah God. He was not, as previously, the man Christ Jesus merely, but the Lord of glory. As such he was able to associate himself with his disciples, either visibly or invisibly, to appear as a gardener, as a traveler, as a stranger on Galilee's shore, or in any manner he might see fit. He was the same glorious being who subsequently appeared to Saul of Tarsus, shining as the lightning, much as the angel appeared when the Roman guard was overcome.

Some may inquire, 'Why did not our Lord appear to the women and the apostles in the same glorious manner, with shining features?' We answer that to have done so would have been to hinder the very object he had in view. How could his followers, who were not then begotten of the holy Spirit and who consequently were unable to understand spiritual things (1 Corinthians 2:14), have understood that a being shining like an angel was the Master whom three days before they had seen crucified? Even if they could have associated the two in some manner, what evidence would there have been for others who have lived since then?

The removal of our Lord's remains from the tomb was an essential to the faith of the disciples of that day and of all who would believe on him since that time through their word. Manifestations of his being alive from the dead were also necessary to all these. The instructions which our Lord gave, his expositions of the prophecies and his application of these to himself, given at that particular time, were necessary as a firm foundation for faith. None of these objects could have been so well served in any other way than that which was adopted.

THE VARIOUS ACCOUNTS HARMONIZED

To harmonize the various accounts of the resurrection we must suppose that the women charged with the work of embalming our Lord's body lived in different parts of Jerusalem, and did not all arrive at the same hour. Mary Magdalene arrived first, and finding the tomb empty hastened to tell some of the disciples. First she found Peter and afterward John, both of whom at once ran to the sepulcher, while Mary probably returned more slowly, arriving there after the two disciples and the other women had gone. It was at this second visit that our Lord revealed himself to her. She had been weeping, and had stooped down to look through the low doorway of the tomb, as if to reassure herself that it was empty. Then she saw for the first time two angels in white, who inquired respecting her sorrow. Doubtless the angels had been there when she was there before, but had not chosen to manifest themselves.

Doubtless holy angels had in charge not only our Lord's body, but also the interests of his bereaved followers; and now and then some of these appeared as young men, though they were not flesh, but spirit beings, assuming fleshly bodies for a time, that they might render the service necessary. They are said to appear, because they could not be seen except as they manifested themselves. In Luke 24:4 these same angels appearing as men are said to have been clothed in shining garments, so that they might not be understood to be men, but might at once be recognized as heavenly messengers. On the contrary, when our risen Lord as "a quickening spirit" similarly appeared in flesh in order to come closer to his followers, he did not appear in shining garments, but in ordinary apparel, assumed for the purpose, in order that he might have the better opportunity for giving the instructions which his followers needed.

IMPORTANCE OF OUR LORD'S RESURRECTION

That our risen Lord is no longer flesh, but a spirit being with celestial glory, is clearly established by Paul's narrative of his own experiences. He explains that it was necessa that the twelve apostles should be able to bear witness the fact that Jesus had risen from the dead. There cou have been no Gospel message of hope of divine favor throug a dead Savior. If Christ had not risen from the dead, wh would there have been who could establish the Messian kingdom? Who would there have been who could have giv the church a share in the first resurrection and in the heaven glory? Who would there be who could call forth from t tomb the sleeping thousands of millions of Adam's rac awakening them to the opportunities of life everlastin through obedience to the laws of the kingdom?

All this the Apostle calls forcibly to our minds, sayin "If Christ be not risen from the dead, your faith is vai and all who have fallen asleep in Christ have perished." Corinthians 15:16-18) From this we see that St. Paul in no way shared the views of those who unscripturally claim th Jesus, while dead, was really alive, and that the resurrectio of the dead is a mere formality, quite unnecessary to t carrying out of God's plan of salvation. On the contrary t divine teaching is that the dead know not anything, and th the resurrection of the dead is an absolute necessity to futu life or blessing.

The fact that Christ has risen from the dead is a guarant of God's power to raise the dead. Additionally, it is a gua antee that Jesus accomplished the work which he came in the world to do. It proves to us that he must have kept t divine law perfectly; else he would not have been worthy a resurrection from the dead. It also proves the value of h death, its efficacy as the offset of Adam's sin, and thus as t ransom-price for the sin of the world.

POST-RESURRECTION MANIFESTATIONS

Our Lord's manifestations in the flesh during the for days subsequent to his resurrection correspond exactly those manifestations which he had made long before, one which was to Abraham. The Logos ate and talked with Abr ham, but the Hebrew thought of him only as a man, becau the heavenly guest appeared in human form and ordina clothing. He vanished from Abraham's sight just as he c from the apostles' sight and from the sight of Saul of Tars When he appeared to Abraham, he was a spirit being, and was a spirit being again after his resurrection, when he a peared to his apostles. But in the meantime, he had be made flesh for the very purpose of suffering for the unjust.

Having accomplished the suffering, there was no furth reason why our Lord should remain flesh. The heavenly Lo of Glory is not flesh, not a man. If he were, he would st be "a little lower than the angels." But the Scriptures assu us that in his resurrection he ascended "far above angels." Philippians 2:9-11; Hebrews 1:3, 4.

It was just as easy for Jesus to appear in one form as another, in one kind of clothing as in another. He appea in various forms to impress the double lesson that he was dead and that he was no longer a man. His second appe ance, with the wounds with which to convince St. Thomas, especially noteworthy. Our Lord was ready to give any de onstration that was necessary to convince his disciples that had actually risen from the dead; for unless they were so c vinced, they could neither do the work before them nor ceive the holy Spirit at Pentecost. The holy Spirit was gi only to those who believed in Jesus, those who accepted fact of his death as the sacrifice for sin and who trusted him as the Savior through whom would come the divine ble ing. This impartation of the holy Spirit had the effect of getting them to a new nature, and restoring them to fell ship with God as his children and joint-heirs with Jesus Ch their Lord.

NOT ASHAMED OF THE GOSPEL

JUNE 30.—QUARTERLY REVIEW.

THE REASONABLENESS OF ST. PAUL'S TEACHINGS—THE FALSE GOSPEL OF THE DARK AGES A TRAVESTY ON JUSTICE AND LOVE—TRUE GOSPEL, OF WHICH THE GREAT APOSTLE WAS NOT ASHAMED—CROSS AND CROWN—SHAME AND GLORY—SPIRITUAL S OF ABRAHAM TO BLESS ALL THE FAMILIES OF THE EARTH—THE MILLENNIAL KINGDOM.

"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."—Romans 1

Whoever has studied the masterly writings of the Apostle Paul, constituting so large a portion of the New Testament, must surely have been impressed with the reasonableness and logic of his mental positions as therein stated. While it is true that not many really understand the Bible, yet even those who do not grasp the full import of the Apostle's teachings can see enough therein to convince them of the soundness of his logic; and the comparatively few, begotten of the holy Spirit, who really understand the depth of his writings unanimously give his epistles the first place among the bo of the Bible as well as in general literature.

Now we ask all who recognize St. Paul's ability and s ling honesty of expression: Is it possible to suppose t when the Apostle wrote the words which constitute our Go Text he had in mind anything akin to the gross travesty justice and love which during the dark ages was branded Gospel of Christ, and which has been handed down to us u that caption? Could we suppose that the great Apostle

ind a race not only born in sin and shapen in iniquity, condemned by its Creator to an eternity of torture since ime of Adam's disobedience? Could we suppose that St. had in mind for such a race a message that Christ had and that the net result of the Savior's sacrifice for sin d affect only about one in ten thousand of earth's thou- s of millions, to open the eyes of their understanding to lead them from sin to righteousness, to obedience as s with a reward of heavenly glory?

ven in the Apostle's day he had noted the tendency of adversary to bring false doctrines and to put "another el" instead of the true one. (Galatians 1:6-9) The ful Paul was not only ashamed of this false gospel, but unced it and forewarned the church to be on guard against wiles of the devil, who would attempt to present himself n angel of light in order to deceive the followers of Christ. Corinthians 11:13-15) To what extent Satan has been essful as a theologian and teacher in the church let all creeds of the dark ages bear witness!

MANY ASHAMED OF THE PERVERTED GOSPEL

For many years past, and especially since the beginning of harvest of the Gospel age, thinking people have been per- ed and fretted in respect to the creeds of Christendom. heart and head told them that these creeds are wrong, such a plan as therein outlined, so far from being a enly one, is earthly, sensual, devilish, far beneath the dard of moral honesty and decency among men—not to k of love for our neighbor as for ourselves, which would or others as we would that they should do for us. This gospel contradicts entirely the Lord's statement that as heavens are higher than the earth, so are his ways higher man's ways.—Isaiah 55:8-11.

Many of our fallen race, alas! are very mean, and are elled by very wicked, malicious influences at times. But ave yet to find a man or a woman so wretchedly degraded, injust, so unsympathetic, so unloving, so fierce, so venom- so deficient, that he or she would purposely, knowingly, ntionally, bring into being a creature, human or brute, then take continual pleasure, year after year, in torturing creature, in witnessing its sufferings, its groans and its izing cries. Yet by following Satan's delusion foisted humanity during the dark ages, many Christian people unwittingly ascribed to the God of wisdom, justice, love power a plan which would make him more detestable any other being in the universe.

Alas, for such a slander of our heavenly Father, for such phemy of his holy name, we might well mourn in sack- and ashes for the remainder of our earthly life. But s gracious to us, and does not impute our transgressions s. He remembers that we are fallen dust, and that as a we have come largely under the deceptive influence of adversary, who has blinded mankind with ignorance and erstition. It is high time that all mankind awake, that learn to use our God-given reasoning faculties upon re- ous matters, as well as upon the affairs of daily life.

THE GOSPEL OF CHRIST

How different from the false gospel of the dark ages is Gospel of Christ! The Bible teaches that man was created God's image and likeness, but that he fell into sin through bedience of his Creator's commands, and so incurred the alty of death, extinction. The Gospel of which the Apostle l was not ashamed declares that God in mercy provided is as our Redeemer. It shows that no member of the en race could redeem it because each child of Adam was self under the divine sentence of death. It explains that ist's death was the offset to Adam's sentence, and that the whole race suffered through Adam's disobedience and ence so likewise God could with equal justice permit the emptive work of Jesus to apply not only to Adam but to of his posterity.

This Gospel of which St. Paul was not ashamed is clearly forth in Romans 5:12-19. The Apostle does not say that penalty upon Adam was eternal torment, but that it was h; nor does he say that the penalty upon mankind is nal torture. He does not say that Christ went to eternal nent to pay the penalty upon man, but that "Christ died our sins according to the Scriptures." (1 Corinthians 3) He does not say that mankind is to be recovered from nal torment, but rather brought back from the dead, that ere is to be a resurrection of the dead, both of the just of the unjust."—Acts 24:15.

Delineating still further the Gospel of which he was not amed, the Apostle explains that during this Gospel age is gathering out of the world a special elect class to be bride, the Lamb's wife, to suffer with him that they may be also glorified with him, to die with him that they may also live with him. (Romans 8:17) He declares that there has been a mystery connected with this subject which is designed of God to be understood only by the spirit-begotten ones, the faithful. He tells us that this mystery consists in the fact that the heavenly Father foreknew and predestinated that the great Messiah, the Seed of Abraham through whom all the families of the earth are to be blessed, would be composed not only of our Lord Jesus, but also of the elect church, which symbolically is the body of Christ.—Galatians 3:8, 16, 29.

The false doctrines of the dark ages, of which we are greatly ashamed, declare that after the elect church shall have been gathered, all the families of the earth shall forever be condemned and eternally tortured. But the Gospel of which the Apostle Paul was not ashamed declares to the contrary, teaching that after the elect church shall have been completed, its mission as the Seed of Abraham, as the glorified kingdom of Christ, the Millennial kingdom under the whole heavens, shall be to bless all the families of the earth, to convert them, to lift them up out of sin and death conditions, to give all the willing and obedient a full opportunity to return to divine favor as Adam at first enjoyed it and to an earthly Paradise restored.

WHAT KINGDOM HONORS WILL COST THE ELECT

The Gospel of which the Apostle was not ashamed, and which he preached faithfully, invited those having hearing ears to consecrate their lives to God in order that they might be of the elect church. It gave assurance that the cross of the present time would, if faithfully carried to the end of the way, bring glory, honor and immortality, a share with our Lord Jesus in his Millennial kingdom and its glorious work of blessing all mankind. In view of this sure reward believers were urged to present their bodies a living sacrifice, holy and acceptable to God through Christ, and then to suffer with him now, to be sharers in his ignominy, shame and death in order that in due time they might be sharers with him in his kingdom and its blessed work.

In all of his teachings our Lord kept before the minds of the church the fact that the cross and the crown are inseparably united in the divine program. "If we suffer with him, we shall also reign with him." At the second advent of Christ his faithful followers were to receive a crown of glory which fadeth not away. (1 Peter 5:4) In their glorified condition they are to be the exalted Seed of Abraham with the glorious mission of blessing Israel after the flesh and all the other families of the earth. (Romans 11:25-32) Even the casting away of the Jews from divine favor upon their rejection of Messiah, the Apostle assures us, will eventually be overruled, so that Natural Israel will receive mercy at the hands of Spiritual Israel.

In his letter to the Ephesians the Apostle indicates that the glories of the church are not to be expected in the present time, which is a period of sacrifice and of suffering with Christ. The glory is to follow, and is to last not only during the thousand years set apart for the world's blessing, but during the ages to come, throughout eternity. The elect church, proved and tested by present disciplines, will be forever blest with her Lord, and joint-heir with him in the riches of the grace of God. (Ephesians 2:7) Therefore the Apostle urges us not to cast away our confidence, our trust in the promises of God; for in due season we shall receive them if we faint not.

In Hebrews 6:17-20 attention is called to the fact that during this trial time of suffering with Christ the oathbound promise made to Abraham is to be, to us who believe God's word and oath, an anchor to our souls sure and steadfast and entering into that which is beyond the vail. There our forerunner is entered for us, even Jesus, who has already been glorified as the great antitypical High Priest, who during the Millennial age shall exercise his priestly office for the blessing of the world.

In line with this thought is the assurance that all of the faithful of the church of Christ, the "little flock," shall in due time be members of the Royal Priesthood, who as enthroned priests associated with their royal High Priest, Jesus, shall share with him the blessed privilege of ruling, instructing and assisting the world of mankind. Who, we ask, needs to be ashamed of such a Gospel? This is not the Gospel of the dark ages, not bad tidings of great misery for nearly all people, but the Gospel of the Apostles, of our Lord Jesus, the Gospel which the angel announced to the awe-stricken shepherds when he said: "Behold, I bring you glad tidings of great joy which shall be to all people," not merely to the Jews, not merely to the "little flock," but eventually to all the families of the earth.—Luke 2:10, 11; 12:32; Genesis 22:16-18.

SOME INTERESTING QUESTIONS

CHRIST MY LIFE; DEATH MY GAIN

Question.—In the comment on Philippians 1:23, pages 670-673 of "The New Creation," the statement is made that the Greek word *analüsai* is used in only one other place in the New Testament—in Luke 12:36—whereas I find the same word used in Paul's second letter to Timothy, 4:6, "the time of my departure is at hand." Here the thought seems to be exactly opposite to that in Volume Six. Kindly explain.

Answer.—It was Brother Russell's intention to alter the comment referred to, that it might conform more clearly to all the facts, but evidently failing strength and press of other matters interfered. We submit the following, first quoting a free translation of the passage involved:

"For as to life, life to me is Christ. As to death, it is gain. Now if to continue to live means fruitful labor I have nothing to say as to my preference. I am strongly appealed to from both sides. But if I should consult my own real desire, it is for the final release and for the being with Christ, for that is by far the best thing. But, on the other hand, I am assured that, for your sake, it is more necessary that I should continue to live; and therefore I know that I shall remain with you, that I may promote your advancement and your joy in your faith; so that, in Christ Jesus, your joy in me may abound through my being present with you again."

TWO THINGS AND A THIRD

Only two things of importance are mentioned by the Apostle up to this point, which might call for an expression of preference on his part. The one is a continuance of his life as a messenger of Christ, which, as he says, involves considerable labor. The other is the rest from his irksome surroundings which the sleep of death would afford. He tells the brethren that he is really unable to determine which of these two is preferable; the former would have advantages for the believers and the latter would have an advantage to himself, for aside from his privileges of service he felt that there was small incentive to continue to live. But there was yet a third thing which he did desire, about which there was no uncertainty and which he expressed as a thing much better than the undecided subject which he had just mentioned.

Those who translated our King James version, and many others of equal ability, have felt justified in making the Apostle say that he had a desire "to depart and to be with Christ." There has seemed to them defense for such action in the fact that the Greek word rendered "depart" is the same as that employed by the same Apostle in 2 Timothy 4:6, where he says: "The time of my departure is at hand." As a matter of fact, neither of these passages is translated as accurately as could be desired.

Literally, the Apostle says in Philippians 1:23: "Having a desire for the releasing." The Greek word here employed is to *analüsai*. *Ana* as a prefix is exactly correspondent to our English prefix *re*, and *lüsai* is readily recognizable, even without the Greek lexicon, as related to our English words loose and lease. Analyze is the English cognate form of the Greek word *analüsai*. If a thing is analyzed it means that it is broken up into its constituent parts; the component particles or elements are released from one another, either in one's mind or in fact. But in the literary or general sense, the exact English equivalent is release. It will be noted that in this word there is no indication whatever as to what course, if any, the released person or object would take after the release. The word in itself means neither depart nor return, though either of these thoughts might attach to the word if the circumstances surrounding the release were well enough known.

This word occurs only two other times in the New Testament, namely, Luke 12:36 and 2 Timothy 4:6. In the Luke passage the Master says: "And ye yourselves [be] like unto men that wait for their Lord, when he lets loose [*analüsee*] from the nuptial feast." In other words, 'when he disconnects or disengages himself from the social obligations which he took upon him when he went to the celebration.' Since he was not at home and the circumstance describes the Lord's servants as watching for him, it becomes a fair translation to use the word return, but it is confusing when compared with other usages of that word in the sacred writings. Our modern expressions, "when he breaks away," or "when the party breaks up" have a similar thought at the bottom of them.

The other instance in which the Apostle Paul uses this word manifestly refers to the time of his death. Here he says: "The time of my release [*tees analüseos*, release or dissolution] is at hand." It would be merely captious defense to say that this word is a noun and the other two words are verbs, and that thus the significance might be altered, because the words are identical in root and meaning. amount of argument could prove to anyone who understa the Lord's plan that the Apostle meant return in this stance, for he had never been dead before. He evidently reference to the time when he would be released from labors and burdens which were his in the flesh and concern which he wrote in another letter: "O wretched man tha am! who shall deliver me from this body of death? (Rom 7:24) Again, it carries with it the thought of his disso tion, both socially and physically: the body would return dust and the spirit of life into the care and keeping wh God had provided, awaiting the day of "His appearin when the faithful Paul should be raised incorruptible glorious in the first resurrection.

Coming back to the expression of the 23rd verse of first chapter of Philippians, the Apostle must have had erence neither to departing nor to returning directly, simply to "the releasing;" that is, either to his own final lease from death at the time of the first resurrection, or Christ's return, when loosed from the heavens, which w to retain him until that time (Acts 3:21), and probably a biguously uttered as meaning both things, for the two inseparably linked together. Of one thing we are certain: did not in this instance have reference to his own dem because that item is one of the two things concerning wh he said he had no preference. Had the inspired Apostle sired to convey the idea of 'going away or departing e where' he would have continued to use the word *porevom* as he does one hundred and fifty times in the New Testame

But the question might properly arise: 'Why did Lord allow the Apostle to use the same word in 2 Timo 4:6 as he does in Philippians 1:23, in the former case re ring to his death, and in the latter case having evident re ence to his release from death at Christ's second presen In response to this we cite the words of our Lord Jesus w he quoted from the prophet of old: "By hearing ye sh hear, and shall not understand; and seeing ye shall see shall not perceive." It will be readily discernible that no not possessing a general knowledge of God's plans and p poses would be able to understand and fit into their pro places these apparently inconsistent expressions. Plenty opportunity is left for the wise ones of the earth to stum plenty of margin left for those who prefer to doubt.

"FOR YOUR INIQUITIES"

Question.—"Thus saith the Lord, Where is the bill of y mother's divorcement, whom I have put away? Or which my creditors is it to whom I have sold you? Behold, your iniquities have ye sold yourselves, and for your tra gressions is your mother put away!" (Isaiah 50:1) W does this passage mean?

Answer.—It was a custom among the Jews that if a w proved to be undesirable to her husband, she might be gi a bill of divorcement and put away. (Deuteronomy 24 Matthew 19:6-8) Another part of their law provided t if any one got into debt he and his family might be sold the debt, sold into a measure of service; that is, they co be compelled to give a certain amount of their time to creditor to make good the obligation, or debt.

Now, the Lord is saying to these Jews, 'You are sold, I have not sold you; it was not that I was in need. A deb could not claim you for debt, as my household. It is that I became involved and therefore must turn you ov lose control over you. I have no creditors, nobody could co upon me and take you away. I have not put away y mother, the Law Covenant: I still recognize the contract. still agree to all that I engaged to do under that Law Co nant. Therefore, you are not put away illegally.

'Then what is the trouble? I wish you to think about t Why is it that you are cast off into a foreign land, i Babylon? What is the reason I am not showing you fav It is not because I have violated my obligations. The L Covenant has not been put away by me. It is still in fo I still recognize it. It is not that you have been sold i slavery because I had a debt. Look to the reason. The r son, I tell you plainly is this: You are the violators of Covenant, you have gone off into sin. I am merely chast ing you that you may recover yourselves and return to The sooner you get this proper idea, and chasten yoursel and renew your covenant of faithfulness, the better it be for you, and I will be ready to receive you.'

THE THIEF IN PARADISE

Question.—Does the Greek text of our Lord's words the thief on the cross, "Verily I say unto thee this day, T shalt be with me in paradise," warrant the change of comma from before "this day" to after it, as suggested Volume Six of STUDIES IN THE SCRIPTURES.

swer.—Yes. Grammatically, whenever *seemeron*, "to-comes after a verb it belongs to that verb, unless it is ted from it and thrown into the next clause by the ce of the particle *hoti*, "that." See e. g. Mark 14:30; 4:21; 19:9; Matthew 26:34. In the first and last texts s translated, but in the Luke passages it is not, though Greek text. A Greek concordance will show how con-ly *hoti* is used to divide the clauses. The Hebrew idiom day" attached to the preceding verb is very common to . See Deuteronomy 4:26, 40; 6:6; 8:19; 9:3; 11:26, 0:15, 18, 19, and many others. A translation and an retation that makes our Lord himself contradict the ures, cannot be correct; must of necessity be false. See r explanation in Volume Six, pages 667-670.

THE MARRIAGE OF THE LAMB

estion.—When will the marriage of the Lamb take Who will perform the ceremony?

swer.—The marriage of the Lamb will come when "his iath made herself ready," in the end, the harvest, of Gospel age. The bride is a multitudinous number and this marriage began in 1878, its consummation will, ink, take place probably in 1918—forty years from the t began. We are not sure that we have the matter of arriage fully correct. What we say about it is merely pinion. If the Lord shall see fit to take us home this we shall of course rejoice. When the last member of dy shall have gone beyond the vail, the door will then it. After that time none will be recognized as of the class.

en another work will be under way, pertaining to those are called "the virgins, her companions, that follow After having passed through great tribulations, these vill be received on the other side of the vail, but not the same degree of honor as the bride class. It will great honor, though they are not worthy of the highest But they will be worthy of the place which they will e.

nen thinking of the marriage ceremony, we are very o think of the marriage ceremonies of today, and to our conclusions from them. But this is a mistake. arriage service among the Jews was very different from as we have now. With the Jews, the father or the r of the bride would make the arrangements. The had nothing whatever to do with it. There was a nt entered into by which she was engaged to the pros-e bridegroom, and certain papers were drawn up, stat-hat dowry she should have and what provision her nd should make for her in life. Then these papers sealed.

at agreement constituted the engagement, the betrothal. ng more was to be done except that the would-be bride- must wait for a number of months, and then at the priate time, within a year, he would come to receive ide to himself. During the interval he would be prepar-he home for her. Should she in the meantime prove hful, it would work a cancelation of the contract; for ovenant arrangement was official. When the time came e bridegroom to receive the bride, he came to the home bride, who was immediately received by him and taken new home. There was nothing in the way of a cere-The friends would then be ushered into that home for a which would last for a week or so. The taking away e bride was often in the evening, but not always so; s sometimes in the morning.

THE TIME OF BETROTHAL

All this is the picture, we believe, that the Lord would give us respecting the church and her relationship with Christ. The members of the church do not come into relationship with Christ until the Father first draws them. The Lord said: "No man can come to me, except the Father which hath sent me draw him." (John 6:44) After the Father has drawn us, the contract is entered into—that we make our consecration. Having done this we receive some token of the Father's favor—we receive the earnest, the holy Spirit. We become espoused to Christ. Then after we have proved faithful to him through the remainder of this life, the great One who is to be the Bridegroom comes to receive us to himself. Jesus, having gone to prepare a place for us, will come again that we may be with him in the heavenly condition.—John 14:2, 3.

As for the marriage feast, it will delay awhile after the bride has entered in, waiting for the bridesmaids; for the Scriptures promise that they shall be present at the festival—the opportunity for expressing good wishes.—Psa. 45:14.

The antitypical betrothal began in the Pentecostal outpouring. There the church was betrothed to her Lord; and the betrothal will not be ended until the Lord has taken to himself the last member of the bride class. We do not regard the Jewish marriage as a type, but as a symbol, a figure of the marriage of the Lamb.

The church class is not at first ready for the high position to which she is called. Indeed, the Scriptures represent that the Lord Jesus was made ready for his high position. (Heb. 2:10) But he was, to begin with, "holy, harmless, undefiled, separate from sinners." We, on the contrary, are imperfect. We need a good deal of preparation in order to make us ready for the glorious position to which we have been called. Among other things, we are to do a certain embroidery work, the pattern for which was given in our Lord's own character.

THE WEDDING PREPARATION

This embroidery represents the fruits of the Spirit; and we are to copy our Lord's meekness, his gentleness, his brotherly kindness, his love. We are to copy his full consecration—to do the Father's will, in every sense of the word. We are to delight in him, we are to do his will, to regard him as our Head, and to order all the affairs of life with that thought in mind.

The bride class must have not only a wedding garment, but an embroidered wedding garment. It must be also without spot or wrinkle. The bride class is a very special order; hence the particularity represented in this robe. Its members are to assist each other in the matter of preparing the wedding robe, and the class will have made itself fully ready for entering into the marriage when the last member shall have passed under the vail.

In the 45th Psalm the picture is given of the Bridegroom bringing his bride into the presence of the great King, Jehovah. Later, the bridesmaids, the companions of the bride, follow her. It will be after the bride class is glorified that she will be presented to the Father—apparently very shortly after her glorious change. The great company, we think, will be presented very soon after; for the Scriptures tell us that they will be present, by invitation, at the marriage supper of the Lamb. This seems to indicate that the principal part of the joys and festivities attending this will be deferred until the great company will be there to participate in them. —Revelation 19:9.

INTERESTING LETTERS

THINKS THE LORD HIMSELF IS SPEAKING TO US!

ED BROTHER RUTHERFORD:—

u will be no doubt surprised to hear that the Seventh nes are still missing from South Africa. Our dear er Johnston received two copies, and Sister Reeson of n, brought one over from England recently. These are the sum total of Volume Seven in this country. the Lord's providence I was the first in the country d Volume Seven. As you are aware, Brother Johnston n a pilgrim tour. On her way to Durban Sister Reeson to the WATCH TOWER office here; and to my unbounded shment and pleasure she produced the volume. I could ly restrain my tears of joy on handling the precious s of the Lord." The dear sister had only a few hours re; but I got through 175 pages as quickly as I could. not describe my feelings to you as I read. I was not enough to contain all the joy that the Lord was literally g into me. Who of the Lord's little ones can doubt moment the authenticity of this volume? It is the Lord himself speaking to us. Praise be to Jehovah's holy name and to his dear Son!

When Sister Reeson left, I was wondering what would happen next. The following day Brother Johnston's copy turned up. When I went to the office, the volume was lying on the table out of its cover. As Brother Johnston was expected back in a day or two, I made the most of my opportunity, and read until about four o'clock in the morning. The next day I had the volume finished.

I have also read "Light after Darkness" and "Harvest Siftings No. 2." My thought is that the great adversary is attempting to sidetrack you from smiting his evil forces, and he is failing miserably. Not one of the Lord's true sheep will doubt for a moment regarding the channel through which the "meat in due season" is coming. Each WATCH TOWER is a remarkable testimony to the fact.

My heart burns with love to you and to all of "like precious faith." The goal is in sight. The vail is thin; and soon we shall see him who died for us, and shall be presented to Je-

hovah himself, the very essence of love. The Lord bless you and keep you is my earnest prayer.

In Christian love and service,

Your brother in Christ. H. P. WILLIAMS.—S. Africa.

REPORTS DISAFFECTION SLIGHT

DEAR BRETHREN:—

Instances are brought to my attention where members of the opposing faction are endeavoring to confuse and mislead the Lord's saints into believing that there is a split in many of the classes, and that a considerable proportion of the class numbers are taking side with the opposers of the SOCIETY. As for instance, it is reported that at Pittsburgh 180 have deflected from the ecclesia and are now meeting with the opposition class; whereas in my recent visit to Pittsburgh I learned there is no split, and that the dozen or so sympathizers with the opposers of the SOCIETY are still meeting regularly with the 450 or more members of the Pittsburgh congregation.

As you know I have been regularly in the pilgrim service since the first of last November, and in all that time I have found only about four classes in which there are opponents of the SOCIETY or any antagonistic to the "Finished Mystery" —in fact very few who have any sympathy with the opposition movement; and yet as I move along from class to class, I am told that this or that class ahead of me is reported to be in trouble along this line. When I reach there I find nothing of the kind, and the class members manifest much surprise at having been so wrongly reported. In the few instances where I have found wavering ones I have experienced but little difficulty in setting them straight. By the Lord's grace, and by my knowledge of the facts, I have been enabled to show clearly why the Seventh Volume is really the posthumous work of Pastor Russell, and when the facts are set forth the hesitating ones usually grasp the situation and thank me for having made the matter plain.

I notice, however, that the brethren who are decidedly in support of the opposers are amongst those who are absent from the meeting where I bring the Seventh Volume into my talk. It seems to be the pleasure of the Lord to favor and encourage only those whose hearts are right. I would not presume to judge anyone, but experience teaches me that divine favor rests with the dear ones who are not grounded in the teachings of error and misrepresentation, but who adhere to the policy of the SOCIETY which all along has been the divine instrument for comfort and blessing to the Lord's dear saints. I am heartily glad to find so vast a majority in full harmony, and to note the sweet spirit of Christ manifested by the ecclesias in general.

Your brother in Christ, J. A. BOHNET.—Pilgrim.

REJOICING IN THE TRUTH AT 68

DEAR BRETHREN:—

I desire to express my joy and feeling to you for the unspeakable grace our heavenly Father has been pleased to bestow upon me. He pulled me out of that state of ignorance, darkness and superstition, in which I had been unfortunately plunged, first by having spent the first twenty years of my life as a Roman Catholic, afterward as a member of the Presbyterian Church for some time, and finally as an unbeliever for a number of years.

The blessedness I have experienced since I came to the knowledge of God's wonderful Present Truth is due absolutely to the efforts of that "faithful servant" of our Lord, the late Pastor Russell. Blessed be his memory; for the "Crown of Life" promised to every overcomer on this side the vail must have been his reward.

By the grace of God, I have had the privilege and opportunity to read and study the first six volumes of STUDIES from his pen, and also THE WATCH TOWER you have been kind enough to send me since November, 1916. Being willing to learn, I prayed the Almighty Father to help me, and, blessed be the Lord, the result was that I was brought down to the feet of our Master and Savior Jesus Christ. Brother Nettleton, the elder of our Union Avenue Ecclesia, always stood by me, assisting me in all my wants most generously.

I am an old man, 68 years of age, a widower without children. I am poor and afflicted with bodily pains and infirmities to such extent that, being unable to earn my living by ordinary work, I have been compelled, since a few years, to become an inmate of a benevolent institution. But although poor and afflicted in the flesh, I feel like singing God's praises constantly. Being a French-Canadian, I am thoroughly well educated in the French language, besides being familiar with the English and Italian languages.

Dear Brethren of the Editorial Committee, my prayers go up to the throne of grace for you, and may our heavenly Father help us all to carry on to the end the good work of spreading the glorious Gospel truth, "while it is yet day for the night will soon come when no one shall be ab work."

Your brother in Christ. JOSEPH DAOUST.—C

"CONVICTION TO THE CONSECRATED"

DEAR BRETHREN:—

Please accept my very best thanks for Volume S STUDIES. I am enjoying my study of this work greatly think, the more I peruse it, that it is compiled in a mas way. The interpretations carry conviction to the consec mind as to their truth, all being in perfect harmony wit teachings we have received in the preceding six volume have no doubt that we are now receiving the meat in season through this Seventh Volume for which I desi thank our loving heavenly Father as the great Author o the glorious plan. With much love in the Lord.

Your loving brother, MORTON EDGAR.—Scotla

"TONGUE FILLED WITH SINGING"

DEAR BRETHREN:—

I have hesitated some time about writing you, real what an enormous daily mail you must receive. But I remain silent no longer; I so much desire to be iden with you.

I came out of the Baptist denomination in October took the Vow, made my consecration, symbolizing it a Cleveland Convention, November 18.

What a wonderful experience the coming out of Ba was! I thought I was making an enormous sacrifice to the denomination and associations of a lifetime. And brethren, after being out of it for only six months and ing back at it with the searchlight of God's truth, I ca what I really did leave—"a great pile of husks and j When I remember how I believed it, taught it, and en it, I stand amazed. What am I that he was mindful o It is wonderful to be brought out of darkness into his m ous light.

While I feel like the eleventh hour laborer, I am rej in the hope of my calling, and striving daily to be w to see my dear Redeemer face to face.

Like all of the friends, words cannot express my fe of gratitude for our dear Brother Russell; so I will say, Praise God for the Seventh Messenger.

Yours in the service of our Lord and King.

G. L. B.—Oh

EXPRESSES LOVE AND CONFIDENCE

DEAR BRETHREN IN THE ANOINTED:—

Grace, mercy and peace be multiplied to you with our

It is our privilege at this time to express to you our

We desire also to inform you of our confidence i as the Lord's channel of blessing and to tell you of our pathy with you in this your hour of trial.

THE WATCH TOWER is still full of sweet encourag and refreshment and our hope is being strengthened b prospect of early participation, while we are bestirring selves the more in order to the securing of the prize high calling of God in Christ Jesus; laboring the mor gently "if by any means we might attain unto the res tion of the dead."

Be assured, in conclusion, of our constant prayers on behalf.

Your brother in the Lord,

THE BRIGHTON ECCLESIA.—Engl

SATISFIED WITH THE FOOD

DEAR BRETHREN:—

I am attaching my check for $——— for Good fund. I assure you that it is a genuine pleasure for forward this and sincerely regret that circumstances wi permit my sending a great deal more.

It seems to me the March 15th issue of THE W TOWER was about the most inspiring we have had for time, particularly the first article; and as a brother exp it last evening, I am thoroughly satisfied with the foo Lord is still dispensing through THE TOWER. Undoubte continues to be the greatest journal published on earth I hope it is the Lord's will to permit us to continue ceive it unto the end.

Earnestly praying our heavenly Father's richest ble on the work of the Society, and all engaged in it, partic those in places of responsibility, I am,

Your brother by his grace, P. H. G.—T

TAKE FRESH COURAGE

DEAR BRETHREN:—

Greetings in the Lord. Have just received our W TOWER of March 1st. After reading it very carefully, its contents, its ring and tone, we take fresh courage.

Dear brethren, continue the good work. The Lord has id: "No weapon formed against thee shall prosper; and ery tongue that shall rise against thee in judgment thou alt condemn. This is the heritage of the servants of the rd."—Isa. 54:17.

We do hereby express by unanimous vote our confidence the integrity of the present head and management of the ciety.

Your brethren in the Lord, HOUSTON ECCLESIA.—Tex.

IN RE SEVENTH VOLUME STUDY

Section 22 of Title XI of the Espionage Act provides: Whoever in aid of any foreign government shall knowingly wilfully have possession of or control over any property paper designed or intended for use or which is used as e means of violating any penal statute or any of the rights obligations of the United States under any treaty or the w of nations, shall be fined not more than $1,000, or imisoned not more than two years, or both."

United States District Attorneys and other local officers, we are informed, have compelled the brethren to surrender their personal copies of Volume VII of STUDIES IN THE SCRIPTURES, and have broken up Bible classes. If such surrender is being compelled without search warrant, or such meetings broken up without proper complaint filed charging that such meetings are in violation of law, then such surrender and such breaking up of meetings are in violation of law.

The Seventh Volume of STUDIES IN THE SCRIPTURES is a commentary upon the Bible. We do not understand that the Government desires to interfere with such study at all, but some over-zealous local officials have interfered as above, which we believe is in violation of their instructions; and this matter is being called to the attention of the Department of Justice at Washington. We have no information that the Department of Justice has ruled that the possession by any member of our Association of a copy of Volume VII is in violation of the Espionage Act; and we do not believe that department has made such ruling. We make this statement upon advice of counsel.

KINGDOM NEWS No. 3

KINGDOM NEWS No. 3 is now on the press and will be ready r distribution within a few days. You will receive the same mber of copies that were sent to you of the B. S. M. No. 99. e advise that the Volunteer Captains arrange the work and t these papers into the hands of the people as quickly as ssible. We regard No. 3 as one of the most important ies of the Volunteer matter, especially at this time. We ve had each issue of KINGDOM NEWS carefully gone over by wyers and other competent persons and are certain that these papers contain not one word that is in any way violative of the law of the land; and therefore there should be no difficulty in putting them out. Where local officers raise objection, ask them to read the paper carefully and then they will see that it is entirely proper, in the interest of the people and the nation, and contains a great deal of information which is particularly pertinent to the time in which we are living. Be diligent and get these issues out quickly. The "dark night" is near at hand, when no man can work.

IN RE PUBLIC MEETINGS

The persecution of the International Bible Students Association has aroused a great desire in the minds of many know what we believe and teach. We strongly recommend the friends the great importance of well located halls and roperly advertised meetings. This door of opportunity should be quickly entered, that the people may have the truth concerning the Lord's kingdom, which is at hand. One public address should be given in each place on "THE WORLD HAS ENDED—MILLIONS NOW LIVING WILL NEVER DIE.". Let us be zealous in proclaiming the truth while we have opportunity.

CHRONOLOGICAL CHART OF REVELATION

We now have in stock Blue Print Charts of Revelation milar to the one in the Question Booklet of Vol. VII. Size 3 ft. x 6 ft. printed on linen. Price per chart $2 postpaid. These charts are very helpful in class study.

OL. XXXIX BROOKLYN, N. Y., MAY 15, 1918 No. 10

FAULTLESS BEFORE HIS PRESENCE

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 20, 21.

While the storm against God's little ones increases in fury, hose who are anxious to see the heavenly Father's face are set- ng the things of their house in order, that in due time they ay be presented faultless before the presence of his glory. hat will be the climax of all Christian experience. The child f God loves to contemplate that blessed time. At the moment f awakening in the morning, the first thought is: "Dear ather, keep me this day so near to thee that, if this be my ast on earth, it may please thee to permit thy child to see thy lorious countenance." And when the day's tasks are done, hen we have squared our accounts with the Lord and know hat all is well, then, as we are folded in the embrace of sweet est, our last thought is: "As for me, I will behold thy face righteousness; I shall be satisfied when I awake with thy keness."

Seeing by faith this glorious prospect before us, what can e do to make sure of attaining that prize? The above Scripure answers: "Keep yourselves in the love of God." The imortance of being kept in the love of God cannot be overstated. t. Jude emphasizes this by pointing out certain stumbling ones or pitfalls that will take God's children out of his love, nd announces certain rules which, if followed, will keep one the love of God. The writings of all the apostles are for the uilding up of the church on the foundation of holy faith. They rote aforetime for the benefit of those upon whom the end of he age has come. Jude was not an apostle of the Lord, but he of his brethren, and his epistle contains a message of great alue to the church. How like the loving Father to make proision for his dear children, that they might be sustained in he hour of greatest test upon them! With eager mind and hankful heart should each consecrated one avail himself of ich provisions.

HUMILITY OF FIRST IMPORTANCE

The first essential to serving God in an acceptable manner is to have a proper appreciation of one's own self, and to have in mind always that Jehovah is the great first cause, with whom none can be compared. It is he who measures the waters of the deep in the hollow of his hand, and metes out the heavens with a span; who comprehends the dust of the earth and weighs the mountains in scales and the hills in the balance; with whom the nations of earth are counted as the small dust of the balance—he who is the author of the great plan of the ages that is working out in an orderly progressive manner, each attribute acting in its proper time and in exact harmony with the other attributes. His love was so wonderfully manifested by sending his only-Begotten Son to die, that man, the very worm of the dust of the earth, might have life and partake of the riches of glory.—Isaiah 40:12-17.

Such contemplations enabled Brother Jude to have a proper appreciation of his position. He was a preacher of God's Word; yet he applied to himself no high-sounding titles, such as Right Reverend, Doctor of Divinity, Bishop or Cardinal, but delighted to designate himself a slave of Jesus Christ. To be the Lord's slave is much to be preferred to all the titles, honors and emoluments that can be conferred upon one man. From this example of humility manifested by Jude we learn a lesson of much value. As our knowledge of the character of our loving Master increases, the more we rejoice to be his slaves. That such an attitude of mind is pleasing to the Father, we are assured by St. Peter's words: "God resisteth the proud, and giveth grace to the humble." Pride and ambition, the very opposite of humility, have been the cause of many falling away from the love of God. With confidence, then, we can say that humility is of first importance to keep

ourselves in the love of God. The more we realize our dependency upon the Lord, the safer is our position.—1 Peter 5:5.

"Keep thou my way, O Lord;
Myself I cannot guide;
Nor dare I trust my falt'ring steps
One moment from thy side."

MERCY, PEACE AND LOVE

Jude, the loving slave of Jesus Christ, addresses his words not to the world, nor to those who have merely named the name of Christ, but "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. Thus we are sure that the entire epistle applies to those who claim, at least, to be in the Lord. Sweetly to the brethren, he says, "Mercy unto you, and peace, and love, be multiplied." Clearly, then, this shows that one who would be kept in the love of God must be merciful to his brethren, not magnifying the faults of his brother and holding him up to the ridicule of others; but looking with loving compassion upon his brother's shortcomings and weaknesses, and having always a keen desire to render him aid as a new creature in Christ Jesus. "Blessed are the merciful; for they shall obtain mercy." St. Jude makes it clear that mercy is one of the essential rules to observe, saying, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

The degree of one's consecration is often determined by the sincere effort made to keep the commandments of the Lord. The servant of God is enjoined that he shall not strive with his brethren. Strife indulged in would ultimately exclude one from entering the kingdom. (Galatians 5:21) Sad it is to note that some of those who profess full consecration to the Lord seem given to strife and contention. After having been long in the narrow way, after the brethren have traveled together in harmony for a long time, suddenly strife arises amongst them. This is one of the means the adversary seizes upon to keep the Lord's little ones away from him and to keep them out of God's love. St. Peter wrote: "Follow peace with all men, and holiness, without which no man shall see the Lord." Would that the dear friends, who have desired to see the Lord, would keep this admonition ever before their minds!

We offer the suggestion that whenever strife arises in the class those engaged in it at once meditate upon the question: Will this help me or prevent me from being presented faultless before the presence of his glory with exceeding joy? "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Following this rule, peace would prevail amongst the brethren. God has made it clear that he will grant life everlasting to none except those who grow in love. Those who will be granted the privilege of seeing his face must develop the highest degree of love—a love that leads one to sacrifice his own rights, privileges and comforts, yea, even life itself, that others may be blessed. Such is the kind of love manifested by Jesus, who died for us. To those who will be the members of his body and whom he will present faultless before the Father, he says: "A new commandment I give unto you, that ye love one another even as I have loved you." With these Scriptures before us it is easy to see why St. Jude says that mercy, peace and love should be multiplied unto those who are following in the Master's footsteps.

FAITH OF THE SAINTS

Only the faithful unto death will be presented faultless before the presence of his glory with joy unspeakable. The positive promise is that such shall see the Lord in his beauty and glory. (Hosea 2:19, 20; Revelation 2:10) Then the author of the epistle emphasizes the necessity of continuing faithful: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

The common salvation here mentioned is not an ordinary one, but is that salvation which is common to all the saints. "Ye are all called in one hope of your calling" to membership in the royal family of heaven. None is called to any other position. Our hope of attaining to that exalted place is based upon faith in God's arrangements, all of which radiate from the great ransom sacrifice. The faith once delivered to the saints the Apostle Paul specifically mentions in 1 Corinthians 15:3-5. To contend for this faith does not mean that one should indulge in strife or manifest a bitterness of spirit; but it means steadfastly holding to the great doctines of truth which the Lord has graciously given to us. Every doctrine or theory offered can be measured and its truth or falsehood definitely determined by the ransom. If out of harmony with the philosophy of the ransom, then we may always know that it is false. Holding fast to these fundamental truths is absolutely vital to keeping ourselves in the love of God. Abiding in him faithfully to the end will assure us of being presented faultless before the glory of his presence.

ENEMIES OF THE TRUTH

Satan has seized upon every means to destroy the seed of promise; and one of the methods he has employed has been to corrupt the faith once delivered to the saints. Jude mentions this in verse 4 of his epistle. First there came into the church at the instance of Satan, heathen philosophers, who embraced the name of Christ for a purpose, but who denied the merit of his sacrifice. Such men substitute their own theories acquired from Satan, for those of Christ Jesus and the apostles. Stealthily they came in, until they acquired power; and then they boldly proclaimed their God-dishonoring doctrines before the world. Satan's original lie—the doctrine of inherent immortality of man—came prominently to the front; and then his kindred doctrines—the mass and the trinity—followed quickly after, these denying the wonderful and beautiful plan of God, and indirectly, if not directly, denying the value of the great sacrifice of our Lord Jesus Christ.

It has ever been the policy of Satan to thrust in amongst good men some ungodly men, against whom St. Jude in this epistle warns the church at all times. He describes them as "ungodly men, turning the grace of our God into lasciviousness." Lasciviousness means looseness; and therefore the words mean a loose handling of the Word of God, or wresting the Scriptures for a selfish purpose. It seems that the Adversary has at all stages of the church succeeded in getting some such men amongst the true sheep. How may we know them? "By their fruits ye shall know them." (Matthew 7:16-20) Such manifest the fruit of the flesh and not the fruit of the spirit. (Galatians 5:19, 20) Only those who accept and serve the truth in the love of it and who continue in the faith unto the end are safe from this snare of the Adversary; and such only will ultimately receive the approval of the Lord.

FOREWARNED OF PITFALLS

Jude then enumerates a number of things which will take the Christian out of the love of God and that will make it impossible for him ever to be presented faultless before the presence of his glory. Verses 5-16, inclusive, give examples of these things. Unfaithfulness and disloyalty lead certainly to disaster. The experiences of Israel foreshadowed such results. The people of Israel in Egypt typed, or illustrated the church in the world. The Christian is here reminded that after God had miraculously delivered the Israelites out of Egypt he destroyed them because they believed not; that is to say, because they failed to continue faithful to the Lord. The child of God has been translated from the kingdom of darkness (of this world) to the kingdom of God's dear Son; he by faith dwells in the light of heavenly things. To fall into the pit of unfaithfulness means certain destruction. All the trying experiences through which the Christian passes are permitted to test his faith and loyalty. "This is the victory that overcometh the world, even your faith."

DEMONS AS EXAMPLES

"The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." It seems clear that this fact concerning the demons is here recorded to teach a valuable lesson to the new creatures in Christ Jesus. These angels at one time were creatures of glory and beauty. Their first estate of such was that of usefulness, in which Jehovah placed them. Having assumed human bodies, they yielded to the baneful influence of Satan, debauched the daughters of men and filled the earth with violence. So great was their wickedness that God imprisoned them in *tartarus* until their judgment time, at which time those continuing in wickedness will be forever destroyed. The Lord Jesus, through the Revelator, foretold the loosing of these angels and intimated that such loosing would take place after the saints of the living God were sealed. It seems clear that the sealing is now completed and that the demons are loose. The evidence of this is daily increasing. Without a doubt the judgment of these evil ones is now in progress.—1 Corinthians 6:3.

The first estate of the Christian is that of blessedness, as by faith he rests in the finished work of Christ Jesus and looks forward to the time when he may possess his glorious body and be faultless. From the time he is begotten and anointed he may be said to be a spirit being. "If any man be in Christ Jesus, he is a new creature; old things have passed away, all things have become new." "Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you." (Romans 8:9) Truly, then, he is a spirit creature, having his habitation in an earthly vessel. Should

h a new creature willingly return to the things of the world, may for a time be kept in darkness concerning God's great n. He may come to the point where he will even deny that re is such a thing as the second death. Satan and the fallen gels may induce him to believe that God will save every one l that, therefore, he is in no danger of destruction. He may ntinue in this attitude and condition of darkness until his al judgment. Thus is explained how some, once rejoicing in merit of Christ's sacrifice, become blind. The safety of the ristian from such a pitfall is to avoid all demon influence or lowship with any one who is under the influence of demons, even engaging such in conversation. "I will keep my uth with a bridle while the wicked is before me."—Psalm 1.

Further illustrating pitfalls, the writer of the epistle refers the people of Sodom and Gomorrah, who, "giving themselves r to fornication, and going after strange flesh, are set for example, suffering the vengeance of eternal fire." Fornica- n as applied to the new creature refers to illicit relationship h things inimical to the new creature. Once enlightened h the truth and tasting of the heavenly things, any volun- y fellowship with evil spirits would lead such a one ulti- tely into destruction. Even the beginning of this for the isfaction of curiosity is exceedingly dangerous. Our vow of thfulness particularly emphasizes this point, and we call on the Lord to enable us to resist everything akin to spirit- m and occultism, knowing that such influence is from the Ad- sary.

SPEAKING EVIL AND DESPISING DOMINION

"Likewise also these filthy dreamers defile the flesh, despise minion, and speak evil of dignities. Yet Michael the arch- gel, when contending with the devil, he disputed about the dy of Moses, durst not bring against him a railing accusa- n, but said, The Lord rebuke thee. But these speak evil those things which they know not; but what they know nat- ally, as brute beasts, in those things they corrupt them- ves." Christ is the head of the church; God is the head of rist. "God has set the members in the body as it pleased m." Any arrangement the Lord has made in the church is refore a part of his dominion. The disposition to despise the rd's arrangement, disorderly conduct, walking disorderly, all d to the pitfalls here mentioned.

A dignity, or dignitary, is one who stands high amongst people. All the members of the body of Christ will ulti- tely be kings and priests unto God and unto Christ. Those s side the vail who are faithfully running for the prize are nted in as members of the body, being designated now as e feet of him." Therefore all such are "dignitaries" within meaning of this text. To speak evil, then, of such means speak evil against the Lord. The Lord loves the members his body, and Jehovah looks upon all of them as the apple his eye (Zechariah 2:7, 8); and thus we can understand v displeasing it is to the Father and to the great Master one claiming to be consecrated to speak evil of the breth- . Discussing this same matter, the Apostle James says: peak not evil one of another, brethren. He that speaketh l of his brother, and judgeth his brother, speaketh evil of law, and judgeth the law; but if thou judge the law, thou not a doer of the law, but a judge. There is one lawgiver, o is able to save and to destroy: who art thou that judgest nother?"—James 4:11, 12.

Law means a rule of action. God has provided his own r as a rule of action which governs and controls the mem- s of the body of Christ. Therefore any one who speaks evil inst God's children speaks against the law of God and sets nself up as a judge of God's law. And any one who takes s position cannot be fully obedient to the law; for it is trary to God's law to indulge in evil-speaking. Thus the ostle makes it plain that Jehovah is the lawgiver and he the power to destroy, and that he is the judge, and that member of the body is authorized to pronounce judgment inst another.

In verse 9 Jude says that Jesus in his prehuman existence God's representative did not indulge in a railing accusa- n even against Satan, but merely said, "Jehovah rebuke e." From this we gather the lesson that the new creature Christ is never to indulge in bringing a railing accusation inst any one. It is not our business to rebuke or pass sen- ce upon others. The province of the Christian is to pro- m the message of God's truth always manifesting the spirit love, remembering that Jehovah is the judge. "Recompense no man evil for evil. Provide things honest in the sight of men. If it be possible, as much as lieth in you, live peace- y with all men. Dearly beloved, avenge not yourselves; but her give place unto wrath; for it is written, Vengeance is ne; I will repay, saith the Lord."—Romans 12:17-19.

In verse 10, St. Jude proves that one who indulges in evil-speaking is using the natural mind, the mind of the flesh; and that in thus doing he corrupts himself as a new creature in Christ. Basing a conclusion upon evil surmising and giving expression to that surmising by evil words shows an evil condition of heart. Without a pure heart it would be impossible to be kept in the love of God. Therefore we are admonished, "Speak evil of no man." "Keep thy heart with all diligence; for out of it are the issues of life."

THREE CLASSES DESCRIBED

In verses 11-13, inclusive, St. Jude gives a description of three classes that come in amongst the Lord's people, namely, Cain, Balaam and Core. Cain yielded to evil suggestions from the Adversary and permitted his heart to be poisoned against his own brother. Hatred was developed there, which led him on to murder his brother. The new creature in Christ who is once illuminated, and who afterwards harbors evil in his heart against another, may be led to the point of hatred. Of such St. John says, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."—1 John 3:15.

Balaam was a teacher of falsehoods for profit. And thus is pictured a class who, even though enlightened and knowing better, willingly teach that which is false, that they might receive profits from men in the way of emoluments and honor, or position and preferment. Thus is the Christian warned against taking any course that is prompted by a motive other than that of a pure, loving desire to serve the Lord and his people.

Core, or Korah, pictures a class that refuses to hold the head; that is to say, who have not the proper respect or regard for Christ Jesus, the head of the church, but who walk after their own selfish desires and insist on their own selfish ways. These at one time had places amongst the elect in the church. The Adversary injects into the mind a thought leading to the desire to have one's own way; and where such a one manifests a selfish and stubborn disposition he is in danger of the pitfall described in Core's experience.

How many of the Lord's people may be drawn into one of these classes is not known, but we hope very few. To enable his people to escape these pitfalls, the warning evidently was recorded in the Scriptures. It is always helpful for each one to examine himself or herself to see that none of these examples apply, that he is free from any such manifestations of the wrong spirit.

"SPOTS IN YOUR FEAST"

If one finds himself disposed to go to the class for any selfish purpose, as for instance, for the purpose of asking catch questions, for criticism, or fault-finding, or for the purpose of entrapping or confusing any of the Lord's little ones, he should awaken to the fact at once that this is a pitfall into which the Adversary is leading him. St. Jude describes such as "spots in your feasts of love, when they feast with you, feeding themselves without reverence." Any assembly of God's people for the purpose of building one another up on their most holy faith is a feast of love; and any one who permits himself to mar such a feast by a wrongful course is here described as a spot upon such feast of love. Continuing in such a course would take him out of the love of God. The Apostle admonishes all of the Lord's little ones, saying, "By love serve one another."—Galatians 5:13.

Again, these unruly ones are described as "clouds without water." Clouds are vessels bearing water, and are distributed over the earth that they might drop the refreshing rain upon the fields and flowers. In the hot, dry seasons, when refreshment is needed, a cloud without water is useless. Water is a symbol of truth. The Lord's people are vessels for bearing the truth one to another to refresh the thirsty souls. Concerning such, the Apostle says: "Be ye filled with the spirit," meaning that we should be full of the Lord's love and his message of truth and gladly give it out for the refreshing and blessing of others. Thus the new creature grows and develops by serving others in love.

The writer also pictures this class as "trees without fruit." If a tree fails to bring forth fruit the gardener digs it up by the roots and casts it into the fire for destruction. One of the Lord's little ones that fails, after much opportunity, to bring forth the fruits and graces of the spirit is useless, and therefore would be removed. "Herein is my Father glorified, that ye bear much fruit." (John 15:8) Those who have been once enlightened by the Holy Spirit and who afterward lose it are described in verse 13 as "raging waves, . . . foaming out their own shame." And thus are we warned against any development of spirit which leads in this direction; and thus may we know how to avoid those who are manifesting the wrong spirit. One who repudiates the truth and turns against the Lord's lit-

tle ones becomes far more violent and more severe in persecution than those who have never known the Lord.

"MURMURERS, COMPLAINERS"

The three classes above mentioned are again referred to in verse 16 as "murmurers, complainers, walking after their own desires; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." Such prefer the approval of men rather than the approval of God. They murmur and complain when they have not the honor and approval of men. Verses 14-16 clearly show that this epistle has its special application in the close of the age. The Adversary has even sought to destroy The Christ; and it is reasonable to expect that he would make a last desperate effort to destroy the "feet" members. This is particularly borne out by the words of the Lord addressed to Satan, "Thou shalt bruise his heel." The "heel" members are the last of his body to pass beyond the vail into the kingdom. The lesson, then, which we gather from this warning of St. Jude is that we should avoid the spirit of murmuring or complaining; that we should not seek our selfish desires; and that we should not desire to please men, but rather to please God.

Lovingly, then, Brother Jude reminds the church of the words of admonition and warning spoken aforetime by the apostles of the Lord Jesus Christ; "How that they told you there should be mockers in the last time who should walk after their own ungodly lusts." This describes a class once having a knowledge of the truth, who later repudiate the messenger and the message of the Lord sent to the church through him. Moved by a wrong spirit they, he stated, would manifest the cunning disposition of the wolf, not sparing the flock, but seeking with perverse talk to draw away disciples after themselves. "These be they who separate themselves, sensual, not having the spirit." Such forsake the truth in its beauty and simplicity. Such depart from its spirit and, exercising the fleshly mind, gratify the ambitions and tastes of the old nature. Warning against such a disposition and showing that such a spirit would take one out of God's love, St. Jude adds: "But ye, my dearly beloved, building yourselves up on the basis of your most holy faith and praying in the Holy Spirit, keep yourselves safe in the love of God, waiting for the mercy of our Lord Jesus Christ, which will result in life everlasting."

Then St. Jude clearly intimates that there will be some who will have a greater degree of wilfulness, and these will succeed in entrapping others to follow after them. He then advises that there is a clear distinction which we should observe in dealing with them. In proportion as we find the brethren to be copies of the Lord in heart, in motive, in intention, in loving zeal for righteousness and truth, we should manifest greater love and consideration for them. The Lord Jesus set us an example in this behalf. He thus shows us that he desires his followers to treat such as walk after the flesh in a different manner from that in which we treat those who manifest a greater degree of his spirit. Toward all we are to be tender-hearted, and even though their garments are much spotted, our efforts should be by word and precept to try to save them as brands plucked from the fire. "Above all, exercising fervent [overspreading] love, because such love covers a multitude of defects." (1 Peter 4:7, 8) With fear and trembling should we walk before the Lord, watching and praying, being at all times of sober mind, avoiding the pitfalls and observing the rules that will keep us in the love of God.

At times the journey becomes wearisome and we long for home. Our wise and loving Father knows just what things we have need of that we might be made meet for his use in glory. He is too wise to err and too loving to be unkind. The conditions imposed are exacting upon all who will ultimately occupy the favored position of joint-heirship with Christ Jesus in his kingdom. Snares and pitfalls are many along the way; yet a means is provided of escaping from them all. The rules for keeping ourselves in the love of God are made plain and explicit. Constant vigilance and diligent perseverance are required; and these are accompanied by many fiery trials, under which conditions the child of God must serve. And yet, all is but a reasonable service. We must share the ignominy of our Lord and be faithful followers in his footsteps that we might share his dignity and majesty.

Often we feel so weak, so inadequate to meet our enemi because they are legion and very subtle. We know we mu continue this warfare even unto death. We know we mu suffer persecution. And yet, when we look at self, we oft think, How could God perfect one like me to be meet f his use in glory? And then there comes to us great consol tion in the words of St. Paul: "It is sown in corruption; is raised in incorruption [immortality]. It is sown in d honor; it is raised in glory. It is sown in weakness; it is rais in power. It is sown a natural [animal] body; it is raised spiritual body." And then we know that if we hold fast the b ginning of our confidence with rejoicing firm unto the end, su glory, and immortality will be our portion, through the me of him who bought us and justified us before God.

All who have fled for refuge to this glorious hope set b fore us find great consolation in the promises upon which th hope is based. With abiding confidence we feel that our a chorage is sure within the vail, in Christ Jesus, our Lord a head. The character of each one in the body of Christ must perfected by fiery experiences, that the dross might be stroyed and the gold made manifest. How beautiful, th will these creatures be! God predestinated that it should so. The beloved St. Paul strengthens and consoles us w the words, "He hath chosen us in him before the foundati of the world, that we should be [ultimately] holy and wi out blame before him, in love; having predestinated us un the adoption of children by Jesus Christ to himself, accordi to the good pleasure of his will, . . . that in the dispensati of the fulness of times he might gather together in one things in Christ, both which are in heaven and which are earth; even in him: in whom also we have obtained an inhe tance, being predestinated according to the purpose of h who worketh all things after the counsel of his own will; th we should be to the praise of his glory, who first trusted Christ."—Ephesians 1:4-11.

"BEAUTIFUL ARE THE FEET OF HIM"

Dear, loving, tired feet members of the body of Christ, spised and rejected as was the Head, hated of all nations his name's sake; yet beautiful they are and how blessed th portion! Beautiful as they declare the message of Messia kingdom to the nations of earth now in travail. Beautiful they bear the reproaches that fall upon them because of th faithfulness and loving devotion to the cause of their ki Beautiful as they bring good tidings of good, declaring kingdom of heaven at hand! Blessed is their portion, soon be inherited.

In the final conflict upon the members of Christ's bo are they able to stand alone? No, not in their own streng but there is One who is able to make us stand and to k us from falling. "The eternal God is thy refuge and und neath are the everlasting arms." (Deuteronomy 33:27) W and imperfect now, yet by the eye of faith, behold the co tions of glory awaiting the faithful ones; and be of good co age. Soon that kind, wise and loving Bridegroom will sent all the members of his bride faultless before the prese of Jehovah with exceeding joy. Will there be no flaws th No, not one. No fear? No sorrows? No disappointmen No, not even the thought of such things. Faultless then sh we be, because we shall be like him—he who is the fairest ten thousand, the one altogether lovely—and be with him, "in thy presence is fulness of joy, and at thy right hand th are pleasures for evermore."

Let us, then, forget the things that are behind. Be dismayed with the trials that now abound; but with the of faith behold his beauty and glory and the unspeakable of being in his presence forever.

"Oh, what wondrous visions wrapped me!
Heaven's gates seemed opened wide,
Even I stood clear and faultless
By my dear Redeemer's side.

"Faultless in his glory's presence!
Faultless in that dazzling light!
Christ's own love, majestic, tender,
Made my crimson snowy white!"

"THE DUST OF HIS FEET"

In beautifully poetic language the Prophet Nahum describes Jehovah's part in the present distress of nations: "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet."—Nahum 1:3.

Certainly clouds, which have long since ceased to be the size of a man's hand, hang thick over human affairs. To the worldly these clouds are sources of uncertainty, appre sion, dread; but to the watchful child of God these "clo and darkness" are sure harbingers of the establishment Messiah's reign. Like children at evening who watch their father's return from the fields and know him from by the cloud of dust raised by his equipage, so the Lord's

now have keenest interest in all the happenings in the d, even though some of the dust is blowing into their ears, noses and throats. They recognize the Lord even ugh the clouds, first, because the time has come and, sec- y, because of the character of the work which is being ormed.

Our Master warned us and told us we need not expect to poken well of by all men, because the majority of men, g dominated by self interest and selfish institutions, lav- their approval upon "the false prophets." (Luke 6:26) tever the Lord's people do, they will not be understood he world, because they have different standards of judg- t, as well as different aims in life. But while the world sing more and more even that measure of good judgment h was formerly possessed by it, the Lord's people should e more and more to keep steady heads and to order their uct with sobriety—giving no reasonable occasion for of- e.

Our attitude on the war, Red Cross, Liberty Bonds, etc., been misunderstood by many people. Few persons do h thinking in war time and what little they do is mostly ne with their natural emotions. We cannot therefore ex- much calm and dispassionate thinking now from the dly. Therefore in our honest effort to render our proper to the Government under which we are privileged to live should be doubly careful not to "speak evil of dignitaries" to do anything which would avoidably embarrass them in solution of their weighty problems. See Matthew 17:25- Luke 20:22-25; Romans 13:7; 1 Peter 2:13-17.

OUR STATEMENT TO THE PRESS

Statements have been recently made to several newspapers ch requested an expression from us. But the statements, if ted at all, have been so garbled as to be well nigh inco- nt. We therefore print below in full a statement pre- ed by the President of our Association for the *Brooklyn le* at its request:

"On my return to Brooklyn I learned of the unpleasant oc- rence at the Brooklyn Tabernacle last Sunday, April 28th. W. T. Baker was in the pulpit and at the conclusion of his ourse a request was brought to the platform that the con- ation hear a speech by some one on the Liberty Bonds. Baker put the matter to a vote and the majority voted in negative.

"I am sure this action was not intended as any reflection the Government, nor to be taken as against the Liberty n. Those who worship at the Tabernacle believe in wor- ping the Lord in spirit and in truth. To them a relig- service is the most sacred; and while at religious service always refrain from discussing temporal matters. This gregation at no time ever held a social tea, a grab-bag y, a bazaar, or anything of that kind in the church. The ernacle auditorium is used exclusively for religious mat- , especially on Sunday. No previous request had been e to use the Tabernacle by any one in the interest of the rty Loan campaign. The worshippers had just listened to elpful spiritual lesson on the Bible. They desired to with- w from the building with these sacred thoughts in mind therefore deemed it inappropriate to discuss any temporal ters whatsoever, or to hear them discussed by any one We are pleased to grant the use of the Tabernacle for a ting in the interest of the public when the same does not rfere with our religious services.

"The people of our Association are not against the Govern- t, nor against the Liberty Loan. Our thought is that the rty Loan is not a religious question, but purely one per- ing to the affairs of the Government; and that each per- should be left to the free exercise of his individual con- nce as to whether he will or will not purchase Liberty ds. Our views are very well expressed in a statement n to the public press some weeks ago, as follows:

"'The International Bible Students' Association is not inst the Liberty Loan. Many of its members have bought hold Liberty Bonds. Some have not money with which buy.

"'The Liberty Loan is not a religious question. It has solely to do with the Government. Every person who mails a letter supports the Government to that extent by paying the additional postage on account of the war.

"'The International Bible Students' Association is compos- ed of Christians. Every Christian gladly obeys the law. The United States has always stood for religious liberty and free- dom of speech. Every Christian appreciates the privilege of living in such a country and gladly meets his obligations in the payment of taxes. When the Government asks to borrow his money and gives its promise to pay in the nature of a bond, if he can do so he should buy the bond.

"'The Association has no power to direct members thereof with reference to buying Liberty Bonds. It certainly will not and has not advised any one to refuse to buy bonds. That is an individual matter which each person must determine for himself according to his ability. The Association believes in supporting the Government in every way it can and each one should do so according to his ability and his conscience.'

"Some members of the Brooklyn Tabernacle congregation had previously purchased Liberty Bonds. Doubtless all had been personally solicited before that time. They are surround- ed on all hands by opportunities to purchase, and to them it seemed inappropriate to transact business in the church on Sunday. There are six days in the week for the transaction of business and Sunday is regarded by them as a day for sa- cred worship of the Lord.

"It is to be regretted that one representing the public press should so disgrace himself as publicly to encourage mob vio- lence against inoffensive people. It seems that any one wear- ing the uniform of the United States Army would have more respect for that uniform and for law and order than to dis- turb the peace by loud and uncouth language and in encour- aging mob violence. We cannot believe that any responsible person in the Government would approve of such action.

"As to the members of the Bethel Home, it is well known that those who labor there receive merely their food and lodg- ing and a small allowance for incidental expenses. This was thoroughly aired in the *Brooklyn Eagle* libel case, as the record shows. At that time the amount received was only $10.00 per month, which since, on account of increased cost of necessities, is now $15.00 per month. At the opening of the Third Liberty Loan campaign, a very elegant gentleman of the Borough of Brooklyn called on me with reference to so- liciting the members of the Bethel Home to buy bonds. I in- vited him to see each one of them personally. He questioned me as to their ability to buy; and when I told him of the amount they received monthly he said, 'Then they cannot buy on that amount and it is useless for me to see them. I am sure you must be doing much good here in your own way when men and women sacrifice their time for such a small allow- ance.' It is a well known fact that there are other institu- tions that are not asked or even expected to buy Liberty Bonds because of their financial inability.

"Members of our Association who have some personal means have bought Liberty Bonds, including Tabernacle workers who are paying 25 per cent. of their monthly allowance to pur- chase a bond. We do not believe the Government would ex- pect any one to purchase bonds who receives barely enough for his daily expenses.

"The picketing of the Bethel Home on last Sunday morning and accosting every one who passed out and demanding that they buy Liberty Bonds seems to be a very uncalled-for and unusual thing, when any one authorized to solicit for bonds can have free access to the Bethel Home to interview any per- son there at any reasonable hour during the day or evening. As above stated, a gentleman had called for that purpose some days ago. The action of the men on Sunday morning seemed not only wholly uncalled for, but was taken designedly for the purpose of placing the members of the Bethel Home at a dis- advantage. We cannot believe that order-loving, law-abiding people of Brooklyn at all approve such action or conduct."

BEGINNING THE CHRISTIAN LIFE

JULY 7.—ACTS 16:13-15, 25-34.

GOSPEL CALL A LIMITED ONE—THE RIVER OF WATER OF LIFE A SYMBOL OF RESTITUTION BLESSINGS—WHAT IT MEANS TO BE A CHRISTIAN—TESTS OF DISCIPLESHIP—RELATIVE VALUE OF THE SACRIFICE PRESENTED BY THE CHRISTIAN—CONSECRATION A DEFINITE, POSITIVE CONTRACT WITH GOD—BLESSING OF WORLD AND CHURCH CONTRASTED.

"He that will, let him take the water of life freely."—Revelation 22:17.

We have already pointed out that according to the Scrip- es there is no river of the water of life flowing at the pres- time, nor will there be until the church is glorified and the kingdom established. Then the river of life will flow from the throne, the Millennial kingdom power and authority estab- lished in the earth, and then it will be the glorified bride of

Christ with the holy Spirit that will give the invitation to the world in general. We have also pointed out the Master's words to the effect that whoever now has the water of life receives it not from a fountain or river or pool, but from the Lord himself, "a well of water springing up into everlasting life." (John 4:14) Since there is no river of water of life to which to invite any at the present time, our Golden Text must belong to the incoming Messianic age.

In our day, when the public teachings of the ministry of nearly all denominations is so different from the teachings of the Bible, we believe that the degeneracy of faith and practice would be much more rapid than it is were it not that very many feel obligated to read a portion of the Scriptures daily, even though understanding little of their meaning. In such readings the lines of true discipleship are often so distinctly drawn that the mere nominal professor is made to shudder as he determines by the grace of God to seek so to conform his life that he may become more and more a copy of God's dear Son.

The general thought of our day as expressed in the pulpits, in private conversation and at funerals seems to be that in civilized lands everybody is a Christian and sure to go to heaven eventually, except moral reprobates, such as are to be found in prisons and penitentiaries; and even for these the hope is entertained that ere they die they may express some regret for their misdeeds. Such regrets are seized upon by their friends as evidence that the erring ones became Christians and went to heaven.

NATURAL CONSEQUENCE OF FALSE DOCTRINE

While condemning this view as wholly wrong, nevertheless we sympathize with those whose confusion of thought is manifest. Their unscriptural views as to what constitutes a Christian are the result of two things: (1) Teachings of the dark ages handed down through the creeds of Christendom, creeds inspired by those who in bygone centuries persecuted one another to the death because of differences of opinion on doctrinal subjects, who tortured one another with rack, sword and fagot. (2) To this bad foundation of error there has come within recent years a larger spirit of enlightenment and generosity, in which we rejoice. But the errors of the past and the generosity of the present make a very bad combination of doctrine for modern churchianity, a doctrine which seeks to be reasonable with itself, but which in so doing runs counter to a great many Scriptural teachings.

It is only when we rid ourselves of the smoke, darkness and confusion resulting from the creeds of the dark ages, and return to the pure, unadulterated teachings of our Lord and the apostles, and by the grace of God have the eyes of our understanding somewhat opened, that we can see these matters in their true light.

With all kindness toward those who are deceiving themselves and others, the truth compels us to acknowledge that the vast majority of those professing Christ are not Christians at all. Remarkably few members of any denomination know what they believe. We would not be misunderstood. We are not complaining that there are not noble people connected with all the churches. On the contrary, we compliment them upon their education, their refinement, their wealth, their influence, their humanitarian sympathies, as represented in hospitals, asylums and other benevolences. But all these things are shared by people who are not church members. Participation in good works is by no means a proof that one is a Christian. A Christian is a person who has entered into a very special relationship to God through Christ; and this relationship exists without respect to education, wealth, color or sex.

ONLY THE TRUTH IS CONSISTENT

In his discourses our Lord constantly reiterated the fact that he was seeking for some who should be accounted worthy to constitute his kingdom, to sit with him in his throne, to be his joint-heirs, to rule and to judge Israel and all other nations. Not until we learn to differentiate between this kingdom class, otherwise styled his bride, the members of his body, his church, and the world that is to be ruled and judged by this class in due time, can we get a clear conception of the divine purposes progressing throughout this Gospel age.

From this viewpoint we can most clearly see that no one can be of this kingdom class unless he reach a standard of faith and character development above and beyond that of the world in general. We can see why this class should be called upon to bear the good fruits of character in a superlative degree and to walk the narrow way of self-denial and self-sacrifice, in order to be fitted and prepared for the great work which the Lord has for them to do for the world during the incoming Millennial age. It seems peculiarly difficult for the majority of people long blinded by false doctrines to see heavenly Father has special times and seasons for the de opment of the various features of his plan of salvation.

During the present time the world is getting a certain k of experience which will be very valuable in the future, w God's due time shall have come for blessing all the families the earth. Meantime, with those experiences come the di plines of the laws of nature, under which poverty, sickness mental and moral derangements follow excesses of evil d even as pain follows contact with fire. And it is not un sonable to hope that with the lessons of the present time fore them, the world will act more wisely during the Mil nial age than at present; that under the favorable conditi then prevailing many will not only rejoice in the great pla salvation but will also avail themselves of it; for many now careless in such matters because they can neither see walk by faith.

SURRENDER SELF—SACRIFICE TO GOD

According to the Bible no human being is fit for fell ship with God or fit for life eternal, for the reason that mankind are sinners. The explanation for this condition that father Adam sinned when he was perfect, in God's im and so came under the death sentence; and that, cut off f God, Adam's posterity deteriorated as a race, imperfecti of mind and body passing from parent to child. Imper beings would be altogether out of place among the perfect; as long as imperfection continues, sin will continue, and w it of necessity sorrow, pain and death; for these are the sequences of sin.—Romans 5:12, 19; 1 Corinthians 15:21

God declares his sympathy for the sinner, and has m provision through Jesus Christ for man's recovery from present deplorable state. Not only so, but a time has been for that recovery; and the Bible tells us that human up from sin and death conditions will be accomplished by M siah during his Millennial kingdom. We pray: "Thy k dom come; thy will be done on earth as it is done in heav not with the thought that God will neglect his promise to tablish that kingdom, but by way of acknowledging the that the Messianic kingdom is the hope of both world church.

The church's hope in the kingdom is that of becoming s ers with Christ in the glory, honor and immortality of t kingdom, for the blessing and uplifting of mankind out of and death. At the present time there is no attempt be made on God's part to convert the world. Few now hear Gospel message, and still fewer believe it. Mankind are luded by the adversary into thinking that for the past thousand years God has been trying to convert the world, has made a miserable failure of it all along; and that if a thing is done, man must do it for himself. Thus has unbe been cultivated, and trust in God and in the teachings of Bible thrust aside.

For nearly nineteen centuries the Gospel message has g hither and thither, quietly, unostentatiously. The world the nominal church would say that it had accomplished n ing, that everything worth while had been accomplished them. But we prefer to stand by the Bible and to recog that God's consecrated ones have indeed lifted up a l which the world has hated, and on account of which the li bearers have frequently been put to death, have had t names cast out as evil or have been boycotted socially or ot wise. If their hopes were merely in the present life, t light-bearers would be making a miserable failure of their portunities. But not so. They are waiting for their rewar the future, in the glorification of the church.

HOW TO BECOME A CHRISTIAN

The question asked by the jailer of Philippi, "What sha do to be saved?" is one which presents itself to earnest s who are seeking for rest of heart and mind, who desire to d near to God, if haply they can find him. St. Paul's repl one which commends itself as the proper one. The one seek salvation should believe on the Lord Jesus Christ as his deemer, as the one who died on his behalf, through w stripes he might be healed, saved, and through whose sacr he might rejoice in atonement with God. Having thus lieved with all his heart, whether it required a moment o hour to explain and to understand the simple first princi of the Gospel, the jailer's next step was to consecrate self, to be baptized into death with his Redeemer, and to s bolize that consecration into death by a water immers Moreover, he was encouraged to hope that his family m be sharers with him in his salvation, to become disciple Christ.

Let us learn from this brief statement of the Gospel m by the Apostle Paul the wisdom of simplicity and directn

ight have preached a long discourse about the Jewish e to keep the Mosaic Law. He might have discussed the is philosophies of the false religions of the Gentiles. while these themes might be proper at the right time, itly this was not the time suitable for them; and hence postle confined his remarks to the general statement that was the Christ, the Messiah, that he had died for the , that he must be laid hold upon by faith, and that to ho thus laid hold on him he became the power and the m of God.

become a disciple of Christ is to become his follower, his to walk as he walked. The proposition is self-denial, facement. To become a Christian is to give one's self y to God. As the Apostle has said: "Present your bodies ng sacrifice, holy, acceptable to God, your reasonable ser- (Romans 12:1) No one needs to go far to make his cration. Each, at his own bedside, can give his little all d.

COUNTING THE COST

should not require long to count how much more we receive than we give; for we have only a condemned and existence to give. We give mental, moral and physical fections; and Jesus our Savior, by imputing the merit sacrifice, makes ours of value in the sight of God. But change we receive riches of grace in the present life— joy, blessing of heart which the world can neither give ake away; and in the life to come we shall receive glory, and immortality, joint-heirship with our Savior in the nly kingdom which shall dominate the world for a thou- years, for the blessing and uplift of the Adamic race. eally, after counting the cost, there is a danger that we l feel so ashamed of the littleness of our offering that we l fear to come to the Lord with it. We gain courage esent our bodies a living sacrifice only by a knowledge of the Word of God and by a realization of the mercy and favor which has prompted his kind invitation for an exchange of something of little value for great things of inestimable value. But unless we take this very step and definitely and positively enter into a contract with the Lord, we have neither part nor lot with him. We are still a part of the world, however much we may try to pattern our lives after decent models and to avoid the grosser and the finer sins. The covenant with the Lord is the beginning of the Christian life; and to each covenanter there comes "grace to help in every time of need."

But says some one: "Surely this is not the only way of coming into God's family, of becoming a Christian!" Yea, we reply, it is the only way. "There is none other name under heaven given among men whereby we must be saved." (Acts 4:12) Jesus is the only one who can save mankind from their condition of condemnation and bring them back into the family of God. The Master himself makes the distinctive terms that in order to have the privilege of discipleship we must become full disciples.

The limitations and obligations of the Christian are clearly defined in the Scriptures. With regret we must say that the facts have been hidden from the people by the clergy, who have sought to set aside the words of Jesus because these conflict with their theories. For this reason many who have been seeking the truth have been unable to find it in the nominal churches. Therefore we urge all to return to the Bible simplicity of a fully consecrated church of Christ.

The blessing upon the world will be earthly restitution to perfect human nature, instead of a change to the divine nature, as promised to the church. All who refuse both the call of the present time and the opportunity of the future restitution will die the second death, which St. Peter declares is like that of the natural brute beast.—Acts 3:19-23; 2 Peter 2:12.

READING GOD'S WORD

JULY 14.—ACTS 8:26-31, 35-39; PSA. 19:7-11.

FREEDOM WHEREWITH CHRIST MAKES FREE—KNOWLEDGE OF THE TRUTH NOT INSTANTLY ACQUIRED—THE TRANSFORMING POWER OF THE WORD OF GOD—DIVINE METHOD OF REVEALING THE TRUTH—THE MOST PROFITABLE WAY TO STUDY THE BIBLE —THIS METHOD ILLUSTRATED—HELPFUL SUGGESTIONS FOR TRUE STUDENTS.

"Ye shall know the truth, and the truth shall make you free."—John 8:32.

od's approval should be the highest aim of every one who sses to believe in him as the Creator, and especially of who have begun the Christian life, who accept Jehovah as their Father, and who claim to hold the precious re- ship of children to him. His will should be their highest and it should be a part of their daily and hourly pleas- is it is their privilege, to seek to know his will and to do his implies study, consideration, not a mere formality of htless reading or of perfunctory worship, but the diligent f every available means to learn what is the will of our nly Father.

ivine truth is found only in the divinely appointed chan- he Word of God as set forth by our Lord, the apostles he prophets. To continue in the doctrines set forth in nspired writings we must study them, meditate upon trust implicitly in them and faithfully conform our cter to them. This is what is meant by "continuing in Word of God," and is entirely compatible with the heed- f all the helps which the Lord raises up from among our ren in the body of Christ. (Ephesians 4:11-15; 1 Corin- s 12:12-14) All through the Gospel age the Lord has l up such helps for the edification of the body of Christ; t is the duty of every member carefully to prove the ing of these helps by the infallible Word of God.

we thus continue in the Word of the Lord as earnest, e disciples, we shall indeed "know the truth," be "es- hed in the present truth" (the truth now due) and be l and grounded in the truth. (2 Peter 1:12) Thus we be firm in the faith, "able to give a reason for the hope is in us," able "to contend earnestly for the faith once red to the saints," to war a good warfare, to witness a confession," and firmly to "endure hardship as good sol- of Jesus Christ," even unto the end of our conflict.—1 3:15; Jude 3; 1 Timothy 6:12, 13; 2 Timothy 2:3.

HOW WE ATTAIN THE TRUTH

e do not come into the knowledge of the truth at a sin- ound but gradually, step by step, are we led. Every is one of sure and certain progress to a higher vantage d for further attainments both in knowledge and in es- hed character. The truth thus acquired, step by step, be- a sanctifying power, bringing forth in our lives its d fruits of righteousness, peace, joy in the holy Spirit, meekness, faith, patience and every virtue and every grace, which time and cultivation ripen to a glorious maturity.

Not only shall the true disciple thus know the truth and be sanctified by it, but as the Lord said, the truth shall make him free. Those who have received the truth of God's Word know by blessed experience something of its liberating power. As soon as any measure of the truth is received into a good and honest heart, it begins to strike off the fetters of sin, of ignorance, superstition and fear. Its health-restoring beams begin to penetrate the darkest recesses of our hearts and minds, and thus invigorate the whole being. It quickens our mortal bodies.

It is good to meditate upon, to ponder, the Word of God; for only in so doing can we receive the nourishment it is designed to give. A hasty reading of the Scriptures and a quick return of the mind to other thoughts and pursuits makes a spiritual dyspeptic, incapable of assimilating the spirit of the truth, and lacking the strength and power of mature, developed Christian character.

GOD'S WORD AND ITS EFFECT

Psalm 19:7-11 refers us to the superior glory of God's special written revelation of himself, given through his inspired human agents, the prophets and the apostles. This testimony not only declares the existence, power and wisdom of Jehovah, with a silent intimation of his goodness and grace, but with overwhelming force it bears to the thoughtful mind the convincing testimony of all his glorious attributes and of his love toward us in Christ.

Other influences may lead to temporary and partial changes of course and action; but nothing else equals God's revealed truth in producing a change of being, character, soul. It is because other converting agencies and powers are so often used that there are very many glossed-over, nominal Christians, as compared with the few whose entire beings are turned and fully consecrated to the Lord. People may be converted from savagery to civilization by a general knowledge, or from intemperance to sobriety by a study of the advantages of the latter over the former, or from dishonesty to honesty by learning that "honesty is the best policy." But none of these are soul conversions. Only God's truth can produce soul conversion, as also our Lord indicates in his prayer: "Sanctify them through thy truth; thy Word is truth."—John 17:17.

The testimony of God's Word is not doubtful, but clear

and positive, making wise the single-hearted who have no will or plan of their own which they wish the Lord to adopt, but who seek the Lord's will only. His statutes, his appointed plans, are right, rejoicing the heart. Yes, indeed! God's glorious plan of the ages rejoices the hearts of all who have come to a knowledge of that blessed arrangement. The precepts or teachings of the Lord are clear, showing us the unmistakable course and end of righteousness and of unrighteousness. The reverence of the Lord is a pure and lofty sentiment based upon love and gratitude, not upon a servile recognition of tyranny and power; and this proper fear, or reverence, will endure forever.

Once, when following the leadings of mistaken teachers and of catechisms, we thought of the judgments of the Lord, his "eternal decrees," only with horror, supposing that they provided for the salvation of but a mere handful of our race and for the everlasting misery of the masses. But what a change of sentiment has come since our eyes of understanding have been opened to the truth! Now God's decrees are sweet to our taste; we appreciate them greatly; we see that he has decreed a great Savior and a great salvation, open to the acceptance of every child of Adam; and that he has provided that all shall be brought to a clear knowledge of the truth, that they may have the fullest opportunity for everlasting life upon the only condition that God can make, that of righteousness. Moreover, the thoughtful servant of God who meditates on God's decrees, judgments, is warned thereby; and in remembering and obeying them there is great reward.

GOD'S METHOD OF TEACHING

In the story of Philip and the Ethiopian eunuch we have an illustration of the divine method of teaching the Word. Many believe and teach that God teaches by impressions made upon the mind rather than by the written Word, the Bible. Others hold that God teaches by impressions which illuminate the Bible to each individual student. But the lesson of the eunuch's experience agrees with all the teachings of Scripture on this subject, and sets forth God's usual method. He uses his inspired Word as the text, and sends especially qualified representatives to expound it as the due time for understanding it approaches.

The hand of divine providence is here again manifested in the choice of the Scripture reading which the eunuch did not understand. Beginning at t' at portion of Isaiah's prophecy, Philip showed him how Jesus' sacrifice was the propitiation for the sin of the whole world; how that in the dawn and vigor of manhood our Lord was cut off from life without any posterity to perpetuate his name, and yet is to have a numerous posterity; for God raised him from the dead, and in due time would make him the Everlasting Father of all mankind, who would be brought back from the dead under the uplifting conditions of the Messianic kingdom.

Philip's teachings must have been very comprehensive. He had evidently progressed from the foundation doctrine of justification by faith in Christ as the Redeemer to the doctrines of the resurrection of the dead and the restitution of all things, and then to the special privilege of the fully consecrated during the Gospel age, that of becoming joint-heirs with Christ and in due time sharing his crown if now they willingly bear his cross. This seems evident from the fact that the eunuch was anxious to be baptized at once. His promptness in this respect was another evidence of his acquiescence in the will of God and of his desire to be in full accord and coöperation with the Lord.

The eunuch's meek, teachable spirit made it easy for him to receive the Gospel message in its simplicity and beauty. was already a believer to the extent that he knew the t He was already justified by his faith in the Redeemer p ised. Now that justification became actually his, as his and his heart grasped the thought that the Crucified One the Son of God who bought us with his own precious b He was already devoted to the Lord as far as he knew th vine will. But now, with clear knowledge sent direct him through Philip, his consecration was revived, ren enlarged, applied.

It is not so much the amount of time given to Bible ing that counts, but the amount of study done and the i mation gained. We all know people who have spent weeks and years in reading the Scriptures, but who learned little or nothing about God's plan for human s tion. It is a great mistake to think that Bible study is m the time spent in handling a Bible and in reading so m chapters per day.

ADVANTAGES OF TOPICAL STUDY

THE STUDIES IN THE SCRIPTURES are not merely comm upon the Bible, but are practically the Bible itself in a ranged form for topical study. Our thought is, ther that these SCRIPTURE STUDIES are a very valuable he the understanding of the Word of God. These books will no practical value to us, however, unless we see in them lo to that Word and, as far as our judgment goes, see the be in full harmony with the Scriptures. Therefore in re them for the first time, and perhaps the second time, an fore we accept their teachings as our own personal faith conviction, we should prove every point by the Word o prove it, as the case may be. We should be satisfied nothing less than a thorough investigation of the Bible their standpoint.

This is not a putting of the SCRIPTURE STUDIES as a stitute for the Bible; on the contrary, the STUDIES contin refer to the Bible. Whoever, therefore, is doubtful as t reference, or has forgotten any point in any degree, shou fresh his memory, and should make sure that his every th is in harmony with the Bible, and not merely in accord the SCRIPTURE STUDIES, although we firmly believe the be in full accord with the Word of God.

Quite a considerable number of the friends make it a to read from eight to twelve pages of the STUDIES daily; we might say here that we do not know of one who ha lowed this course and made use of the various means of provided by the Lord—such as the different meetings, th rean lessons, the Manna text, etc.—and who has gone o the truth.

Furthermore, we would suggest that merely reading a number of pages of the SCRIPTURE STUDIES would n studying in the proper sense of the word. A proper would be to think of the meaning of every word and sentence. The thought is not to see how much one can but to make sure that one goes no further than he u stands, whether that means one page or twenty pages. would not consider it a Scripture study in any sense o word unless our thought has grasped the matter fro standpoint of seeking to know what the Scriptures tea the subject under consideration. Whoever will faithful this will not be merely reading, but studying; and wh reads a few pages of SCRIPTURE STUDIES daily, with the gested texts connected with those pages, will do more Scri studying in that time than he could by any other method.

CHRIST IS ALL

Though all thy life seem full of care
And trials seem too hard to bear,
Upon thy Father call.
He'll from his Word send message meet
And grace sufficient, promise sweet;
For Christ is all in all.

If little tests thy walks harrass
And troubles small thy way compass,
In these thou must not fall.
Thy Father lets thee have them, so
Thy character may stronger grow
And Christ be all in all.

If for a while thy life be bright
Nor foes assail nor storms affright
Nor darkened hours appall,
In heaven above still find thy joy.
Earth's good is but a transient toy;
Let Christ be all in all.

"LET PATIENCE HAVE HER PERFECT WORK"

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1:4.

Patience is the fruitage of enduring trust. To many minds the thought behind the word would be better expressed by constancy, perseverance, or cheerful endurance. Patience is often confused with long suffering. That word is suggestive of meek, uncomplaining endurance of suffering, with humble resignation. But patience is more positive; it is a trait indicates strength and self-discipline. It cannot be pred of inexperienced perso s, but only of characters which been subjected to trials or affliction, pain or loss; and ways shines brightest when manifested under the glowing

vere affliction. This trait takes a very prominent place e galaxy of Christian virtues; for without it the heart d grow faint, the head weary, and the steps would soon r along the narrow way in which the Church is called alk.

In your patience possess ye your souls," said the Master, ying the danger of losing our souls, our existence, if we to cultivate this grace which is so very necessary to our nuance in well doing.

he Apostle James does not overstate the matter when ıtimates that the perfect work of patience will make its ects perfect and entire, wanting nothing; for the Apostle assures us that God, who has begun the good work of oping character in us, will continue to perform it until crowning day—the day of Jesus Christ. (Philippians All his children will be subjected to just such discipline ney need for the correction of faults, the implanting and oping of virtues, and for their training and establish- in righteousness, so that they cannot be moved. "If ye ithout chastisement [discipline and correction], whereof true sons of God] are partakers, then are ye bastards, not sons; for whom the Lord loveth he chasteneth, and rgeth every son whom he receiveth. If ye [patiently] en- chastening, God dealeth with you as with sons; for what is he whom the father chasteneth not?"—Hebrews 12:8,

DEVELOPMENT A SLOW PROCESS

his great work of developing and training character is ssarily a slow and tedious one, and not infrequently it is inful process; and the patience that cheerfully submits to begotten of a high appreciation of the ends to be attained. ence is begotten of a love of righteousness, truth godliness, and is therefore most noble and praiseworthy. ut how can we let patience have her perfect work? Just eekly doing the best we can each day, and doing it cheer- and well; making the best of every thing and going for- daily with true Christian fortitude to act the noble part very emergency of affliction, pain or loss. Today's trial be a light one, perhaps almost imperceptible; or today be one of the sunny days in which God bids our hearts re- in his overflowing bounty. Tomorrow may bring its cares its petty vexations that irritate and annoy. Another to- ow may witness the clouds gather above our heads, and e days follow each other the clouds may grow darker and er until we are forcibly reminded of that strong figure of Psalmist—"I walk through the valley of the shadow of ." Yet never will the valley grow so dark that the pa- , trusting one cannot triumphantly exclaim: "Though I through the valley of the shadow of death, I will fear vil; for thou [my Lord] are with me: thy rod and thy , they comfort me." Yes, there is comfort in the "rod" chastisement), as well as in the "staff" (of providential ; for both are designed for our ultimate profiting.

TRIBULATION WORKETH PATIENCE

he Apostle Paul tells us plainly that tribulation is neces- for the development of patience. "Tribulation worketh nce; and patience, experience; and experience, hope." nans 5:3, 4) Consider how your own experience has veri- this, you who have been for some time under the Lord's al care and leading. How much richer you are for all essons of experience, and for the patience that experience developed in you! Although, like the Apostle, you can that "no chastening for the present seemeth to be joyous, grievous; nevertheless, afterward it yieldeth the peace- fruits of righteousness unto them which are exercised by." (Hebrews 12:11) In the exercise of patience the ns of experience have made you stronger. They have in- ed your faith and drawn you into closer communion and vship with the Lord. They have made you to feel bet- equainted with him, to realize more and more his per- interest in you and his care and love for you. And this rn has awakened a deeper sense of gratitude and an in- creasing zeal to manifest that gratitude to him. Gratitude and zeal deepen the sense of fellowship with God, and give confidence to the hope of final and full acceptance with him as a son and heir, worthy through Christ.

"Wherefore lift up the hands which hang down and [strengthen] the feeble knees"—"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

The Apostle James urges that we take the prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience. Then he cites the example of Job and the manifest end or purpose of the Lord in permitting him to be so sorely tried: how the Lord was really very pitiful and of tender mercy, although the pity and mercy were not manifest except to the confiding faith that said, "Though he slay me, yet will I trust him"—until the long and painful discipline had yielded the peaceable fruits and the subsequent rewards of righteousness.

MORE THAN POLICY

There is little virtue in the patience that endures merely from motives of worldly policy, though even that often has much advantage in it. Men in business dealings with fellowmen well know that an impetuous, turbulent disposition is greatly to their disadvantage, while patient consideration, temperance in judgment, and good self-control are of immense value, even from a worldly, business standpoint. But the patience that is begotten of deep-rooted Christian principle is the kind that will endure all trials and shine the brighter for every affliction through which it may pass.

Job, the servant of God, was accused of selfish policy-motives for his remarkable patience and faithfulness; and it was boldly affirmed that if he were tried by adversity his mean motives would be manifest; that he would curse God to his face. But God knew better; and it was in Job's defense that he permitted him to be tried to the utmost that the loyalty of his heart might be manifest. Some of his poor comforters viewed Job's afflictions only in the light of chastisements, failing utterly to comprehend the divine purpose, and this only added stings to his afflictions but through them all the Lord brought his servant and most fully vindicated him in the eyes of all the people.

Thus will God ever do with all who patiently maintain their integrity and trust in him under affliction. If any man recognize affliction as a chastisement of the Lord for the correction of some evil way in him, let him be quick to learn the lesson and repent; or if it be refining discipline, let patience under the tedious process have its perfect work.

PATIENT ONES OF OLD

The Apostle Paul (Hebrews 11) calls up a long list of patient, faithful ones who endured cruel mockings and scourgings, bonds and imprisonment, who were stoned, sawn asunder, were tempted, were slain with the sword, who wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy; who wandered in deserts, and in mountains, and in dens and caves of the earth. All this they endured patiently for righteousness sake, looking by faith to God for the reward of their patience and faithfulness in his own good time. Then again, says the Apostle (Hebrews 12:3), "Consider him [Christ] that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Yea, consider him, "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." He left us an example that we should follow his steps.

While we see the great necessity for pruning, cultivating and discipline in the development of character, it is manifest that none will be able to endure it unto the desirable end of final establishment in righteousness who do not from the beginning diligently devote themselves to the exercise of patience. "He that shall endure unto the end, the same shall be saved." "In your patience possess ye your souls."

NON-COMBATANT SERVICE DEFINED

Many have written asking us what constitutes non-combat service within the meaning of the Selective Draft Law. have recently procured a copy of President Wilson's order take advantage of this first opportunity to publish the for the benefit of any who desire to know. It is dated ington, D. C., March 20, 1918, and reads as follows:

EXECUTIVE ORDER

By virtue of authority contained in Section 4 of the pproved May 18, 1917, entitled, "An act to authorize the dent to increase temporarily the military establishment of the United States," whereby it is provided—

"And nothing in this Act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations; but no person so exempted

shall be exempted from service in any capacity that the President shall declare to be non-combatant."

I hereby declare that the following military service is noncombatant service:

a. Service in the Medical Corps wherever performed. This includes service in the sanitary detachments attached to combatant units at the front; service in the divisional sanitary trains composed of ambulance companies and field hospital companies, on the line of communications, at the base in France, and with the troops and at hospitals in the United States; also the service of supply and repair in the Medical Department.

b. Any service in the Quartermaster Corps, in the United States, may be treated as non-combatant. Also, in rear of zone of operations, service in the following: Stevedore companies, labor companies, remount depots, veterinary hospitals, supply depots, bakery companies, the subsistence service, the bathing service, the laundry service, the salvage service, the transportation repair service, and motor-truck companies.

c. Any engineer service in the United States may be treated as non-combatant service. Also, in rear of zone of operations, service as follows: Railroad building, operation and repair; road building and repair; construction of rear-line fortifications, auxiliary defenses, etc.; construction of docks, wharves, store-houses and of such cantonments as may be built by the Corps of Engineers; topographical work; camouflage; map reproduction; supply depot service; repair service; hydraulic service; and forestry service.

2. Persons ordered to report for military service under the above Act who have (a) been certified by their Local Boards to be members of a religious sect or organization as defined in Section 4 of said Act; or (b) who object to participating in war because of conscientious scruples but have failed to receive certificates as members of a religious sect or organization, from their Local Board will be assigned to non-combatant military service as defined in paragraph 1 to the extent that such persons are able to accept service as aforesaid without violation of the religious or other conscientious scruples by them in good faith entertained. Upon the promulgation of this order it shall be the duty of each Division, Camp, or Post Commander, through a tactful and considerate officer, to present to all such persons the provisions hereof with adequate explanation of the character of non-combatant service herein defined, and upon such explanations to secure acceptances of assignment to the several kinds of non-combatant service above enumerated; and whenever any person is assigned to non-combatant service by reason of his religious or other conscientious scruples he shall be given a certificate stating the assignment and reason therefor, and such certificate shall thereafter be respected as preventing the transfer of such persons from such non-combatant to combatant service by any Division, Camp, Post, or other Commander under whom said person may thereafter be called to serve, but such certificate shall not prevent the assignment of such person to some other form of non-combatant service with his own consent. So far as may be found feasible by each Division, Camp, or Post Commander, future assignments of such persons to non-combatant military service will be restricted to the several detachments and units of the Medical Department in the absence of a request for assignment to some other branch of non-combatant service as defined in paragraph 1 hereof.

3. On the first day of April, and thereafter monthly, each Division, Camp, or Post Commander shall report to the Adjutant General of the Army, for the information of the Chief of Staff and the Secretary of War, the names of all persons under their respective commands who profess religious or other conscientious scruples as above described and who have been unwilling to accept, by reason of such scruples, assign to non-combatant military service as above defined, and each such person so reported a brief, comprehensive state as to the nature of the objection to the acceptance of such combatant military service entertained. The Secretary of will from time to time classify the persons so reported give further directions as to the disposition of them. Pe such directions from the Secretary of War, all such pe not accepting assignment to non-combatant service sha segregated as far as practicable and placed under the mand of a specially qualified officer of tact and judgment will be instructed to impose no punitive hardships of any upon them, but not to allow their objections to be mad basis of any favor or consideration beyond exemption actual military service which is not extended to any soldier in the service of the United States.

4. With a view to maintaining discipline, it is pointed that the discretion of courts-martial, so far as any sha ordered to deal with the cases of persons who fail or refu comply with lawful orders by reason of alleged religio other conscientious scruples, should be exercised, if fea so as to secure uniformity of penalties in the imposit sentences under Articles of War 64 and 65, for the wilfu obedience of a lawful order or command. It will be nized that sentences imposed by such courts-martial, whe otherwise described by law, shall prescribe confinement i United States Disciplinary Barracks or elsewhere as the retary of War or the reviewing authority may direct, bu in a penitentiary; but this shall not apply to the cases o who desert either before reporting for duty to the militar thorities or subsequently thereto.

5. The Secretary of War will revise the sentences finding of courts-martial heretofore held of persons who within any of the classes herein described, and bring t attention of the President for remedy, if any be ne sentences and judgments found at variance with the prov hereof.

[Signed] WOODROW WILSON

Local Boards composed of men of different tempera have not ruled uniformly in cases where application has made for deferred classification on account of religious President Wilson, however, has provided for such contin in the aforementioned Executive Order, as follows:

> "Persons ordered to report for military service un the above Act . . . who object to participating in because of conscientious scruples but have failed to rece certificates as members of a religious sect or organizat from their Local Board, will be assigned to non-combata military service as defined in paragraph 1 to the ext that such persons are able to accept service as afores without violation of the religious or other conscienti scruples by them in good faith entertained."

It is not the province of THE WATCH TOWER to tell an what he should or should not do; but we can and do say every Christian should be obedient to the law. The ord the President is a part of the Selective Draft Law. W one in good faith has applied to the Local Board for class tion and the Board has not issued to him a certificate gra non-combatant service, then when called he should readi spond to the call by going to the cantonment and prese himself to the commanding officer, who, under the Presi order, has the power and authority to issue to him a certi assigning him to non-combatant service.

The President further provides that it is the privile such conscientious objectors to request assignment to branch of non-combatant service aside from the Medica partment.

INTERESTING LETTERS

WRESTLING NOT WITH FLESH AND BLOOD

DEAR BROTHER:—

Acting on advice I am writing to you of my experience with the fallen angels.

For seven years my brain has been in a vise, my head feeling like a rock weighing thousands of pounds—a dull intense, drawing sensation much worse than pain. My mind seems full of colors—green, yellow, blue, pink, and then suddenly the whole head will seem to turn blood-red, producing hysteria, intense fear, and my mind becomes flooded with thoughts vile beyond description, with a total absence of faith in God. On page 127 in Vol. 7 this same condition is described precisely.

Will give you a brief synopsis of my life. At twelve I consecrated and joined the Methodist church, but becoming disgusted I backslid. Living in a lonely, desolate country nothing to think of besides eternal torment, very easily prey to Spiritism. First it seemed a light frivolity, a terious truth, but I became deeper involved to the exte developing into a clairaudient, clairvoyant, writing and t medium, giving complete will to the good (?) spirits. In years time I read extensively the *Progressive* (?) *Th* studied deeply "Occult Life of Jesus,"—what a deadly to our dear Lord—and many books written by the "depar at eighteen I found I was being made a dupe, because people became weak, degenerate and immoral. My life ahead of me. I dropped Spiritism like a hot cake but too An indefinite something began bothering me, affectin mind. I next looked into Evolution, Reincarnation, Thought, Palmistry, Phrenology, to drop them all as e

king streets and fighting insanity, eventually in a public
ry I picked up "Science and Health." I read it—ah,
is the truth at last, I thought—was healed (?) almost
ntly, laid off glasses and was transformed into another
I lived in the clouds for two years, joined the church
got along lovely with occasional trials which "Science"
ys met. Then I became wise to the fact that again I was
d. Two-thirds of these people made jackasses of them-
s, became silly, dishonest, and off their balance, and
lly got some ailment, finally, which "Science" couldn't
. Then one day suddenly my head went off. I fought
erately for three years, was insane; tried thirteen differ-
"Science" practitioners, all told me I was "making some-
g of it." Asking what "it" means, was told "it" was an
ion, a belief in another power opposed to God, principle.
t left me in the dark, and I continued having violent rav-
spells. Next I tried medical doctors, chiropractors, etc.,
finally went back to Christian Science but it was empty
gourd and had a "missing link" which no one could ex-
n. Now I know this missing link to be found in Isaiah
chapter, 12th to 14th verses, which clarifies the whole
g.

fter five years of this misery and no solution anywhere,
eration followed and suicide was attempted different times.
Sunday at dinner table I suddenly felt myself taken hold
nd pushed out. Like a flash I thought, "This is no illu-
something having power and intelligence is possessing
; but I knew not what it was and went into a violent
. But in that spell came a confession beginning with the
ls, "She has caught me. I have been here twenty years."
Will not go into details. I had three spells in which this
g" talked. It was vicious, evil-loving, sexless, name-
said it was thousands of years old and hated God; but
couldn't use me to do the worst of evils, which it cursed
t. I was too high-minded.

Ve all thought this was just delirium. A few weeks after
lporteur sister called with Volume I SCRIPTURE STUDIES.
s pacing the floor, putting down my hair, fighting this
on (as I now know). She pulled out the chart in front
The Divine Plan of the Ages." Here was something I
r looked into. I sat down, mother went out, and I fired
tions at the sister, which she answered satisfactorily. She
up my case, read the volumes to me, and instructed me
y. Although the booklet on Spiritism was read, the
ds did not credit the demon confession, but thought it
merely physical trouble. I again grew worse, felt aban-
d and made a desperate effort at suicide, but failed. Then
d, "Lord, whoever thou art, I'll give myself to thee"; and
ly consecrated. A Seventh Volume, with page 127 marked
sent me through the mail. I was astounded at that page
ribing minutely my case.

ome friends in this city who had experience with fallen
ls heard of my case and tried to reach me to help. Events
spired that led me to come here to stay with them. I
been here five weeks studying, praying, making special
y of Volume 7 and "Spiritism" booklet, but so far my
d" condition cannot be helped nor will the demon let me
e. It threatens, torments me and I have been thrown into
al spells, which are less violent in the presence of God's
le. Brother Bohnet was here and made my case a matter
ecial prayer.

hese demons seem in appearance to be beautiful, fascin-
, but their character is vile. They do not desire to return
eir "first estate" and say they will do more and worse
now, so many minds being open. Well, they are having
trial now, and if I must endure them for a time what a
I may be, in the coming age, to the poor mental and moral
wrecks that have been made by them! My prayer is for grace to endure if God doesn't see fit to remove this torture. It may be valuable some day, otherwise I would destroy myself. Please excuse mistakes. A presence at elbow, is being fought with to get this written—badly, I know, but will send it on. Too nervous to rewrite.

May the dear Lord bless you and the dear Seventh Volume that is so misunderstood. I didn't accept it at first, but now it is the biggest comfort I ever had.

Your sister in Christ, L. M. W.—Iowa.

PERSECUTED BY GERMAN CLERGY

DEAR BRETHREN:

You will be pleased, dear brethren, to know that the Lord's work is progressing here, notwithstanding the pressure of prevailing conditions. In Germany, however, the brethren report great difficulties, owing to the opposition of the clergy, who are making their influence felt in a greater measure than ever before. But the truth is gaining headway nevertheless; the "stone" of Daniel's vision is rolling in upon and smashing one stronghold of the adversary after the other; and all who are truly the Lord's rejoice.

Wishing you the Master's grace and continued blessing and praying that we may all be counted worthy of a share in the kingdom soon, I remain with much Christian love to you all,

Your fellow servant in the Lord,

C. C. BINKELE.—Switzerland.

STRENGTH FOR THE LAST STAND

DEAR CO-LABORERS:

I cannot refrain from asking a precious moment or two to express my appreciation of the recent TOWERS.

After reading the greater portion of the last one (Apr. 15th) aloud to Mother, whose eyes prevent her from reading much for herself, I exclaimed: "How can any one read that TOWER and not read the spirit of Brother Russell and the spirit of Christ in every word of it? How can one help recognizing that God is using it to feed, strengthen, encourage, advise and sustain his little ones for their last, strong stand!"

Now the Lord of peace himself give you peace always by all means. The Lord be with you all.—2 Thess. 3:16.

Yours "hid with Christ in God," E. S. L.—N. Y.

HOPES STILL BRIGHT IN FRANCE

(Translation)

DEAR BROTHER RUTHERFORD AND BETHEL FRIENDS:

Yesterday we, 21 brethren and sisters, had the blessed privilege of commemorating the death of our beloved Savior, our own participation in the experiences of his body and in the cup of suffering, while still waiting for the real participation in the kingdom. It is a sweet thing to think that under such circumstances as these we can remember the dear people of God scattered here and there over all the earth, and meditate upon the grand drama which has been in process of enaction for nineteen centuries.

The friends at this place and in various other parts request me to advise you that we no longer receive the French WATCH TOWER, or other literature, from Geneva, on account of the restrictions on matter coming from Switzerland. Brother Freytag informs us that he has taken the situation up with the military authorities, but we feel dubious about his success. But we do thank the Lord for this much, that everything sent us from Brooklyn or from London has come to hand regularly.

The Lord bless you and guard you and the other members of the Editorial Committee—such is our daily prayer.

With much love, your brother in Christ, our Hope.

LEQUIME SAMUEL.—France.

WILFUL SINS OF THE WORLD

uestion:—Do you understand that the only sins which the rings of the great company will expiate on behalf of the l will be deliberate sins against the Lord's people?

nswer:—Yes.

uestion:—Is it your opinion, then, that all other sins of orld will be ignored; i. e., will be atoned for by the merit rist?

nswer:—Yes; except that each man, as we have said, an account in his own mind and his own body. Whoever tes the laws of nature brings the penalty upon himself, as ult of his course or his action. It is just as when one too much food at a meal, or eats what does not agree him; he will have some distress, some impairment of h, whether he is a saint or a sinner. His discomfort will be the natural result of a lack of the exercise of proper judgment or of the necessary knowledge. It is a matter of judgment on God's part, an automatic penalty.

We understand, however, that in the great time of trouble now coming upon the World, God is judging the nations as nations; and, of course, this will mean much suffering to the individuals of the world. God's time has now come to supplant all these earthly arrangements and institutions, based upon selfishness, and establish his own righteous government for the blessing of all mankind—the living and the dead. This procedure will be something unique, never before known. God will here judge down, judge to destruction, everything that is not in perfect harmony with his righteous laws. But it will be for man's good, even though involving much suffering and trouble.

"BE INSTANT IN SEASON AND OUT OF SEASON"

Recently the SOCIETY addressed a letter to all the classes suggesting that they put forth a special effort to advertise a large public meeting, on the topic "THE WORLD HAS ENDED—MILLIONS NOW LIVING WILL NEVER DIE." Some of the classes got the impression from the letter that we would send a Pilgrim to them for a Sunday appointment in the near future, and on the strength of this secured halls and wired us they were ready. The thought suggested in our letter, however, was that when a Pilgrim comes, whether on a Sunday or on a week day, each class should put forth a special effort for one public meeting on the above topic if possible. We find m people are anxious to hear this subject discussed. It was our thought to send any special speakers long distances to dress merely Sunday meetings, but rather a special effor public witness should be made in connection with all reg traveling and visiting Pilgrims' appointments, regardless o day of the week on which their visits occur. Let us "pr the Word; be instant in season, out of season." (2 Tim. The time is short, the opportunities precious, the reward g and glorious!

CANADIAN BRANCH OFFICE

In a recent issue we announced the purpose of opening a branch office in Canada. The office is now established. Please address all communications to WATCH TOWER BIBLE AND TRACT SOCIETY, 143 Donald Street, Winnipeg, Manitoba.

The duties of this branch office will be limited. Exchange is so excessive that we find it better to have an office in Canada to handle all financial matters pertaining to the work in that country. The Canadian branch will receive remittances for subscriptions to THE WATCH TOWER, "Good Hopes" Tract Fund donations, orders for supplies, books, etc. O will be filled from there so far as possible.

All Pilgrims will be routed from the Brooklyn offi copy of the routing being furnished to the office in Can All requests for Pilgrims should be sent to the headquarte Brooklyn. Arrangements for specially advertised public m ings will be made through the Canadian branch office.

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OUR PERFECT PATTERN

"Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye not yet resisted unto blood, striving against sin."—Hebrews 12:3, 4.

With increasing fury the storm is raging against the dear flock of God. Wild and wilder grows the gale; high and higher the waves are rising, beating against the walls of Zion. If God's children, weak, timid and inoffensive as they are, should look always at the storm, they would become faint in mind. Hence we do well, in this strenuous hour, to call to mind that Jesus is with his church in the storm. "Lo, I am with you, . . . even unto the end of the age." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." God in his perfect wisdom foreknew the experiences that would be the portion of those following Christ Jesus, and out of the abundance of his riches he made provision for their comfort and sustenance. Lest, then, we should become wearied in our minds from suffering superinduced by the storm or by the fiery chariot, let us come aside for a while and consider him who led the way through which Christians must follow, Christians who will ultimately attain to the place of glory, honor and immortality.

Because man violated God's fixed law, it was required of him that he should suffer the penalty. "The wages of sin is death." Man was perfect when he sinned. It was after the judgment upon him and after his imperfection began that his children were brought forth. Hence all his offspring were "born in sin and shapen in iniquity."—Psalm 51:5; Genesis 3:20.

Satan was the moving cause of man's fall. Therefore we should expect Satan and the forces of darkness under his control to cause man to continue to suffer. It is also to be expected that every effort to relieve man from sin, sorrow, suffering and death would be opposed by this great arch-enemy. When man was driven from Eden, God announced that there would be enmity between Satan and his seed and the seed of the woman. A subsequent part of God's Word discloses that the seed of the woman is to be the channel through which blessings will flow out to all mankind. The preparation of this seed according to the promise has been the great objective of God's plan for the past six thousand years. The importance of this seed, the position to be occupied and the work to be done, can be in some measure approximated in our minds when we remember that Jehovah, the great Economist, has devoted so much time and treasure to the development of the seed of promise.

WHO IS HE?

That we might properly appreciate the one who suffered such a great contradiction of sinners, we call to mind that the first and only direct creation of Jehovah, was the Logos. By him all things were created that were thereafter made. It was to him that God offered the great honor of redeeming mankind, becoming the head of the creation, and occupying the position of greatest honor in the universe, next to Jehovah. He was rich in heavenly glory and power, honor and dignity; but he left the courts of heaven and became a man and met all the requirements of the law and its penalty upon the sinner, in order that he might redeem man from death and ultimately bless him.

Concerning the Logos the Apostle writes: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Corinthians 8:9) He upon him the form and nature of man, being born of a wo yet begotten by the power of Jehovah. He was made harmless, without flaw or blemish. When he reached the of thirty years, he was perfect as a man—perfect under law, perfect in organism and mind. He came to this esta order that he might carry out God's great plan for the demption and blessing of humankind. Of him the Ap says: "We see Jesus, who was made a little lower than angels, for the suffering of death, crowned with glory honor; that he by the grace of God should taste deat every man. For it became him, for whom are all things an whom are all things, in bringing many sons unto glor make the captain of their salvation perfect through su ings."—Hebrews 2:9, 10.

CONSECRATION BRINGS SUFFERING

When Jesus reached the age of thirty years as a man find him at the Jordan consecrating himself to do his Fat will. Here he said: "Lo, I come (in the volume of the it is written of me) to do thy will, O God." (Hebrews 1 God's will was expressed in his law. It was the will of that mankind should be redeemed by a perfect human given as a ransom for the perfect human life of Adam, feited by disobedience. The ransomer must take the of the sinner. He must suffer and die as a sinner.

Satan had caused the suffering and death by his wro course. Immediately after the consecration of Jesus he into the wilderness, and there we find Satan tempting Jesus had come to do a good work, the best work for mank and Satan was there to resist him in that work. The s ings of Jesus began at that time, and continued until the cross at Calvary he cried: "It is finished!"

During the three and one-half years of his earthly m try Jesus taught concerning his coming kingdom which w bring blessings to all that would accept it. Jesus did in to no one. He did only good. He gave the most wond demonstration of love ever manifested before men or angel

The Jewish nation was under a covenant with God, had provided amongst them a priestly class. Satan overreached this class. They had become selfish and formed themselves into a company separate and distinct the common people. They were the clergy of that day. S used them to persecute our Lord. Instead of being use instruments in God's hand to carry out his purposes, became instruments of persecution, causing the suffering the Master. Jesus was born a Jew under the law. He to his own people and they received him not. "He wa spised and rejected of men, a man of sorrows and acqua with grief." The leaders of the people, the Pharisaical ment—the clergy of that time—in substance said: "W not want this man; we will have nothing to do with His pious attitude is a stench in our nostrils."

Jesus did not seek honor at the hands of men; bu the contrary, as it is written of him, "He made himself reputation." At the expense of his vitality he went a healing the sick, opening the eyes of the blind, teaching who were teachable and doing good unto all as he had

rtunity. Instead of being received and well-treated by the aders of the people, he was denounced as a vile person, as sinner, as a blasphemer of God's holy name. He was haled fore the civil authorities and charged with sedition. False tnesses were produced against him, and he was unjustly nvicted as a traitor. He died the most cruel and ignomious death, being hanged on a tree. From man's standpoint was accursed both of God and of men. He died as a ner.

WHY PERSECUTED

Why should leading men of the Jewish nation seek the e of Jesus? Why should they induce the rulers to put him death, since he was guilty of no wrong? The Apostle Peter, ter his mind was illuminated, answers: "I know, brethren, at it was in ignorance you did it, as was the case with your lers also." (Acts 3:17) Jesus was teaching the people at life and blessings can come to mankind only through s kingdom. He had taught them, saying, "When ye pray, y, Thy Kingdom come; thy will be done on earth as it is ne in heaven." The people did not understand him. They uld not understand him. They regarded him as an enemy the government and as a blasphemer of God's name. Hence ey caused him to die.

But why would God permit this? The Scriptures answer substance that it was necessary for our Lord to suffer and e in order to become the Redeemer of mankind. It was cessary for him to pass through trying circumstances, fiery ials and sufferings, that he might be perfected as a new eature on the divine plane. He must have certain experices in order to sympathize with the weaknesses of humannd. "Wherefore, in all things it behooved him to be made e unto his brethren, that he might be a merciful and faithl high priest in things pertaining to God, to make satisfacon for the sins of the people; for in that he himself hath ffered, being tempted, he is able to succor them that are mpted."—Hebrews 2:17, 18.

From the time of Jesus' fasting in the wilderness imediately following his consecration, he knew that he must ffer and die. But the suffering and death did not deter m at all in his course; for he was carrying out his Father's an. He had the Father's promise that, if faithful to his conecration vow, he should ultimately possess the divine nature d be the head of the new creation; that he would be the edeemer of mankind; that he would have with him his bride due time; and that he would have the full satisfaction of rrying out the Father's will. All this was joy to him. ence the Apostle said: "For the joy that was set before m, [he] endured the cross, despising the shame, and is set wn at the right hand of the throne of God." (Hebrews :2) By willingly passing through the fiery trials and fferings, he showed a complete humility, a faith sublime, d perfect love. As a reward for this, Jehovah has granted m the highest position in the universe, God excepted.

HIS BODY MEMBERS

Before the foundation of the world it was a part of Jeovah's plan that the Lord Jesus should have associated th him 144,000 glorious creatures, and that these should selected from amongst men, participating in the first resrrection and and sitting with Christ Jesus upon his throne. follows, then, that the ones composing the members of his dy should participate in his suffering. Concerning this, e Apostle says: "For even hereunto were ye called: beuse Christ also suffered for us, leaving us an example, that should follow his steps." (1 Peter 2:21) Thus in him have a perfect pattern, and it becomes our privilege to llow this pattern.

At Pentecost the selection of the body members began; d it has progressed, according to the perfect wisdom of hovah, through a period of more than eighteen centuries. the Scriptures this elect class is designated under many les, namely, the body of Christ, the bride, the royal priestod, the seed according to the promise, etc. As Satan reted and persecuted Jesus, so he has resisted and persecuted, rough his various instrumentalities, the members of the dy of Christ. Often he has used as his instruments misided men who had good intentions, who thought they were ing God service. Amongst these was Saul of Tarsus, who ood by at the stoning of St. Stephen and approved his death. ere again we find the various sects stirring up the people id bringing the charge of sedition and blasphemy against ephen. They produced witnesses who were hired to swear ainst him, who testified that he spoke blasphemous words ainst the holy place and the law, saying, "This Jesus of azareth shall destroy this place, and shall change the cusms which Moses delivered to us." (Acts 6:9-14) St. ephen was the first martyr to follow Jesus.

SUFFERINGS OF ST. PAUL

Subsequently Saul of Tarsus came to a knowledge of the truth and made a full consecration to do God's will. He saw that he had wrongfully persecuted other Christians. Before St. Paul was permitted to enter upon his ministry as a servant of the Lord, God sent Ananias to minister unto him, and spoke concerning Paul, saying, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake."—Acts 9:15, 16.

Thus we see that the Lord has made it absolutely essential that all who are privileged to be with Christ Jesus in his kingdom of glory must suffer with him. The subsequent experiences of St. Paul show how fully he met these requirements. Speaking of his own sufferings, the Apostle says: "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—2 Cor. 11:24-27.

Following the usual course, the Apostle, because of his faithfulness in declaring the message of Messiah's kingdom, the resurrection of the dead and the blessings that will flow eo mankind during the reign of Christ, was called in question. Like the Lord and Master, his purpose was misunderstood. He was charged with sedition and with stirring up the people; and the clergy element of the Jews sought to kill him and incited others to do likewise. But the Lord preserved him and made him a great witness to God's cause, and his testimony has lighted the world for centuries and has been a beacon light to guide Christians on to the full consummation of their hopes.

Doubtless St. Paul often considered how Jesus, the perfect one, had patiently endured such contradiction of sinners against himself; and doubtless, considering, it had brought him great strength of faith and confidence, which sustained him in the hours of suffering. As a new creature, he appreciated that his treasure was in an earthen vessel, which must perish before he could receive the glorious body. In that earthen vessel he suffered; yet he rejoiced in his suffering. We hear him say: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."—2 Corinthians 4:8-11.

CHRISTIAN'S COURSE CERTAIN

The true Christian is one who follows in the footsteps of his Master. Every one, then, who has made a full consecration and appreciates it, realizes that his course in the present life is not one of ease and comfort to the flesh. It is not one that brings honors and plaudits of men. On the contrary, he is certain to receive the disapproval of men, particularly those in the ecclesiastical class who worship God in name only, and who possess the spirit of the world. Throughout the entire Gospel age there have been many who have claimed to follow Christ, yet who have been wolves in sheep's clothing, and who have preyed upon the members of the flock.

The unalterable course of the Christian is marked out by Jehovah; and this course is not one of ease. All who enter the narrow way must understand that they leave behind their earthly hopes and prospects. Concerning this, Jehovah said: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty." (Psalm 45:10, 11) Thus clearly is shown that one cannot serve the Lord in faithfulness and declare the message of his kingdom and at the same time receive the approval or plaudits of mankind. Jesus made this plain: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."—Matthew 10:16, 24, 25.

THE "FEET" MEMBERS OF CHRIST

It becomes the duty of every footstep follower of Jesus to declare the message of his kingdom. (Isaiah 61:1-3) A failure or refusal to make known this message of the kingdom would prove disloyalty to the Lord and unworthiness to be

called his disciples. The world in general cannot understand such a course of the Christian; for the message of glad tidings concerning the kingdom is hid from them. The reason for it is given by the Apostle, who says: "The god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Corinthians 4:4) Again he says: "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Corinthians 2:14.

Thus we see that the great adversary blinds the minds of men who understand not the purposes of God, and leads them to believe that Christians are their enemies; and that any one who faithfully proclaims the message of Messiah's kingdom is a dangerous person. It has ever been thus; and Jehovah has availed himself of this condition to permit the followers of Jesus to suffer fiery experiences in order to develop the beautiful character which alone will be pleasing to him in his kingdom. All these fiery trials are trials of the faith of the Christian. The Apostle Peter likens this trial unto gold being refined by fire. Clay is not put in the crucible for the purpose of making jewels; but the heat of the crucible is used to refine the gold. Hence, "the trial of your faith, being much more precious than that of gold which perisheth, though it be tried with fire, might be found unto praise and honor and glory at the revelation of Jesus Christ." —1 Peter 1:7.

The Christian whose faith is made strong by a knowledge of the precious promises of God's Word and by a confident reliance upon them, can understand why he is misunderstood and persecuted by the world; and so understanding it he maintains a feeling of compassion and pity for his persecutors. As Jesus says: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15:18, 19.

Jehovah made it clear that the seed of Satan would bruise the "heel" of the seed of promise. (Genesis 3:15) The Scriptures point out that the last members of the body of Christ on earth would be the feet members. Having in mind the figure of a human body entering the kingdom, we perceive that the heel would be the very last member passing over. Then we should have reason to expect some special persecution of Christians in the end of the age and some sufferings peculiar to that time. It would not be at all strange to find many of these accused of sedition, of stirring up the people and being against the government. If the adversary used this means to blind the people concerning Jesus and concerning St. Stephen and St. Paul, it is entirely reasonable to conclude that similar methods would be used against the last members of the body.

CHRISTIANS MISUNDERSTOOD

The Harvest period of the Gospel age began particularly in 1878. Since then, the Lord's people have been gathered out from every denomination in the land and from the world and, fully consecrating themselves to follow in the Master's footsteps, have been striving thus to do. Calmly, yet boldly and fearlessly, they have declared the message of Messiah's kingdom. They have sincerely prayed the prayer that Jesus taught them: "Thy kingdom come; thy will be done on earth as it is done in heaven." It is manifest that with the coming of Messiah's kingdom the present order of things must pass away. Therefore those who declare this message are misunderstood. The Scriptures indicate that they would be considered as being against war, because of their faithfulness to the Lord.—Jeremiah 38:4.

If the Lord was misunderstood, if the apostles were misunderstood, why should we not expect the last members on earth to be misunderstood? At a time when there is "distress of nations, men's hearts failing them for fear and for looking after the things coming upon the world," it would be expected that Christians would be misunderstood. And thus it is. Jesus was asked what would be an evidence of the end of the world and of his presence and of the establishment of his kingdom. Amongst other answers, he said, "Nation shall rise in arms against nation, kingdom against kingdom; and there shall be famines and pestilences and earthquakes [literal and symbolic] in various places. At that time they will deliver you up to punishment and will put some of you to death; and you will be objects of hatred of all the nations because you are called by my name. Then will many stumble and fall; and they will betray one another and hate one another. Many false preachers will rise up and lead multitudes astray; and because of the prevalent disregard of God's law, the love of the great majority will grow cold. But those who stan firm to the end shall be saved. And this good news of th kingdom [kingdom news] shall be proclaimed throughout th whole world to set an evidence before the Gentiles [the peopl of earth, all of which are representd in America]; and the the end will come."

There is no nation, no sect, no ecclesiastical organizatio on the earth today, that loves the faithful follower of Jesu Hence we have a clear fulfillment of the Lord's prophec Satan's kingdom is falling. The demons are loose, and th forces of evil are arrayed in the final conflict against the la members of the Christ on earth. Jesus plainly stated tha Babylon would become the habitation of demons and tha from these agencies the persecution would come.

"The kingdom of heaven is at hand." Never were thes words so true before. Those who enter the kingdom hence forth must enter shortly. Shall we expect tribulation now "We must through much tribulation enter into the kingdom God." (Acts 14:22) Are you among those who have bee experiencing special trials and tribulations in recent days Have you witnessed the fulfillment of the prophetic statement of God's Word relating to the closing of the age? Wha then, should be our attitude? Jesus answered: "When thes things begin to come to pass, then look up, and lift up you heads; for your redemption [deliverance] draweth nigh (Luke 21:28) Shall we fear what man can do unto us Jesus answers: "Fear not them which kill the body, but ar not able to kill the soul [the new creature]. . . . Are no two sparrows sold for a farthing? and one of them shall no fall on the ground without your Father. But the very hair of your heads are all numbered. Fear ye not therefore; ye are of more value than many sparrows. Whosoever therefo shall confess me before men, him will I confess also befo my Father which is in heaven."—Matthew 10:26-33.

The Psalmist in beautiful poetic phrase refers to the tim of stress upon the Christians in the close of their earthly career. He describes them as praying unto God when tha are about to be overflowed by the great floods of the people and that by faith they can hear, wafted back from the angel of heaven, the sweet songs of deliverance. "For this sha every one that is godly pray unto thee in a time when thou mayest be found; surely in the floods of great waters tha shall not come nigh unto him. Thou art my hiding place thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance."—Psalm 32:6, 7.

THE CHRISTIAN'S ATTITUDE TOWARD THE WORLD

What, then, should be the attitude of the Christian towar those who engage in persecuting him? Shall the Christia be resentful? It is written concerning Jesus, "When he wa reviled, he reviled not again; when he suffered, he threatene not; but committed himself to him that judgeth righteously (1 Peter 2:23) The servant must be like unto his Maste (Romans 8:29) The world is blind to God's purposes. Th dark night is settling down. There is stress amongst th peoples. But, thanks be to God! ere long the Sun of Right eousness will arise with healing in its beams, dispelling the darkness; and then, gradually, the peoples will understand.

Let us remember that the end of all things hath ap proached. Therefore let us be of sober mind and watch an pray, looking to the time of our full deliverance into th glorious light of the kingdom of our God. If we are su jected to fiery trials and sufferings, what, then, should b our attitude? The Apostle answers: "Our light afflictio which is but a moment, worketh for us a far more exceedin and eternal weight of glory; while we look not at the thing which are seen, but at the things which are not seen; fo the things which are seen are temporal, but the things whic are not seen are eternal."—2 Corinthians 4:17, 18.

GLORIES ETERNAL

The glories that await the faithful cannot be described b human tongue or pen. "Eye hath not seen, nor ear heard neither hath entered into the heart of man the things whic God hath prepared for them that love him." (1 Corinthian 2:9) "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." (1 John 3:2) "God hath appointed hi heir of all things." (Hebrews 1:2), and hath provided tha the members of his body be heirs of God and joint-heirs wit Christ Jesus, "if so be that we suffer with him, that we ma be also glorified together."—Romans 8:17.

By the eye of faith, then, we contemplate the glories o the kingdom; and this we can do in a measure only by com parison. We ascend into the mountain top at the dawn o morning and gaze upon the broad expanse below. We may the broad meadows, the green trees, the placid waters of th rivers, flowing on through their winding course to the gree

ean. We mark the blooming flowers, sprinkled with dew-ops which lighted by the morning sun, sparkle like diamonds the crown of a queen. We listen to the sweet song-birds, id all nature seems to join in to praise the great Creator. nd we exclaim, How glorious! How beautiful! And yet is does not begin to approximate the glory and beauty of e kingdom.

Silently we meditate upon God's Word as we stand upon e brink of the mighty ocean. We see its waves tossing the ip like a cockleshell; and we marvel at the power thus anifested. And yet this does not begin to approximate the ower of the Lord in his wonderful kingdom shortly to be tablished.

At night we gaze into the starlit heaven above. We be-old the innumerable planets moving silently through space; id we exclaim, in the language of the Psalmist, "The heavens eclare the glory of God, and the firmament showeth his andiwork!" We mark the diversified wisdom of Jehovah; id then we remember that his wisdom is here expressed in small degree compared to what it will be when made mani-st to members of the kingdom. We have in mind that those ius glorified with the King shall dwell eternally in the ouse of the Lord to behold the beauty of Jehovah and to quire in his temple.

EXHORTATION TO HOLD FAST

We remember some of the promises of God concerning the eauty of those who shall compose the kingdom class. We re told that these shall shine forth as the brightness of the in in the firmament. For the encouragement of God's peo-le while they are passing through the valley of the shadow f death, Jehovah holds before them the exceeding great and recious promises. Among these is recorded: "All nations hall see thy righteousness and all the kings thy glory; and hen shall call thee by a new name which the mouth of the ord shall pronounce. And thou shalt be a crown of orna-ent in the hand of the Lord and a royal diadem in the hand of thy God." (Isaiah 62:2, 3.—Leeser) Now misunderstood, despised of all nations and looked upon with scorn; but when the kingdom of Messiah is established, all the peoples and nations of the earth will know that this one and that one was born in Zion. Thus has God promised when the record shall be written up. (Psalm 87:5) Now they are known by a name that is a by-word; then to be called by a new name which the mouth of God shall pronounce.

The Christ, head and body members, when complete, will be the crowning feature of God's creation thus far made manifest. The prophet describes them as a crown and a diadem in the hand of God. The crown represents authority; the diadem, to which the crown is fastened, pictures regal or kingly authority. Thus it is represented symbolically that the faithful ones shall be kings and priests unto God and unto Christ and reign with him; and that God will exhibit to all creatures in the ages to come this monument of his grace.

Having in mind the glories and beauties of the kingdom, we can with the Apostle exclaim, "I rejoice to fill up that which is behind of the sufferings of Christ for his body's sake, which is the church." (Colossians 1:24) Be of good courage, then, dear brethren. Be not dismayed. May we not now truly say with the Apostle, "I have fought the good fight, I have kept the faith"? And if so, if our work here is finished and we have proven faithful, we may know that in a little while we shall see God face to face, behold his glory and beauty and rejoice with exultant joy.

"Come all ye saints to Pisgah's mountains,
Come view our home beyond the tide;
Millennial Canaan is before us,
Soon we'll sing on the other side,
Oh, there see the white throne of glory,
And crowns which the saints then shall gain!
And all who shall love Christ's appearing,
Shall be bless'd by his glorious reign."

RENDERING GOOD WITHOUT OFFENSE

Ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust."—Matthew 5:45.

It is one of the blessed privileges of the real children of od to be always free to do good. The children of the divine ather are led by the spirit of divine love. (Romans 8:14) hey enjoy that liberty of the sons of God at present denied a world lying in the evil one, but into which in due time—ortly we believe the whole world will be inducted. As says ie Word: "The earnest expectation [the good things earn-stly desired] of creation [of all created beings] waiteth for ie manifestation [in glory and in power to bless] of the sons f God [the divinely begotten children of the God of love]. ecause creation itself also [as well as the children] shall be elivered from the bondage of corruption [of death and of il conditions, ideas, thoughts and feelings] into the glorious berty of the children of God."—Romans 8:19, 21.

LIBERTY WHEREWITH CHRIST MAKES FREE

Laws are for the restraint of beings in bondage to hatred, avy, covetousness, wrath, lasciviousness, selfish ambition and ther fruitage of fallen flesh. (Galatians 5:19-21) But if ny 'be led by the spirit, they are not under the law,' and ieir character-fruitage will be "love, joy, peace, long-suffering, entleness, goodness, faith, meekness, self-control." Against ie children of God, animated by such a spirit there is and an be no law. (Galatians 5:22, 23) "For he that in these hings serveth Christ is acceptable to God, and approved of ien." (Romans 14:18) If good men do not approve of Je-ovah's children it is because they do not understand them, r because they regard over-much the inevitable errors which ay be sequels to the best of intentions—"For that [evil] hich I do I allow not; but what I hate, that do I. It is no ore I that do it, but sin [imperfection—the fallen condition] iat dwelleth in me. For in me (that is, in my flesh) dwell-th no good thing; for to will [to do perfectly] is present ith me; but how to perform that which is good, I find not. delight in the law of God [the royal law of love] after the ner man [the new mind]; but I see another law in my mperfect fleshly] members, warring against the law of my new] mind, and bringing me [who purpose and try to do the ery best] into captivity to the law of sin which is in my embers." (Romans 7:15-23) So when God's children, among hom was the great Apostle Paul, try their very best, they ecessarily do and say many things in ways unpleasing to en the best of men, and not approved by them.

Not only is the flesh fallen, but the brain and mind are nperfect. How poor are our memories! How faultily we grasp and understand things said and done! How deficient all are in so acting and speaking as fully to measure up to even customary conditions. Then when conditions change, how slow are our minds in seeing the change and in understanding its significance. But with conditions changing from day to day how important that all should know about the changes, so as to be prepared to think and act appropriately.

As a rule, when good-minded people come to understand the real good intention and effort back of imperfect actions, they make the proper allowance, and approve those who are trying to do good. The new creature in Christ Jesus, being absolutely well-intentioned in everything, is subject to none of the laws directed at the ill-intentioned. Being full of the divine spirit of love he has a true Christian love for everyone and tries to lay down even his life for his fellow sons of God, and as he can, for all men. "As we have opportunity, let us do good unto all, especially unto them who are of the household of faith."—Galatians 6:10.

The true Christian has liberty to do anything that can be done in the spirit of Christian love. His compass ever points to the star of divine love. The loving Master said to his disciples: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13:34) So the faithful Christian always tries to avoid doing evil, and to do only that which is good. However much his course may seem to alter in direction, divine love is and remains his lode-star. He may, under varying natural conditions, in matters not of principle, do one thing today and the direct opposite tomorrow. He may appear inconsistent in his acts, but to God his heart is always consistent. As to principle a Christian is faithful, but in the application of a principle to given cases, the resultant action may vary as widely as the conditions and circumstances of the cases.

ESSENTIALS, UNITY—NON-ESSENTIALS, CHARITY

There are certain principles, such as the "ransom for all," which are forever vital, but certain subordinate principles may from time to time, with changed conditions, new information, or a new viewpoint be clearly seen to be not necessarily vital. It was vital for a Hebrew to keep himself Levitically undefiled, but after Pentecost this was no longer a vital principle; it was vital that no one but a priest eat the "shewbread"; but "David when he was an hungered, entered into the house of the Lord and did eat the shewbread, which was

not lawful for him to eat, but only for the priests." (Matthew 12:3, 4) It is vital, according to Paul, for brothers in Christ to "avoid contentions" (Titus 3:9); but "Paul thought not good to take him [John Mark] with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they [Barnabas and Paul, who had 'lived in all good conscience before God'—Acts 23:1] departed asunder one from the other." —Acts 15:38, 39.

In apostolic times some Christians made it a matter of principle to "observe the days, months, times and years" (Galatians 4:10) of the Hebrew ritual; others did not. "One believed that he might eat all things; another who was weak [in the faith] eateth herbs." (Romans 14:2) "And," says Paul, "he that doubteth is damned [judged] if he eat, because he eateth not of faith [with confidence that it is proper]; for whatsoever is not of faith, is sin." (Romans 14:23) In modern times one Christian can eat pork, another can not; one can observe Sunday, another Saturday, and still another can keep all days holy to God; one can engage in temperance work, another cannot; one can own an automobile, another cannot. At one time a Christian feels unable to do certain things; later, with additional knowledge or thought, he can do them with a good conscience.

A Christian might not have been able conscientiously to engage in the military activities of a country offering only combatant service; later, when the opportunity is enlarged so that he may choose some good work such as the hospital or ambulance service, he may with a free conscience take such service. A Christian to whom may have been presented the perverted viewpoint that the Red Cross work is only the aiding of that killing which is against his conscience, cannot help the Red Cross; then he gains the broader viewpoint that the Red Cross is the embodiment of helping the helpless, and he finds himself able and willing to help the Red Cross according to ability and opportunity. A Christian, unwilling to kill, may have been conscientiously unable to buy government bonds; later he considers what great blessings he has received under his government, and realizes that the nation is in trouble and facing dangers to its liberty, and he feels himself conscientiously able to lend some money to the country just as he would lend to a friend in distress.

The Christian with the broadest mind is the one who is best informed Scripturally. That Christian who is able to see from but one viewpoint is in danger of being what St. Paul calls "weak," in the sense that his inability to see all around a question limits his sphere of action. Narrow-mindedness invites troubles and persecutions for causes not even indirectly connected with true Christianity. Such trouble may usually well be avoided, and should be avoided in order that such trials or persecutions which are our portion may come upon the clear-cut issue of faithfulness in the consecrated life and not for other causes. The true footstep follower of Christ will have enough to suffer as a Christian. He will do his best to study all sides of every question and remove from himself causes for offense, other than his truly Christian and religious beliefs and principles which are vital.

"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he [Christ in you] is evil spoken of, but on your part [in you as a new creature] he is glorified; but let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's affairs. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf."—1 Peter 4:14-16.

FAITH

[This poem was a reprint of that which appeared in issue of June 15, 1917, which please see.]

PRAYING TO GOD

[Paragraphs 1, 2 and 23 of this article, as it originally appeared in issue of June 1, 1918, were reprinted from article entitled, "Lord Teach Us to Pray," published in issue of July 1, 1906, which please see.]

JULY 21.—LUKE 11:1-13; PSA. 145:18, 19.

WHO ARE PRIVILEGED TO PRAY—HOW WE MAY "PRAY WITHOUT CEASING"—A MODEL PRAYER—ITS ASCRIPTIONS OF PRAISE—EXPRESSIONS OF CONFIDENCE IN GOD'S PROMISED KINGDOM—ACKNOWLEDGMENT OF OUR DEPENDENCE UPON HIM—CONFIDENCE IN HIS POWER TO PROTECT US AND FINALLY TO DELIVER US—PROPER ATTITUDE TOWARD THE EXPERIENCES OF LIFE—PURPOSE OF PRAYER—REQUEST FOR THE HOLY SPIRIT THE ESSENCE OF OUR PETITIONS.

"Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help in time of need."—Hebrews 4:16.

The advanced Christian should be so fully in accord with the Father, the Son and the divine program that his entire life will be a prayer and a song of praise. He will have in his mind primarily the thought, 'What is God's will in this matter?' The heart that is thus ever looking for divine direction in all of life's affairs is thus continuously in an attitude of prayer; and no other condition is proper to the Christian.—Prov. 3:6; Psalm 37:4.

WHO IS PRIVILEGED TO SAY, "OUR FATHER"

Only those who have become children of God by forsaking sin and laying hold upon Christ as their Savior are accorded the privilege of approaching the throne of grace to obtain mercy and to find grace sufficient for their time of need. Only those who are accepted in the Beloved are privileged to call Jehovah God by the endearing name, "Our Father who art in heaven." The attempt thus to approach God implies (1) faith in him; (2) realization of dependence upon him; (3) faith that a way of reconciliation with him has been effected through our Redeemer; (4) realization that God no longer condemns the suppliant, but accepts him as a son. Moreover, it implies that the suppliant recognizes the fact that there are other sons of God who, like himself, have fled from sin and been adopted into God's family; for the petition begins, "our Father," not "my Father."

Therefore whoever thus addresses God must have concern for all the interests of the family of God. Whatever selfishness he might formerly have had he must divest himself of when he comes to the Father, and must realize himself as merely one of the favored class of sons thus privileged. It is in harmony with this thought that all of the Lord's consecrated people have special pleasure when permitted to approach the throne of grace together, whether but two or three or in larger numbers.

The more clearly we recognize that the privilege of prayer is an exclusive one, the more we shall be inclined to use it in a most reverent manner. The kings of earth make regulations respecting times, seasons, dress, etc., to be observed by those who wish to enter their presence; and all who have a proper appreciation of the majesty of the King Eternal, the only true God, will approach in a worshipful, reverent spirit implied in the expression: "Hallowed be thy name." Our holy God is to be revered. His sacred name stands for everything that is just, wise and loving.

THE KINGDOM FOR WHICH WE PRAY

In the older manuscripts the words, "Thy will be done, as in heaven so in earth," are not found in Luke's Gospel, but in Matthew's. They are therefore properly to be considered a part of the petition. Be it noted, however, that while this petition as it stands is appropriate enough as a prayer, it evidently was not our Lord's intention that these words should continually be used as the only petition at the throne of grace, but rather he gave it as a sample. The various items of this prayer should therefore be to the Lord's people a suggestion of the general character of their petitions, and not understood as binding their terms, their expressions, their words.

The thoughts of true disciples are directed to the fact that the present condition of sin and death is not to be everlasting; that God has provided for a glorious kingdom through his Son and the church, his bride, under which all evil will be conquered and brought under complete subjugation to righteousness. Those in proper heart relationship to the Lord must recognize this fact, and be so separated from the spirit of this world that they will long for the installation of the reign of righteousness, even though they know that this will imply the overthrow of the present order. Their hearts are so in accord with the Lord that they are out of accord with every form, institution and vine not of the Father's right-hand planting. (Isaiah 60:21) Longing for the Kingdom that will bless the world, they also long for the promised privilege of being joint-heirs with their Redeemer as members of that kingdom class which shall bless the world and uplift mankind out of sin and death.

PROVISION FOR ALL OUR NECESSITIES

he next petition is for our needful bread. There is no rpt here to supplicate delicacies, but merely an expres- of trust in the Lord and of confidence that he will pro- in harmony with his promise that our bread and our r shall be sure. (Isaiah 33:16) Indeed, when we re- er our Master's words, that the heathen have in mind they shall eat, drink and wear, but that the heavenly er knows what things we have need of (Matthew 6:31- we perceive that to the spirit-begotten and developed tian these words respecting daily bread imply more cularly the spiritual food than the earthly food. Provi- for all our necessities, both temporal and spiritual, ac- ng to divine wisdom, is briefly summed up in this pe- n.

o suppose that the Master is merely referring to the na- food would imply that the petitioners were merely na- men; whereas we have seen that the prayer was taught to those who were about to become new creatures in t by a covenant to walk in his steps in the narrow way. efore it must be understood that it is the new creature is offering the petition; and this will imply that it is the ishment of the new creature which is here chiefly under deration, with whatever provision for temporal neces- the heavenly Father may see best. This is distinctly ght to our attention in Luke 11:13, wherein the heavenly er is represented as dispensing the holy Spirit, the spirit- blessings and experiences which develop in his children wn spirit, the spirit of the truth, the spirit of the Lord.

GOD'S MERCY PROPORTIONATE TO OURS

Forgive us our sins; for we also forgive everyone that is ted to us." The sins here referred to, or as in Matthew s," are in no way related to original sin, which we are o pray to have forgiven, but which the heavenly Father already made provision to forgive unconditionally to who accept Christ. Original sin is not forgivable, as word is generally used. But God in his mercy provided deemer; and so we read: "Christ died for our sins ac- ng to the Scriptures." (1 Corinthians 15:3) He is the itiation for our sins, the Just for the unjust, to bring us od. This prayer relates not, therefore, to that sin the veness of which permits us to approach God and by cove- through Jesus to call him our Father. The sins men- d in this prayer, the "debts," are those which are ours we have become new creatures in Christ, children of the est. Because of the imperfections of our flesh we can- lo the things which we would, the things which we know the perfect will of our Father in heaven.

n a certain sense these are our debts or obligations to Father from the time when we start to walk in newness e, not after the flesh but after the Spirit. Walking after Spirit, we find that we cannot come up to it; hence the . It is for the forgiveness of these that we are privileged tition—matters of omission and of commission not wil- done, not intentionally omitted.—Romans 7:19-23.

ccording to the divine arrangement the merit of Christ nly covered the sins that are past, but made provision ur weaknesses and blemishes en route for the kingdom. could indeed apply the merit of Christ to these debts, ex- us from them and not require us to mention them at all; or our advantage he has arranged otherwise, that we must application for the covering of these debts, for exonera- in the name of Jesus our Lord and Redeemer.

WISDOM IN THE DIVINE ARRANGEMENT

n making daily application for forgiveness of our unin- onal shortcomings we learn three important lessons: (1) ep track of our blemishes; (2) to keep in mind that we lways dependent upon the merit of our Savior, the merit s precious blood; (3) to be merciful, compassionate and ous toward those who may be our debtors in matters and small. Thus we are better assisted in warring a warfare against the world, the flesh and the devil.

ow just and how wise is the divine arrangement which res that in applying for mercy we pledge ourselves to ord to see to it that we are also merciful, forgiving, to s, that we do not attempt to exact justice from those whom we have contact and who are under some obliga- to us! This is a wise provision in that it will assist us e right direction, will assist us in the development of acter which the Lord will approve, and which will be for those who would be inheritors of the kingdom. It ssist us in our endeavors to be copies of God's dear Son, like unto our Father in heaven in the sentiments of our s at least. It is just; for God has not arranged simply ow us favors above the remainder of mankind, except as we shall receive his mercies with proper appreciation and with a desire to attain the condition which would be pleasing to him and which he would be pleased to reward with the life everlasting and the kingdom glories.

THE ARCH ENEMY OF THE CHURCH

These words, "Deliver us from evil," are not in the original of St. Luke's account of this prayer; but they are found in St. Matthew's account, and hence are properly a part of the petition. The Revised Version reads: "Bring us not into temptation, but deliver us from the evil one." (Matthew 6:13) This statement is a little confusing; for elsewhere we have the assurance that "God tempteth no man." (James 1:13) The thought then seems to be that there is an evil one ever ready to attack the Lord's people to the extent that God will grant the opportunity, as in the case of Job.

We remember, too, that trials, testings and temptations are necessary for our development as new creatures; and since these are necessary and of divine arrangement or permission, it would not be appropriate for us to pray that the Lord would spare us from all trials and temptations. (Hebrews 12:8) Therefore we must paraphrase this petition in our thoughts and suppose it to mean: 'Bring us not into temptation that would be too severe for us,' or 'Abandon us not in temptation, but deliver us from the evil one.'

This thought is in full accord with the entire testimony of the Word of God. The promise is: "He will not suffer us to be tempted above that we are able, but will with the temptation provide a way of escape." (1 Corinthians 10:13) The evil one would indeed utterly destroy the Lord's consecrated people, but he will not be permitted to do so. Thus far may he go, but no further. If God be for us, who or what power can prevail against us? Nothing shall by any means separate us from the love of God in Christ.—Romans 8:31-39.

THE PURPOSE OF PRAYER

Although our Lord did not teach his disciples to pray until they had requested instruction, yet this was evidently not because he was unwilling to assist them, but because he wished them to desire further teaching. Some may argue that no one needs instruction as to how to pray, but this thought is not borne out by this lesson. Evidently there are proper and improper prayers. We might as well say that no one needs instruction in singing or in playing music. While singers and players are born with the talent, nevertheless the most talented musicians reach their proficiency through instruction.

So it is with prayer. We have already seen that great mistakes have been made as to who may pray and what may be prayed for; and we have already considered the Lord's outline respecting a proper form of prayer, beginning with ascriptions of praise and proceeding to expressions of confidence in God and in the promises of his kingdom, continuing with acknowledgments of our dependence upon his provisions day by day, and ending with expressions of confidence in his power and goodness to protect us and ultimately to deliver us. This is the general form which our Lord commends to us as proper.

On the other hand, it is interesting to note that the Lord does not wait until we have become proficient in the use of language and in the form of expressing our petitions to him, but that so broad and so gracious are his arrangements that we may come in imperfection and with stammering tongues to tell him of our devotion, our appreciation, our confidence, etc., in any manner we please. The suggestion is, however, that in proportion as we appreciate the privilege of prayer, we shall desire to use the privilege in the manner most acceptable to the great One whom we thus approach.

Why should the Lord wish us to ask before he gives his blessing? For a wise purpose we may be sure! He would have us feel our need; he would have us appreciate the privilege; he would have us look for the response; and in all these experiences he would develop us as his sons of the new creation. Therefore we are to ask, seek and knock if we would find the riches of God's grace, and have opened to us more and more the wonderful privileges, mercies and blessings which he is so willing to give us as we develop in character and in preparation for his mercies.

The clear intimation of the remainder of the lesson is that the essence of our petitions to our heavenly Father should be a request for more of his holy Spirit; and that we should look to the experiences of life, its trials, disappointments, discouragements, oppositions, as being not really injurious to us, not as stones, scorpions and serpents, but as blessings in disguise, if we but receive them in the proper spirit. Our God is able to make all things abound in the interest of his children, the new creatures in Christ Jesus. These know from experience that some of their severest trials and dis-

appointments of an earthly kind have worked out for them development of character, elements of the holy Spirit, which they probably could not have so well received in any other manner.

Hence, when we pray to the Lord for his blessings, we are with patience to wait for them, and to seek and find them in the various circumstances of life which his providences will permit. Remembering that the holy Spirit is the spiri meekness, gentleness, patience, long-suffering, brotherly l ness, love, we may well ask ourselves how else could the work out for us these elements of character which we d did he not permit to come upon us the trials necessary our development.

PROMINENT BRETHREN ARRESTED

On the 7th day of May warrants were issued by the Federal Court of the Eastern District of New York for the arrest of brethren connected with the management of the Society or with the Editorial Committee of THE WATCH TOWER, or identified with the preparation or circulation of "The Finished Mystery." The brethren for whom warrants were issued were: Joseph F. Rutherford, William E. Van Amburgh, A. H. Macmillan, Robert J. Martin, Clayton J. Woodworth, George H. Fisher, Robert H. Hirsh, Giovanni De Cecca, Fred H. Robison. On the 8th of May most of these warrants were served by United States Marshal Power. The charge given in the warrants was that these brethren were united in a conspiracy to obstruct or impede the war work of the United States.

Shortly after their arrest the brethren were arraigned in the Federal Court, Judge Garvin presiding, and all eight were met with an indictment previously returned by the Grand Jury, charging

(1, 3) The offense of unlawfully, feloniously and wilfully causing and attempting to cause insubordination, disloyalty and refusal of duty in the military and naval forces of the United States of America, in, through and by personal solicitations, letters, public speeches, distribution and public circulation throughout the United States of America of a certain book called "Volume Seven—SCRIPTURE STUDIES—The Finished Mystery"; and distributing and publicly circulating throughout the United States certain articles presented in pamphlets called, "BIBLE STUDENTS MONTHLY," "THE WATCH TOWER," "KINGDOM NEWS" and other pamphlets not named, et cetera;

(2, 4) The offense of unlawfully, feloniously, and wilfully obstructing the recruiting and enlistment service of the United States when the United States was at war.

The first four brethren named faced a second indictment of trading with the enemy. This was based upon a claim that the Society's officers sent $500 to the manager of the Swiss branch at Zurich, Switzerland.

Each of the brethren arraigned was held over on bail of $2,500 for each of the indictments for appearance in court on May 15th—the group bond aggregating $30,000. Some inconvenience and difficulty was experienced in getting bail, because most of the bonding companies had agreed no give bail for us, but after the second day it was arrang

The eight brethren appeared in court on May 15th were held over until June 3rd, at which time the trial occur, though that point is not certain. The space in court room is very limited and we suggest that it woul more advisable for the friends generally not to try to at Your prayers and interest, however, as already expresse many communications, are deeply appreciated. Needles say, the brethren pleaded "not guilty" to both indictm as they consider themselves innocent of the charges n They all affirm their motive in connection with the Sev Volume, or associated matters, to be merely the desire t vance the interests of the Kingdom of Christ by announ its near establishment. If anything has been said or wr that is in any measure unwise or indiscreet it certainly not with a view to interfering with the prosecution o war, which war was foretold in the columns of this jo as early as 1885. It was there pointed out that Jehovah the world war to be a necessity. It it not within province to interfere with the Lord's affairs, and no Christian could intentionally do so. Our business is t nounce Christ's Kingdom and the blessings it will b In connection with such announcement it is necessar point to the false position which Churchianity holds i lation to earth's affairs. But that is very different fro terfering with the military operations of the United S

Many of the brethren in different parts of the co have been arrested on a like charge. We are certain their arrest has followed as a result of their zeal for C and not as a result of any desire to interfere in any me with the civil authorities. We counsel sobriety of under all circumstances and an attitude of prayerful, w ful waiting upon the Lord. His kingdom is at hand will be done. The "Overman Bill" has now become a and it makes wisdom and discretion in speech very a priate. The bill was not designed to interfere with the pr ing of the Gospel, but many things can be misconstrue enemies. "All who will live godly in Christ Jesus shall persecution," but let none suffer needlessly.

OBEYING GOD

[The first six and the eighth paragraphs of this article, as it originally appeared in the June 1, 1918, Tower were repri from article entitled, "The Beginning of Jesus' Ministry," published in issue of January 1, 1898, which please see.]

JULY 28.—MATT. 4:18-22; JOHN 14:22-24; JAS. 1:22-27.

THE THEME OF OUR LORD'S PREACHING—WHAT THE JEWS UNDERSTOOD THE KINGDOM TO MEAN—WHY THEY FAILED TO BECOM PROMISED SEED OF ABRAHAM—WHAT IT IS TO BE A DISCIPLE OF CHRIST—THE THREE COMMANDMENTS ENJOINED UPO PEOPLE OF GOD—ONE OF THE SUREST SIGNS OF SPIRIT-BEGETTING—THE CRUCIAL TEST UPON THE CHURCH—VARIOU JUNCTIONS FOR KEEPING OURSELVES UNSPOTTED FROM THE WORLD.

"If ye love me, ye will keep my commandments."—John 14:15.

"THE GOOD NEWS OF THE KINGDOM"

Andrew and Peter, James and John, fishermen, were invited by the Master to be his followers, his associates in the great work of calling the "elect" and, if faithful, subsequently to sit with him in his throne as part of the glorified church. They left all to follow him. His terms were these: "If any man will be my disciple, let him deny himself and take up his cross and follow me." The Lord does not open the door of opportunity to all of his disciples throughout this Gospel age to become prominent ministers of the truth after this manner. Yet he accepts none as his disciples except those who forsake all to follow him. In their hearts they must give up all else. They have the spirit of discipleship and self-sacrifice, and would gladly forsake all actually if the door of opportunity opened to them.

OUR LORD'S COMMANDMENTS TO HIS PEOPLE

Every follower of the Master should realize that if he has entered the service of the Lord he has pledged his very life to the service of truth and righteousness. Although he is not under the Mosaic law, nevertheless the will of God, which is the spirit of the Jewish law, is binding upon him in proportion as he knows it. Speaking of the spirit of that law, Jesus declared that it was briefly comprehended in two commandments. The first of these is: "Thou shalt love the Lord thy God with all thy heart, mind, being and strength." second is: "Thou shalt love thy neighbor as thyself." Christian and every angel recognizes the divine law and a responsibility to it to the extent of his ability; but n angels nor Christians are under the Law Covenant. covenant was made with Israel only.

How could any truly consecrated child of God do less his very best to love and serve his heavenly Father wi his mind, being and strength? How could he decline t vine requirement to love his neighbor as himself—to be generous, unselfish? True, the new creature may find diff in devoting all of his mind and strength to the Lord a dealing with perfect fairness with all of his fellow crea But this is his desire and intention; and to accomplis he must strive daily against the natural inherited weak of his old nature, his flesh. In proportion to his love fo Lord will be his zeal in this strife; and proportionat will be the reward that will be given him in the end b heavenly Father.

"A NEW COMMANDMENT"

At first it would appear that these two command itemized by our Lord Jesus would include everything could be required by justice; and so they do. Justice re nothing more than what these two commandments in

ve find that our Lord gave his disciples another com- a third one, a new one, over and above anything that ivine law required, a commandment not applicable to xcept those who become the disciples of Jesus. is new commandment the Father did not put upon the Jesus voluntarily put this regulation upon himself and own his life sacrificially, something no law could justly id. The heavenly Father did not require that Jesus do n the sense of commanding our Lord to do it. He did e it, however, in the sense that he promised glory, honor nmortality, the divine nature and the Messianic kingdom saintly one who would enter the covenant of sacrifice. lm 50:5.

entering this covenant of sacrifice, therefore, our Lord did more than what the law given to Israel required. quently when pointing out to his disciples the terms which he would become their advocate and guarantee a share with himself in the heavenly things, he specified mportance of this third commandment: "A new com- ment I give unto you, That ye love one another as I have you." (John 13:34-35;15:12) St. John points out that loved us to the extent of dying for us, and that all ue followers of Jesus, possessed of his spirit, should like- count it a joy to be permitted to lay down their lives e service of the brethren.—1 John 3:14-16.

adually our eyes of understanding have been opening and wider to see the breadths, lengths, depths and s of the love of God. As a result we have been striving and more to love and to serve our God with all our mind, being and strength. More and more, also, have we d to appreciate the necessity for dealing justly and with the members of our families, with our neighbors, all mankind—loving our neighbors as ourselves. We have been congratulating ourselves on the progress we been making, and surely we all need some encourage- while battling with the old nature.

t now, behold the new commandment, requiring a still r devotion to the will of our Father and to the leader- f our Redeemer! We are obligated to observe the rule hteousness toward our heavenly Father and toward all eighbors; but toward the brethren of the household of we are to do more than the right. We are to suffer, to ce, on their behalf, in their interest. "We ought to own our lives for the brethren." Oh, what a searching sition this covenant of sacrifice is! How strange it is it should be on behalf of the brethren that we are ex- l to sacrifice, to lay down our lives!

"HEREBY MAY WE KNOW"

seems remarkable that in pointing out one of the surest whereby the Lord's people may know positively that have been begotten of the holy Spirit, the Apostle John "Hereby we know that we have passed from death unto ecause we love the brethren." Long ago we pointed out ne of the final and most searching tests upon the church, he one under which many will fall, will be love for the en. Seemingly many will fail at this point, and be ore accounted unworthy of an abundance entrance into ngdom of Christ. Like all other tests this will be most d and conspicuous during this time of special privilege pecial trial in the last hours of the Gospel age.

w strange that love of the brethren should be the crucial as we have already pointed out in the STUDIES IN THE SCRIPTURES! As we may seriously fear, it will be more and more manifest as we come down toward the consummation of our hope. This is a personal matter. Each one who has named the name of Christ is under this testing. If not yet, then sooner or later this willingness to sacrifice in the interests of the brethren will prove each of us either as loyal, faithful to our covenant or else as disloyal, unfaithful to our obligations. Let us make this matter of love for the brethren and of laying down our lives for them one of personal study and of practical application to our own hearts, minds, thoughts, words, actions. Moreover, let us pray for one another, as well as exhort one another along these lines, striving to be filled with the spirit of the Master.

"UNSPOTTED FROM THE WORLD"

Addressing the Lord's people the Apostle James declares: "If any man among you seem to be religious and bridleth not his tongue, that man's religion is vain." Because the tongue is the index of the heart, because "out of the abundance of the heart the mouth speaketh," therefore the unbridled tongue speaking selfishly, enviously, bitterly, boastfully, slanderously, proves that the heart from whose fullness these wrong sentiments overflow is unsanctified, unholy, grievously lacking in the spirit of Christ. Hence whatever religion such a man may have attained is thus far in vain; for that heart is not saved nor in a salvable condition.

To avoid the development of any such wrong condition of heart the Apostle urges us to keep ourselves unspotted from the world. This implies that there is a possibility of our having our robe of Christ's righteousness spotted. This does not signify that anything we could do could destroy Christ's work or make of none effect his sacrifice for sin. The robe signifies that share of Christ's merit which has been freely imputed to us by him with the Father's consent. If through receiving the spirit of the world we blemish or sully this robe we shall be unfit to be of the bride class and shall be rejected.

Yet in our present imperfect condition and our many unfavorable surroundings and besetments it would be miraculous if we never came so closely in contact with evil as to spot our garment or wrinkle it. (Jude 23; Revelation 3:4; 16:15) However, we find that God's gracious provision in Christ is not only that our Lord Jesus' sacrifice was sufficient for all our imperfections of the past, but that it is sufficient for any unintentional blemish or weakness or misstep resulting from our own imperfections or the weaknesses of others, after we become the Lord's children from the time of consecration.

In other words we are provided not only with the robe covering all the past, but also (in the same sacrifice of Christ) with a spot-remover; and any who through weakness or temptation stumble by the way and soil their garments are to be restored by the brethren 'in the spirit of true meekness, considering themselves, lest they also be tempted.' To restore another, means to help him to see the spot and by faith to apply the provided cleansing, through penitence and prayer. All who are in the right condition of heart, appreciating the purity of the robe, appreciating the Bridegroom and his favor, appreciating the great King and appreciating the honor of being called to the marriage, will be very careful indeed to keep themselves unspotted from the world, and very careful to remove as quickly as possible any spot that might appear thereon. Thus the bride of Christ makes herself ready for the marriage of the Lamb.

MAY 30 FOR PRAYER AND SUPPLICATION

accordance with the resolution of Congress of April nd with the proclamation of the President of the United of May 11, it is suggested that the Lord's people where make May 30th a day of prayer and supplication. as graciously pleased to cause this nation to be formed o grow under the most favorable conditions in the world e preservation of liberty, civil and religious.

is is the land divinely "shadowed with wings"—over- wed by the providential watchcare of God's Word— God has lifted up an ensign on the mountain (kingdom), where he has blown the trumpet message of the truth. the love of truth has for three hundred years attracted all quarters of the world people who love God, love the and love religious liberty. Here, practically alone of e nations, exists in the fundamental laws of the land feguard that so long as the Constitution stands no law e made nor any governmental action taken prohibiting ee exercise of religion, or abridging the freedom of speech the press.

untless blessings have flowed to devout people through ise provisions of the laws of the United States, blessings whose influences have been felt to the remotest corners of the earth, wherever even a spark of love for God-given freedom might be fanned into a glow. Here, more perhaps than elsewhere, exists that "present" which shall be brought unto Jehovah (Isaiah 18:7), earth's oblation (Ezekiel 45:1) to God of that class who, when in the age to come the restitution hosts shall be numbered, shall be found to have been "born in Zion" (Psalm 87:5, 6), taken out of the world and given, in a figure, as humanity's present to their God, to be forever sons and servants of the Most High.

This class love to "assemble themselves together, and so much the more as they see the day approaching" (Hebrews 10:25), and they will be of all people the most ready to embrace an opportunity of gathering in an additional service of prayer and supplication. As says the spirit through the Apostle Paul: "I exhort, therefore, that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior." (1 Timothy 2:1-3) Let there be praise and

thanksgiving to God for the promised glorious outcome of the war, the breaking of the shackles of autocracy, the freeing of the captives (Isaiah 61:1) and the making of the world safe for the common people—blessings all assure the Word of God to the people of this country and o whole world of mankind.

INTERESTING LETTERS-

LOVE AND CONFIDENCE

DEAR BRETHREN:—

The ecclesia at this place at a recent meeting voted unanimously that all the dear brethren at Brooklyn be advised of our loving interest and sympathy in this hour of trial upon the church. The hand of Herodias and her daughter is surely being made manifest, thanks to "that servant's" warning to the church. And more and more we realize, as events transpire, how faithfully he labored for our instruction and edification in the truth, ceasing not to warn us night and day.

In this connection, the ecclesia would like to express its fullest confidence in the Lord's chosen servant at this time to direct his great work. We rejoice that we have had so many evidences of his approval of the management, viz., by the wonderful distribution of literature and books, the great bulk of the Lord's people held together by the strong ties of Christian fellowship, the grand visits of THE WATCH TOWER semi-monthly, laden in each issue with spiritual fatness, and we can say without exaggeration that it is better than ever before; but greatest of all these evidences is, we believe, that the clergy, seeing their opportunity to deal a deathblow to the truth under the cloak of "patriotism" are, so to speak, making hay while the sun shines. But we know their efforts, while designed to work evil to the Lord's people, can only result in ultimate good through the loving oversight of our dear heavenly Father in all of the affairs of his people.

We are pleased to notice that you counsel wisdom and extreme care on the part of the Lord's people, and avoidance of acts contrary to the law, thus putting the entire responsibility upon the clergy and those who support them.

Our prayers continually ascend to our Father on behalf of all you dear ones at Brooklyn, and those in every place who have been deprived of their liberties in one way or another, and as the great night settles down upon the earth we lay hold more securely than ever upon the wonderful promises which belong to God's children.

With loving greetings in our dear Redeemer's name, I am very sincerely your brother. W. W.—Md.

REJOICING BECAUSE DELIVERANCE IS NEAR

DEAR BRETHREN IN CHRIST:—

Enclosed please find money order, and receive it as my little share in the work.

As I am sure the realization of our glorious hope is very near and I make ready to leave at any minute my beloved Master may call me, I want to thank you for all the grand spiritual blessings I have received through the Society during the many years I have enjoyed the wonderful truth. Oh, what would life have been if it were not for the truth, the light, the joy of the Lord! I am rejoicing because I see my deliverance draws near. I want to be faithful and strong in the Lord, no matter what shall be required of me.

I am alone here and often miss the fellowship with others of the same precious faith. I therefore ask you to remember me before the Throne of Grace.

Yours in his name, C. S. C.—Ala.

ASSURANCE OF LOVE AND LOYALTY TO TRUTH

DEAR BRETHREN:—

Please find our check enclosed, to be used in the Lord's work as you may see fit to direct.

We certainly feel that the Lord is using the Society to spread the message to his people, and we intend by the Lord's grace and help to stand by the Society in its trials and persecutions to the end. We have been rejoicing in this present truth for about three years, and would not part with it for all this world, although many times we wonder why the Lord was so good to any so unworthy as we are.

Every day we pray for the Lord's guidance over you and all at Bethel, some of whom we are personally acquainted with; and we desire your prayers that we may meet before our Lord. With Christian love and best wishes, we are

Your brother and sister in the Lord,

E. J. and G. J. M.—Ill.

SUNSHINE, WIND AND RAIN NEEDED

DEAR BRETHREN:—

Considering the end of the Gospel age harvest, numerous truth friends inquire respecting the taking away of all the saints reasonably soon, or during this year 1918. My thought is, that the harvest is over only in so far as the cutting of the antitypical grain is concerned. There is no more w to cut, but there may be some more to bind into she and set up in the field to be cured—subjected to the ments, sunshine, wind, and rain and other developin fluences designed to make such fit for the garner.

We, as the wheat of the Lord's harvest, may need similarly trying experiences to harden and fit us for th gathering. In other words, we are waiting for the wag take us to the barn.

The harvest storms may upset us, but the good ma the farm picks us up, reshocks us, and we are ready fo next testing of our strength to stand.

Some of us may go home in a nice wagon, some in a ramshackle affair amid much jolting, but, if fai we shall all get there somehow, in due season.

Does any of us feel that he is sufficiently developed fit for the in-gathering? Or do we all realize the ne a little more hardening of character, a little more buff from the earthly elements to prepare us for the thre floor? Shall we not patiently wait for the vehicle to ha home? In Christian love.

Your brother, J. A. BOHNET.—Pilgr

READY TO DIE FOR CHRIST

DEARLY BELOVED BRETHREN IN CHRIST:—

Full of rejoicing because of having come to a know of the marvelous light now shining from the presen our Redeemer, who has showed me the unfathomable r of our heavenly Father's character through his glorious of the Ages, I am writing you these few lines to expres sincere appreciation of the work the Lord has placed in hands. Continually do I pray that he will bless you r filling you more with his holy Spirit, in order that you continue in the precious way which he has shown us which, though strewn with difficulties and dangers of all k is the most sublime way ever opened up, or ever to be op

Perhaps we shall very soon be compelled to give our monies with our lives, or rather with those of our Lord we have consecrated our lives unto death. How great be the privilege of dying as loyal soldiers of the great Ca not having rejected the teaching of the cross, but confe before the blinded world the name of him who redeem from sin and death and whose we have been from t May the Lord give us grace and strength to die at th of our Savior and our beloved brethren in the precious so that thus we shall see one another face to face beyon vail, having gained the crown of life and being forever from the power of Satan, of the world and of our poor, fallen nature!

I cannot find words with which to express to the my deep gratitude for the "meat in due season" whi gave me through the volumes of our well beloved br Pastor Russell, whose memory is a powerful influence o way toward the heavenly Jerusalem.

With Christian love, Your brother and servant in C

ABEL ORTEGA.—Mexi

REFRESHING CONVENTION IN AUSTRALIA

DEAR BRETHREN:—

Greetings in the name of our Lord and Master.

It is my privilege to furnish you with a brief repor two-day convention recently held here, the purpose o gathering being the special recognition of the Lord's ness in blessing our efforts in the extension field, an linking up of those brethren, numbering some 50, wh responded to the truth message, and who expressed t sire to come under the general administration of the o which arrangement is now working admirably.

Notwithstanding the fact that traveling facilities limited on account of strike conditions, on the Sund proximately 150 assembled, while on Monday 70 to 8 present.

At the baptismal service four brothers and seven symbolized their consecration.

The occasion proved to be most helpful and inspirin we believe the most happy season of fellowship ever e by the Lord's people in Sydney. The testimonies various brethren gave strong evidence of love for a termination to stand by the truth at all costs, and t fast the beginning of their confidence firm unto the en are convinced that our little gathering was a real t

shing from the presence of the Lord, and will prove a ılus to the faith of these privileged to attend.

ith Christian love, praying our heavenly Father's rich- lessing on your efforts for his people.

ours in the Master's service,

D. H., (Sydney Class)—Australia.

STRUCK WITH THE TRUTH

FRIENDS:—

have signed the petition to the President and six of my friends with me. Let me briefly state how I came into ssion of "The Finished Mystery."

was on the night of March the sixth, about 11 o'clock; s walking down Third Avenue, thinking about practically ng, and with a heavy thud I was struck on the shoulder hat I thought was a brick, but, alas, it was "The Fin- Mystery." I brought it home and read it all, and then d my old fiddle to a boy for the other six volumes—and read them all.

find they all go straight forward, without making a turn. ve since learned that it was a preacher of the M. E. ch who threw the book from his window in a rage of :. I have nothing to say to the dishonor of that preacher, e is at least one of Great Babylon's teachers that sends he truth in volume, and by that one act of his I firmly ve that he converted more people to a living hope than ny other act of his life. 'Surely the wrath of man shall e him,' and through this preacher's wrath we now praise

Yours in the Truth, W. H. K.—W. Va.

THE "BLINDING HAZE" DISPELLED

DEAR BRETHREN:—

I heard a little news I thought might cheer your hearts; it did mine, at least. As you know, Brethren, some of the friends have thought the Lord had nothing much to do with the language used in Volume Seven and B. S. M. 99, especially concerning Methodism. But I am more convinced than ever that the Lord overruled it all.

A young man who was studying to be a Methodist minister told me his experience. He said that the morning on which we put out the "Fall of Babylon" issue he was in a testimony meeting. Almost everyone talked about it, and said they had put the papers right into the stove. He thought: "Why are they so afraid of it? It cannot be that they are very well established in the Scriptures." So he hurried home and looked to see if he could find one; and he did.

He sat down and read; and when he came to that part which says "a blinding haze came out of the bottomless pit," he said: "That describes it to a 'T'; if those people can show me that the churches are wrong, I will withdraw tomorrow." I was notified, called at his house and talked with him about two hours, then asked him what he thought of Babylon. He said: "I don't see how I can ever go back again." And he never did.

Last Sunday he helped us put out "Kingdom News," having made a consecration. This has given us positive evidence of the Lord's hand in writing the Seventh Volume.

Your brother by His grace, J. R. G.—N. Y.

"REVELATION"—SINAITIC READING

Ve now have in stock a vest pocket edition of the Book evelation, according to the Sinaitic Manuscript. We ve the friends will be much pleased with this little vol- in convenient form, and meeting quite fully the require- s of all who desire to know the meaning of this wonder- portion of the divine Word. Not only is the accurate ering of the ancient Sinaitic Manuscript given, with head- and subheadings in bold-face type for convenient location assages, but explanatory notes and comments are included, with many illustrations. The book contains 200 pages, same size as the Vest Pocket Manna. Full black leather, gold edges, 70c postpaid. Cloth, red edges, 35c. In lots of 50 or more, 50c for the leather and 25c for the cloth edition, charges collect. We suggest that each of the brethren approximate how many copies he can use for himself and friends, and then order them all at one time, and quickly, as the edition is limited and probably will not be reprinted.

. XXXIX BROOKLYN, N. Y., JUNE 15, 1918 No. 12

THE CHASTENING OF THE LORD

son, despise not the chastening of the Lord; neither be weary of his correction; for whom the Lord loveth he correcteth, even as a father the son in whom he delighteth."—Proverbs 3:11, 12.

Many excellent people have the thought that special sor-, trials, difficulties, are marks of divine disfavor and that best way to avoid trouble is to become a Christian. But Scriptures show that if one is not already in trouble and es to get into it and to stay in it for the rest of his natural his best course is to become a true follower of Christ.

ne of the first characters who received a special invitation alk with the Lord was Father Abraham. We are told "By faith Abraham, when he was called to go out into a which he should after receive for an inheritance, obeyed; he went out, not knowing whither he went." (Hebrews) At the time this call was extended to Abraham he was ity-five years of age, rich according to all the standards arthly riches of his time, and no doubt comfortable and y among his friends and relatives in the pleasant and uctive region of Mesopotamia where he had been born and hich he grew to manhood. We can imagine that his rela- were very much displeased with the choice he made. no doubt considered it a species of insanity that this happy, prosperous and well established in life should is age leave the environment with which he was familiar, travel hundreds of miles through the sands of the Arabian rt to a land which neither he nor his fathers had en.

ne of the first crosses that must be taken up and borne by who would walk in fellowship with the Lord is the cer- y that he will displease his earthly friends by so doing. rtheless, the Psalmist urges, "Hearken, O daughter, and ider, and incline thine ear; forget thine own people and father's house; so shall the king greatly desire thy ty." (Psalm 45:10, 11). Right well did the Lord know our act of becoming his foot-step followers would bring nto difficulty with our earthly loved ones, our relatives ding to our "father's house," else would he never have "Think not that I am come to send peace on earth: I not to send peace, but a sword. For I am come to set in at variance against his father, and the daughter against nother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."—Matthew 10:34-36.

"WATERS OF A FULL CUP"

The experience of the Psalmist was that his efforts to live a godly life brought upon him the reproaches of those who could not understand his motives. David was a type of the Christ and said of his opposers and of ours: "They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them." (Psalm 73:9, 10) David was in the wilderness and because he was in the wilderness was a target for slander and ridicule until his cup of sorrow was filled.

If we would see how God has been pleased to deal with those who give themselves unreservedly to him during the time in which sacrifices are acceptable, we have only to consider the fact that after the Beautiful One had laid his perfect sacrifice at the Father's feet, he was immediately "led up of the spirit into the wilderness *to be tempted of the devil.*" (Matthew 4:1) And he has not held out to his followers any expectation that the result of their consecration to do the Father's will would differ from his own; rather, he has assured us: "The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household?"—Matthew 10:24, 25.

Lest, in the midst of our trials, we should be inclined to fear that these are evidences of divine disfavor, we are especially invited to "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." (Hebrews 12:3) And as we consider him we recall especially the last events which crowned his three and a half years of faithful doing of the heavenly Father's will. We remember that he allowed himself to be smitten, crowned with thorns, mocked as a royal impostor, spit upon, and his beard to be torn out. He allowed himself to be sentenced to a

felon's death. Under a cross which he had not the strength to bear he passed through the streets of the same Jerusalem over which he had wept—but five days previously lined with the crowds that then were shouting, "Blessed be the King that cometh in the name of the Lord" (Luke 19:38), but that now were eager for his death. In the midst of this throng for whom he was about to die, the just for the unjust, he permitted himself to be stripped of his clothing, nailed to the cross, and hanged between two thieves until the sacrifice was completely finished in death.

WEARIED AND FAINT IN MIND

The Apostle says we should consider this, 'lest we be wearied and faint in our minds.' The word 'wearied' here (Greek *kamon*) is the same word that is translated sick in the passage of James 5:15. Thus the Lord would tell us that the surest protection against soul-sickness is to keep our sacrifice on the altar as Jesus did and to comfort ourselves with the assurance that in some degree the experiences which were permitted to come to him are permitted also to come to us.

When that sincere and zealous man, Saul of Tarsus, had met the Lord on the way to Damascus, and in prompt obedience to the heavenly vision had said, "What shall I do, Lord?" (Acts 22:10) and had remained without sight and without food or drink for three days (Acts 9:9), the Lord sent him a message of comfort by the hand of Ananias, one of his faithful servants. The message was: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake." (Acts 9:15, 16) The Apostle Paul never forgot this lesson. On his first missionary tour, after he had preached the gospel at Iconium, Lystra and Derbe, and after the Jews from Antioch and Iconium had persuaded the people of the latter city to stone him into insensibility so that they supposed he was dead, then it was that "as the disciples stood around about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had made many disciples, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and [telling them how] that we must through much tribulation enter into the kingdom of God."—Acts 14:20-22.

The Revelator shows that the experiences of the Lord Jesus and the Apostle Paul constitute a picture of the experiences of those members of the Lord's body who come in contact with the earth—"his feet were like unto fine brass as if they burned in a furnace." (Revelation 1:15) No doubt in a very special sense too, this picture is true of the last members, the feet members, of that glorious body.

NONE WITHOUT CHASTENINGS

We have the Father's Word for it that "if we be without chastisement, whereof all are partakers, then are we spurious, and not sons." (Hebrews 12:8) It does not follow that all will be partakers in the same degree, nor in the same manner. For some a look is sufficient, for others a word, still others require scourgings, and some repeatedly, but the chastisements, whatever they may be, serve the grand purpose of giving us opportunities for overcoming, for proving our fidelity, for developing self-control, sympathy, forgiveness, gentleness and patience.

The children of Israel were to eat their passover lamb "with bitter herbs" (Exodus 12:8), so that they might be able to partake of it more freely. Christ is our passover; and the effect of every bitter experience, on one who belongs to the Lord, is to drive him closer to the Lamb of God that he may feed more and more upon that Lamb.

In the typical ceremonies of Israel one of the duties of the high priest was to dress the lamps which burned in the Holy. (Exodus 30:7) Those who live in country districts understand very well what this means. If one would have good light, not only must a lamp be kept filled with oil and the burner and globe be kept clean, but the burned portion of the wick must be cut off from time to time. This represents the trimming off of the dross of the old nature—the wick through which the holy Spirit operates. If the wick could speak it would protest that it was being injured or wronged by the sharp shears which cut it in two, but the one who trims the wick is thinking not of the wick but of the beautiful light which later shall give joy to all who are in the house. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matthew 5:16.

The heavenly Father is developing and training the royal priesthood so that they may be merciful and faithful priests of the poor world when it shall be given its opportunity of reconciliation. They could not become merciful and faithful priests without experiences such as their fellowmen have ha for even of Christ Jesus himself it is written: "Wherefore all things it behooves him to be made like unto his brethre that he might be a merciful and faithful high priest."

NEED OF PERSEVERANCE

There would be scanty satisfaction in receiving chasti ments if we could not see the end to be gained; but, since can see, "we glory in tribulations also; knowing that tribu tion worketh patience; and patience, experience; and expe ence, hope: and hope maketh not ashamed." (Romans 5:3- Those who are inspired by the hopes which animate God's sc experience no sense of shame under the discipline and tri they must endure, but glory in tribulations and rejoice to counted worthy even to suffer shame for his name's sake. T apostle tells us: "Ye have need of patience, that, after have done the will of God, ye might receive the promis (Hebrews 10:36) The tribulation which brings that patie is seen in its true light as a friend, and not as an enemy.

How could we ever expect to be made strong enough, new creatures, for the great future work to which we a called, unless, while still in this tabernacle and by the mea which God provides, we are "strengthened with all mig according to his glorious power, unto all patience and lo suffering with joyfulness?"—Col. 1:11.

We are hoping to be earth's future kings and pries (Revelation 5:10; 20:6); but we shall not be fitted for t relationship unless, as a result of the Lord's disciplines, have first learned to rule our own spirits; for "he that is sl to anger is better than the mighty; and he that ruleth spirit than he that taketh a city." (Proverbs 16:32) To t a city one must have the skill and equipment necessary for great an undertaking. Small wonder then that the Lord giving us experiences of a kind that the world cannot at understand.

Now that we are seeing the good results which are alrea coming to us and which will forever continue to come as result of the trials which the Lord permits, let us reflect what our attitude should be toward these trials. The Apos tells us: "My brethren, count it all joy when ye fall i divers temptations." (James 1:2) It may take us a lit time before we are able always to "count" it just this wa but after a time we shall reach the point where, like Apostle, we can "reckon that the sufferings of this pres time are not worthy to be compared with the glory which sh be revealed in us."—Romans 8:18.

EVEN GOLD IS TRIED

Most men and women at the present time think that g is a very precious thing, but we who know of the new or of things know that its value will diminish when it will easy to have all that we require. We know something wh the world does not know; and we are able to rejoice in conviction "that the trial of our faith, being much m precious than of gold that perisheth, though it be tried w fire, might be found unto praise and honor and glory at revelation of Jesus Christ." (1 Peter 1:7) Here and n "many shall be purified, and made white, and tried" (Da 12:10); and here and now our Lord urges us: "I cou thee to buy of me gold tried in the fire, that thou mayest rich."—Revelation 3:18.

It seems a very strange thing to the world that any w profess to be true Christians should have special trials ab those which come to other men, but we are specially f warned to 'think it not strange concerning the fiery t which is to try us, as though some strange thing happe unto us: but rejoice, inasmuch as we are partakers of Chri sufferings.' (1 Peter 4:12, 13) Some time we shall be g when we see how these experiences have proven to the L our love and loyalty, how they have strengthened our cha ters and caused the principles of truth and righteousness take deep root in our hearts.

God does not purpose that our sufferings shall conti beyond this life; and even here it is not his design that t should be incessant. They are to be only for "a while." M of us had many years of childhood in which our sufferi were very slight. And if we have some during the time t yet remains to us here, it is all intended to fit us for eternal glory to which we are invited: "The God of all gr who hath called us unto his eternal glory by Christ Je after that ye have suffered awhile, make you perfect, establ strengthen, settle you."—1 Peter 5:10.

How else would the Lord know to a certainty who are truly loyal people except by the trials of faith and love wh he permits to come upon them? By these, "the Lord your proveth you, to know whether ye love the Lord your God w all your heart and with all your soul."—Deuteronomy 1

God's people are different from other people in that they e find real comfort in the heavenly Father's rod of pline.—Psalm 23:4.

"By this we may our calling prove,
When Father 'plies the rod;
We kiss the chastening hand of love,
Beloved sons of God."

HEAVEN-SENT MESSENGERS

When we get to the end of the way we shall find that the ows, "o'er which we grieved with lashes wet," were heaven- messengers to preserve for our everlasting enjoyment the eding great and precious inheritance for which we are in ning. "Before I was afflicted, I went astray: but now I kept thy Word," said the chastened singer of Israel. alm 119:67) How can we look with disfavor upon anything ch prevents us from going astray and keeps us safe in mony with the Father's Word in the evil day?

Observing now, as we have studied the matter, that trials, even fiery trials, are the inevitable accompaniments of a e walk with God, what should be our attitude when we r some one of those many new and strange miscarriages ustice with which the history of God's sons abounds? The lmist has laid before us the method which he pursued er similar circumstances: "I will take heed to my ways I sin not with my tongue: I will keep my mouth with idle while the wicked [who tempts and tries the righteous] efore me. I was dumb with silence, I held my peace, even n good [from doing or saying what seemed good in my own t] and my sorrow was stirred. My heart was hot within while I was musing the fire burned [the fiery trial con- ued]: then spake I with my tongue, Lord, make me to know e end, and the measure of my days, what it is; that I ht know how frail I am." Thus realizing that present ations and sorrow will soon be over I shall be better able control my tongue.

David was the one who also said: "Thou art my hiding ce; thou shalt preserve me from trouble; thou shalt com- s me about with songs of deliverance." (Psalm 32:7) id could figuratively hear the heavenly messengers singing gs over his deliverance, even while he was in the midst of chastisements.

What should be our attitude toward the instruments the d may allow to be used in bringing sorrows upon us? A at principle is set forth by the Apostle when, in writing to Corinthian brethren concerning a brother who had brought suit against another in a worldly court for rectification of an injustice, he said that, rather than permit hard feelings in the church with the possible defilement of some, he would better have meekly accepted the injustice. His words are: "Why do ye not rather take wrong? Why do ye not rather suffer your- selves to be defrauded?"—1 Corinthians 6:7.

NEITHER MURMURING NOR REPINING

The attitude of the true Christian toward his sufferings is not to repine because of them but rather to rejoice because of them, as did the noble Apostle Paul, who could say of him- self: "I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."—Colossians 1:24.

His spirit beareth witness with our spirit that we are the children of God and shall be his heirs. But there is a condi- tion attached to that inheritance and the condition is that we joyfully suffer with Christ as did the Apostle Paul. "And if [we be] children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him." (Romans 8:17) "If we suffer, we shall also reign with him," but not otherwise.— 2 Timothy 2:12.

There will be no crowns for those unwilling to endure with patience whatever the Father may have seen best to pour into their cup. But, on the other hand, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:12.

We have it in our power even after starting upon the heavenward way to draw back by endeavoring to avoid the sacrifice which we have covenanted to make, or through fear that the Lord has forgotten us in our trials or through un- willingness to submit longer to the polishing. At first this drawing back may consist in only looking back with a sigh, then in a little disposition to compromise truth in favor of the cravings of the fallen nature, and finally in complete sur- render. "But we are not of them who draw back unto perdi- tion, but of them that believe to the saving of the soul."— Hebrews 10:39.

We are not therefore to consider the trials and difficulties of our Christian pathway as marks of divine disfavor, and we are to be sorry for those who have not made a careful study of this question and have not seen the precious comfort con- tained in the words of our text: "My son, despise not the chastening of the Lord, neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."—Proverbs 3:11, 12.

SUNSHINE OR SHADOW?

"Be anxious for nothing."—Philippians 4:6.

Our lives may be bathed in sunshine or steeped in somberest om, according as we are close by or far removed from the ntainhead of light. The patches of light and shadow ich alternate upon the landscape do not determine the sea- s and temperature of that locality; nor do petty anxieties passing pleasures make us altogether warm or gloomy ristians. It is the long night of the Arctic region or the g day of the tropic clime which makes the one a barren ste and the other a fruitful land. Life and light go hand in nd; the "Father of Lights" is also the Father of Life: ereas death is the region of gloom, night.

The King James version renders our text: "Be careful for hing." The thought is the same as, "Be anxious for hing," if we remember that careful is not here used with present signification. A few definitions of words which urally arise in a consideration of this subject may not be of place.

Anxiety is uneasiness or distress of mind respecting some certain event which may involve danger or misfortune. xiety produces a morbid condition of restlessness and ntal agitation with a distressful feeling of tightness and pression in the region of the heart. Anxiety is, according to derivation, a choking disquiet, akin to anguish.

Anguish is in respect to the known: anxiety in respect to unknown. Anguish is because of what has happened; xiety because of what may happen. Anxiety refers to some ure event, but is a little milder yet than apprehension, r, dread, foreboding, terror, all of which suggest despair. matters within our reach anxiety always stirs up the estion as to whether something can be done. But with the ristian it is often difficult to ascertain just what is within reach. When joined with such perplexity, anxiety pro- ces foreboding, dread, and dread commonly incapacitates one helpful thought or endeavor.

Worry is a more petty restlessness and manifest anxiety. Anxiety may be quiet and silent; worry is communicated to all around. Solicitude is a milder anxiety. Fretting, or fretful- ness, is a weak complaining without thought of accomplishing or changing anything, but merely as a relief to one's own disquiet.

Care concerns what we possess; anxiety often what we do not. Caution has a sense of possible harm and risk only to be escaped, if at all, by careful deliberation and observation. Care inclines to the positive; caution to the negative.

Anxieties, like barnacles on a ship's hull, hinder progress and, if they be not removed, will surely keep the Christian from reaching his haven of peace. They will weigh him down until, out of sheer inability to resist, he will seek relief by letting himself sink into the elements of the world.

Entrance into the body of Christ does not change our out- ward environs. The world is still worldly; it is still filled with imperfection and unbalance. The same impressions seek to gain our attention through the avenues of sense. There are just as many occasions for anxiety as before, or rather as many occasions out of which anxieties naturally arise. But not only is a state of over-solicitude opposed to the divine will for us, but it is also directly injurious to mind and body. It contracts and stiffens the walls of the blood-vessels and thus cuts off the refreshing supply to the brain; we cannot think as well as we should. The muscles, too, become inert; for their waste products are not well carried away. A slow poison ensues.

The cares, the anxious feelings, will come again and again: what then is to be done? Ah! The beloved Peter says the word: "Casting all your care upon him; for he careth for you." It is not, then, that we are miraculously made immune to care, but that we are furnished with a recipe for ridding ourselves of it. We are not immune to dirt; it will collect of its own accord. But we can bathe, if we have the needed equipment.

ANXIETIES CONCERNING PRESENT AND FUTURE

The anxieties which naturally rise in our lives pertain either to the immediate future or to the future life in another state.

We may feel anxious about the body, in respect to food, raiment, shelter. But does not the Apostle tell us a few verses further on in this same chapter: "My God shall supply all your need, according to his riches in glory"? And does not our Master, knowing how these things would tend to worry us, tell us gently but plainly:

"Do not accumulate for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal; but deposit for yourselves treasures in heaven, where neither moth nor rust can consume, and where thieves break not through nor steal. For where thy treasure is, there thy heart will also be. The lamp of the body is thine eye; if, therefore, thine eye be clear, thy whole body will be enlightened; but if thine eye be dim, thy whole body will be darkened. If, then, that light which is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate one, and love the other; or, at least, he will attend to one, and neglect the other. Ye cannot serve God and Mammon [Syriac for riches]. Therefore I charge you, be not anxious about your life, what ye shall eat, or what ye shall drink; nor about your body, what ye shall wear. Is not the life of more value than food, and the body than raiment? Observe the birds of heaven; they sow not, nor reap, nor gather into storehouses; but your heavenly Father feeds them. Are not ye of greater value than they? Besides, which of you, by being anxious, can prolong his life one moment? And why are ye anxious about raiment? Mark the lilies of the field. How they grow! They neither labor nor spin; yet I tell you, that not even Solomon, in all his splendor, was arrayed like one of these. If, then, God so decorate the herb of the field (which flourishes today, and tomorrow is used for fuel) how much more you, O ye distrustful ones!"

But some good brother may say: "Yes, but you've got to get out and hustle for it." But if by "hustling for it" we mean to wrest the responsibility from God's own hand and to choke our spiritual enjoyment by fear of loss or failure, it is wrong, very wrong, and an insult to the Almighty by implying that he is not able to fulfil his promises, or is too fickle to be relied upon. But if we are diligent in duty, leaving the results with the Lord, we have already a blessing, because we are "workers together with God."

But read on:

"Therefore be not anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed? for all the nations seek after these things; and your heavenly Father knows that ye have need of them. But seek ye first his righteousness and kingdom; and all these things shall be added to you. Be not anxious, then, about the morrow; for the morrow will be anxious for itself. Sufficient for each day is its own trouble."

Hard though each day's trouble be, it is only intolerable when we imagine an endless vista of just such days. But we do not know that all the days will be just like this one; or, if they be like it, who knows but what other outward or inward experiences may be ours, which will completely alter the aspect of things which now seem so heavy? Unquestionably our weightiest burdens are the ones we make for ourselves.

The Apostle Paul says concerning our sometimes frantic efforts to gain more than our daily bread: "Piety with a sufficiency is great gain. For we brought nothing into this world, and it is evident that we are not able to carry anything out; and having supplies of food and clothing, with those let us be content. But those wishing to be rich fall into a temptation, and a snare, and into many foolish and injurious desires, which sink men into destruction and utter ruin; for a root of all kinds of evil is the love of money; which some, longing after, wandered from the faith, and pierced themselves around with divers sorrows. But thou, O man of God, flee from these things, and pursue righteousness, faith, patience, love, meekness."—1 Timothy 6:6-11.

And again: "Charge those rich in the things of the present age not to be high-minded, nor to confide in wealth so uncertain, but in that God who imparts to us all things richly for enjoyment—to do good, to be rich in good works, to be liberal, willing to bestow; treasuring up for themselves a good foundation for the future, that they may lay hold of that which is really life."—1 Timothy 6:17-19.

We might toil early and late, work ourselves gaunt and gray-headed, and still not have more than those who trust in the Lord and who enjoy his fellowship all the while. Remember the story the Master gave us about the man who t after riches and who put off the higher life until he sh have enough. When he had what he thought was enoug purposed to enjoy it but, to his surprise and chagrin, was with the rebuff: 'Why, man, you have worked yourse death; your bank account is fat enough, but your heart is and scrawny.'

The worldly at our very elbow, father, brother, s friend, may prosper greatly; but if we walk close to God likely he will keep us poor, for few have ballast enoug character or experience to "know how to abound."—P pians 4:12.

THE HUNGER OF THE MIND

But all our anxieties do not arise from wondering wha shall eat or with what we shall be clothed. The mind needs, both real and fancied. Eve's oversolicitude about plies for the mind was a powerful influence contributin her downfall. We may be anxious about the Lord's provi for us and think: 'Yes, it looks as though the Lord leading me into this place, but shall I have the proper ulus to my mind?' How absurd! Why talk of our min though they were a museum of geology, some precious, fragment of which might be lost! Are our minds no more than rows of shelves and cases into which are s items of information chanced upon?

No position is too humble to be entirely without opp nity of ministering to others in a mental way. The pre knowledge we have of God and his beneficent designs mak able to give a word in season; and how good it is! We not worry about our precious minds, as long as we use t for "he that watereth, shall himself also be watered."

Are we feeling the need of wisdom? No need to be tracted on that score; for the discretion which comes from above is at our disposal. We have the Apostle J word for it that the call of faith is all that is needed to the boundless storehouse of Jehovah's wisdom. If we hav sufficient wisdom to decide the questions which confron and that with conscientiousness, let us ask for more wis Sometimes the wisest way is simply to wait on the Lor further indication of his will. Our greatest and worst takes have been made by taking some trying situation r into our own hands and deciding it at once. The Devil del to get us into a dilemma and, mocking, to tease us choosing one of the two ways he points out, when the L way is possibly still a third and far better one.

No mind culture which the world has to offer can gi an appreciation of the deep things of God. As Paul, the wise one, said: "And when I came to you, brethren, I not with excellency of speech, or of wisdom, declaring t the testimony of God; for I determined to make known no among you, except Jesus Christ and him crucified. And weakness and in fear, and in much trembling was with And my discourse and my proclamation were not in persu words of wisdom, but with a demonstration of spirit a power; so that your faith might not be by the wisdo men, but by the power of God. Wisdom, however, we among the developed; but wisdom, not of this age, n those rulers of this age who are coming to an end; bu speak the wisdom of God which was hidden in a mystery which God previously designed, before the ages, for our g which no one of the rulers of this age knew; for if they known they would not have crucified the Lord of glory; b has been written: 'Things which eye hath not seen, an never heard, and to which the heart of man has not aspi things which God hath prepared for those who love h God has revealed even to us through the spirit."

We need not worry even if we do not have all the opp nities for "mind-culture" which some of the world posses is even more likely to hinder than, of itself, to help us i discerning of spiritual truths. When the confident boldly declared our Lord to be "the Christ, the son o living God" he was answered with half commendation, rebuke (or shall we rather say, warning?): "Blesse thou, Simon Barjona, for flesh and blood hath not rev this unto thee, but my Father which is in heaven"—i. e., art blest with a clear recognition of this great fact, most people are so slow to perceive; but do not think th is due to extraordinary brilliance on thy part, but rather because my Father has been pleased to honor the spir devotion and love for truth which thou hast displayed.'

THE HUNGER OF THE HEART

The hunger of the heart will be laughed at and ta only by the novice in life. Loneliness, the heart's hung but a covert acknowledgment of the fact that no one is sufficient, that "no man liveth to himself or dieth to him Our most complicated anxieties and distractions arise

eld and, like an evening damp, tend to choke our new-opes of a better life and to estrange us from the source t and joy.

t has Jehovah erred? Are there no compensating mag- keep the compass of our hearts true to the pole? Has ited us upon this perilous voyage and abandoned us ut chart or rudder? Why, even man is wiser than that, ore provident. The great ships which plow the sea have great master compass. In theory the needle of that ss points true to the magnetic pole. But that pole is s removed; and every piece of iron in the ship's hull, in gines, in passing vessels, in deposits in the bottom of a, influences that needle, too. So, very carefully made r magnets are so placed as to counteract the influence gs close by, that the subtle influence of the North may ead the ship true. It is not wrong that the great com- hould feel or be moved by the local forces; but if, and extent that it is so moved, it ceases to be a reliable ss and will cause confusion, dismay, perhaps even ship- If it could speak it would say: "But I want it; I t; and see, it wants me, too."

ese local magnetic fields do not harm the ship if they but n the same direction as the North Pole. And, if the ce we exert on one another is the influence of the of unselfish love, of the image of Christ in us, we shall one another toward that image, we shall build one r up in the most holy faith and not tear down. When art's yearning seems more than we can bear, when it y grasps for the strong arm of support or the tiny arms nan joy, shall we say the thing is wrong? The God of e made us so.

t we have undertaken a voyage; and we must not blindly r every call without listing to the compensating magnets example of holy conquerors before us, or the words of postles, such as, "Center your minds on things above that when Christ, who is our life, shall appear, ye also appear with him in glory." Surely we would not wish our glorious birthright for a mess of pottage, be it ever .

t this is all passive. We are not merely inert needles g to be acted upon by worldly or heavenly power. The r of the heart is best satisfied not by receiving but by . The chief of givers gave his best, his only son; our gave himself. But we may say: 'The people with I meet are so crude and ungenteel, I don't know how to hem anything.' But can they be more crude and coarse he best of mankind was to our Lord? When he fed the housand he had very little to give; yet, under Jehovah's g, it accomplished wonders, feeding not only himself and ose associates, but the multitude as well! Is it not blessed to give than receive? How commonplace it have been had someone driven up with a cartload of that he might merely receive it! He gave what he had; enough. It is seldom that our storehouse of blessings is nt that we cannot give even a smile. And who knows uch warmth it starts?

sides all this we have a love, a fellowship, nearer, dearer, than all the best there is on earth. "The Father himself you," and "truly, our fellowship is with the Father and his son Jesus Christ." Can anything surpass that for ? Can even the dearest human tie come so close or our needs so well? Adam, with more spleen than spine, driven to the choice, took the human companionship ut God—and lost them both. But better than the touch tenderest hand is the consciousness of his nearness and st who said, "I will never leave thee nor forsake thee." we keep our hearts ever sensitive to the drawing of that way, yet mighty magnet, though beset with blizzard, and mist we shall pass safely into port and "meet our face to face."

be over-anxious about our heart's supplies means to self-pity, that insidious poison which, like the vapors of landers field, seeps into the trenches of our nobly gained ot and kills the guardians of our better self. We cannot to have the world kowtow to us if we are 'following umb whithersoever he goeth'; for the world comes to the rn, obstinate, one-idea-at-a-time man who blows lustily n horn.

need not, then, be distracted about our lack of Wis- for it is ours, as soon as we are sure we need it, and r it. We need not be anxious or hopeless over what impossible to us; for divine Justice is such that God not expect anything of us which we could not perform. Love is too great to give us needless occasions for y; and divine Power stands guard to see that no tempta- hall befall us but such as we are able to bear.

OTHER PRESENT OCCASIONS FOR ANXIETY

The possibility or the probability or the fear of loss tends to cause many a cautious one much anxious thought. We fear to lose our friends, our money, our health, our influence, our prestige, our mental acumen, our youth. The effect of losses on others is more or less responsible for this fear which we have. But have we not learned that loss does not always mean loss? We lose one thing only to find that after all it was not so important as we had supposed. We lose one thing and find in its stead a keener appreciation of what we have left. We lose our life-in-self and find a life in more abundant measure. We lose the warm hearth-glow of the valley and gain the clear starlight of the mountain peak. We lose the warm hand-clasp of a friend and gain the unspeakable pleasures of the life of faith. Can we not trust God? Shall we not have the choicest portions, if we leave the choice to him? "Oh, rest in the Lord, wait patiently for him . . . . and he will give thee thy heart's desires."

Shall we worry over disappointments? Is it not rather finding fault with Omniscience?

Delays make us anxious because of the element of uncertainty. But must we know all things before the time? Having used the means at our disposal to avoid delays, shall we not wait in peace? "Blessed are the men who fear him; they ever walk in the ways of peace."

Restraints tend to chafe us. We wanted this scheme to work out thus and so, and when we are unable to push it ahead we feel peeved. But if we left it with the Lord at the start and said 'If the Lord will,' where is our ground for worry?

Shelvings, on a bed of sickness, or otherwise thrown into a bayou, off the main current of activity, arouse apprehension lest we become wholly useless. But perhaps there are some lessons for us to learn before we can be trusted with further activities. Or maybe we can do something 'on the shelf' which we had not known to do before.

Our faults would drive us to distraction if we did not remember that the Lord knew all about them before he called us. Nonchalance is not the proper mind toward them, but useless worry is just as bad. Balance is what we need, as well as conscience.

Others' faults make us anxious, for fear we may be the victim of their injudition. But shall we not remember that "the battle is not to the strong, nor the race to the swift"? "Our lives are hid with Christ in God" and cannot be injured.

Our failures in the past tend to discourage us regarding the future and to make us anxious about the outcome. But "we have not a high priest unable to sympathize with our weaknesses; but one having been tried in all respects like ourselves, apart from sin. We should, therefore, approach with confidence to the throne of favor, that we may receive mercy and favor for seasonable help." It is not so much the breaking of the lines of conventionality, the makeshift for virtue, which constitutes a mistake or failure. The deadly mistake is to give up hope and stop trying. It is more vanity than devotion if we wish to give up just because we are not able to make as prominent a showing as others or as we had hoped for ourselves. A mistake is not necessarily a fatal thing.

Chastisements, when wrongly viewed, fill us with foreboding. But is it not true that in many ways love and pain go hand in hand?

Hardships cause us anxious thought; for we wonder whether we can endure them. But we have the Apostle's cheering words: "I can endure all things through Christ who strengthens."

ANXIETY ABOUT THE FUTURE LIFE

No undue care need be taken for that which is beyond our realm. We are promised the holy Spirit if we ask it; and the holy Spirit, dwelling richly in our minds, will guarantee the development of the fruits of the spirit; and we are distinctly told that 'if these things be in us richly and abound, so an abundant entrance shall be ministered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ.' Again: "He that hath begun the good work in you shall complete it unto the day of the Lord Jesus." Again, the consoling yet stirring word: "Be thou faithful unto death, and I will give thee a crown of life"—not I may, if I feel so inclined at the time, but "I will give thee a crown of life."

Fear of the great change affects some. But why should it? we have nothing to lose and all to gain. Moreover our Master desires to have us there; for he prayed the Father, "I will that they be with me where I am."

DROP OUR BURDENS AT THE THRONE OF GRACE.

To dispel anxiety, reverence is necessary. But much more than reverence is necessary. We might have reverence and

think of God as a mighty being, too great and too far removed to care for our welfare. We must fellowship with him, as he invites us. Undoubtedly the relationship of children to a father is the one which Jehovah seeks to encourage in us. He says, "in everything." Not merely may we take the great trials of life to the Burden-Bearer, but also the little things that nag and annoy us not less.

"Oh, what peace we often forfeit!
Oh, what needless pain we bear!
All because we do not carry
Everything to God in prayer,"

not complaining, but thankful for God's part in them.

We have seen how many natural occasions for care may arise in our daily lives. And the Apostle knew all this; so he, as the mouthpiece of the Lord, gives us the recipe for losing them. He says, "Be anxious for nothing; but [instead of that] in everything by prayer and supplication, with thanksgiving, let your requests be made known to God." Constant touch with Jehovah, then, is the potion which drives from our spiritual systems the germ of care, and makes us sing, though in prison.

As we come to realize him as our Father we shall wish to make our requests known to him. As the wisest of fathers he deals with us individually according to our several needs. He seeks to encourage us to decide for his way, but he never coerces us. Sometimes we are rebellious and foolishly insist on having our own way; and he lets us have it, only to find with godly sorrow that his way had been untellably better.

In a large family or school many children suffer great nervous irritation from the habit of being considered collectively instead of individually. Demanding instant and unquestioning obedience is also harmful, as coercive restraint weakens character. But how long-suffering is the Lord! He knows we must eventually do his way if we love the right.

A child shows the desire to exercise its own reasoning faculties by constantly asking, "Why?" in its attempt to find the balance between the true and the false. The answer, "Because I told you so," may silence, but never satisfies. But how kindly are the words of our Father: "Come now, let us reason together"—'Come and tell me what worries you; perhaps I can make some suggestions that will help you to He gives us real aid; for he helps us to harmonize submis and liberty, to substitute co-operation for obstinacy, and n independence for slavish subserviency.

TRUE SOURCE OF OUR PEACE

If something worries us, let us take it to the Master-M If we are in need, let us make it known to the Giver of e good and perfect gift. If then his providence or reason sug that we might properly expect a supplying of our need thr some other channel than ourselves, it would not be amis let our request be made known there also—but to him Turmoil and strife of heart and mind are not conducive to development of the richest character. But great care mus exercised in discerning between outward turmoil and tha the heart. Only when we are habitually losing our anxi in the bosom of him before whose face every perplexity is p as noonday can we have that truest Christian experienc the following verse: "And the peace of God, which passeth understanding, shall guard your hearts and minds in C Jesus." Only in that peace which comes from a conscious of our vital union with God Almighty can we use our pow great or small, to the best advantage.

Our confidence in him is not merely the blind and hea confidence of the poet who, observing the passage of the w bird across the heavens, said:

"He who from zone to zone
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will guide my steps aright."

That is good; but ours is better. Ours is a warm, s and personal faith in God, based on his word and on our experience, "so that we can boldly say: The Lord is helper, I shall not fear what man may do unto me"— Gethsemane, Hall of Judgment, the Way of Tears, or Calvary.

"Under his wings I am safely abiding,
Though the night deepens and tempests are wild;
Still I can trust him, I know he will keep me;
He hath redeemed me, and I am his child."

"IF"

If I can warm with Love some lonely heart,
Hope's lustre to some listless eye impart;
If I can make a straight path for the lame,
Or fan some smoldering Faith to fervent flame;
If I may help some faltering foot to keep
The painful, narrow way, though rough and steep;
If thou, dear Lord, wilt use me, even me,
To draw some trembling soul more close to thee;
If, when the end of all things is at hand,
My feeble efforts may help one to stand;
If I may live to make truth's message plain—
Ah! then, 'twill ne'er be said, my life was vain.

GROWING STRONGER

LUKE 2:42-52; 2 PETER 1:5-8.

[The first 12 paragraphs of this article were reprinted from an article entitled, "Holy, Harmless, Perfect," published issue of January 15, 1906, which please see.]

OUR LORD'S CONSECRATION AND BAPTISM

Being free from sin, our Lord required no justification by another; and when he had reached manhood's estate, at the age of thirty years, he presented himself wholly, unreservedly, to do the Father's will. At the moment of consecration his earthly life was yielded up as a sacrifice for the sin of the whole world; and this consecration was symbolized by his immersion into water at Jordan. The remaining three and one-half years of his life were already on the altar; and he merely waited for his sacrifice to be consumed, crying with his last breath, "It is finished!"

Quickly following our Lord's consecration and its symbolization came the evidence that his sacrifice was accepted of God. We read that the heavens were opened unto him. This probably signifies that he was granted a vision of heavenly things, an insight into the deeper things of the Scriptures, an understanding of the higher things of God's Word. Hitherto he had in a measure understood about the lamb that was to be led to the slaughter, but saw nothing to identify the one who was to be the great deliverer or to explain the wonderful pictures in the Scriptures. But just as soon as he was begotten of the holy Spirit, he began to see that if he would accomplish the great work of blessing all the families of the earth it would be by a manifestation of loyalty and of righteousness. As soon as his mind was illuminated he saw the things pertaining to the sufferings of the Christ.

At his consecration at Jordan our Lord agreed to give up the human life, all rights and privileges as a human being. The ultimate purpose of this full surrender of his life was that he might bring everlasting life to mankind. The Fa arrangement with him, however, was such that our Lord retain his personality, his identity. But after he was beg of the holy Spirit, he was a new creature; and as creature he had his human body in which to develop cha suitable for the high condition to which his successful plishment of his mission would lead. The latter part lesson for today calls to our attention the elements enter into that character and which must be developed who would attain to membership in the body of Christ.

GROWTH IN THE FRUITS OF THE SPIRIT

The matter of cultivating Christian character is n to be accomplished in a few hours or days. It is the w a lifetime, a process of addition, virtue added to virtue, to grace, and assimilated by the spiritual germ of th nature, until the embryo new creature is formed; and t must continue to develop to completion.

St. Peter indeed describes a most amiable character. who can meditate upon his description without feeling t attain this high eminence will be the work of a lif Day by day, if we are faithful, we should realize a meas growth in grace and of development of Christian cha We must see to it that we have the truth of God's Wor that it is having its legitimate and designed effect upo lives. And if the truth is thus received into good and hearts, we have the assurance of the Apostle that we never fall, but that in due time we shall be received in kingdom of our Lord and Savior Jesus Christ.

HELPING OTHERS

[This article was a reprint of that entitled, "Who Is My Neighbor," published in issue of July 1, 1906, which please see.]

QUESTIONS CONCERNING EZEKIEL'S TEMPLE

Question.—Does Ezekiel's Temple represent God's finished
k only?

Answer.—It represents both the finished work and the work
process. But when we apply the picture to the Gospel age
same gate, including the porch, symbolizes the tentative
the vitalized justification of the little flock and the great
pany, and the gate up to the porch the tentative justifica-
of others of the household of faith. In the Gospel age
ure the Holy represents the tentative condition of those
otten to the divine nature. After each age is over, the
t of the Temple which had represented a work in process
ing that age represents the memory of that same work in
mind of God, of Christ and of the beings concerned in the
k.

Question.—Does the east gate of the inner court symbolize
fact that the members of the great company are developed
r having been "raised to the spirit condition"?

Answer.—It depends on the meaning attached to the expres-
"raised to the spirit condition." "Raised" means resur-
ed, and is properly figured by the porch of the gate. A
ch represents vitalization, resurrection, raising to the con-
on of the plane indicated by the court to which the gate
ngs. The outer-court north-gate-porch shows the final
rrection, or full life, through the process of resurrection,
ch will be gained by the hosts of mankind. Such a resur-
ion requires that all the conditions of obedience be met,
they will be met by all the loyal portion of mankind by
end of the thousand years, and by many individuals much
ner. The porch of the outer gate (east) represents the
lization of tentative justification. For the little flock and
great company this takes place, after having met the con-
ons for justification, at the instant of begetting to the
ine nature in the Holy. The ancient worthies will receive
vitalizing, or making alive of their tentative justification,
the beginning of the earthly phase of the kingdom of
ven, we believe in 1925, having met all the conditions dur-
their first earthly lives.—Hebrews 11.

On the divine plane (the building) and on the spirit plane
ner court) the vitalizing, raising, takes place first, in the
ettal to the divine nature, as shown in the porch of the
nple building. Those begotten to divinity find themselves
the Holy, having by the act of consecration unto death
sed over the threshold—assuming that the consecration was
epted. The faithful 144,000 remain in the Holy till death;
ny of them passed into the Most Holy in 1878, following
Head, who went in A. D. 33. Those proving more or
unfaithful have been put out of the Holy by the millions,
the inner court east gate, there to meet all the conditions
essary for the birth to the spirit plane, represented by
sing out of this gate into the inner court. While originally
otten to the divine nature, in the porch of the Temple, the
at company nourish themselves poorly or poorly assimilate
ir spiritual food, the Word of God. This begettal therefore
resulting in divinity, they must count themselves as having
n in the porch of this east gate; for it results in birth to
spirit plane, but not to the divine stage of that plane.
It is after the begettal, the quickening, the raising to sit
he heavenlies (Ephesians 2:6) in this life, that those begot-
to the spirit plane or to the divine plane become over-
ers (Revelation 7:9), or more than overcomers (Revelation
1), as the case may be. In other words they meet all the
ditions of the Word of God as represented in the chambers
he gate or in the picture-lessons on the walls of the Holy.
er having been born to the proper plane of being, they will
w greatly in knowledge and will forever practice the graces
he spirit; but they can never have any further change in
ne of being, as far as we have any knowledge.—Ezekiel
12, 14.

Question.—What is signified by Ezekiel 46:24, "The minis-
of the house shall boil the sacrifice of the people"?

Answer.—These passages from Ezekiel read as follows:
ter he brought me through the [priests'] entry [S], which
at the side of the [inner north] gate, into the holy cham-
[I, I, I, I] of the priests, which looked toward the north;
behold there was a place [J, J] on the two sides west-
d [west of the priests' chambers]. Then said he unto me,
s is the place where the priests shall boil the trespass
ring and the sin offering, where they shall bake the meat
ring."—Ezekiel 46:19, 20.

"Then he brought me forth into the utter [outer] court,
caused me to pass by the four corners of the court; and
old in every corner of the court there was a court [W, W,
W, W], in the four corners of the [outer] court there were
courts joined [made with chimneys] of forty cubits long and
thirty broad: these four corners were of one measure. And
there was a row of building round about in them, round
about them four, and it was made with boiling places under
the rows round about. Then said he unto me, These are the
places of them that boil, where the ministers [servants, Le-
vites, the great company] of the house [the little flock] shall
boil the sacrifice of the people."—Ezekiel 46:21-24.

The foregoing refers to an important part of the treatment of the private sacrifices made by individuals among the people during the year after the day of atonement. The sacrifices of the day of atonement typified the "better sacrifices" of Christ (Hebrews 9:23), Head and body, during the Gospel age. In a general way any sacrifice pictures the consecration, the setting apart to divine service of the offerer (Romans 12:1), the specific purpose or object being indicated by the peculiar ritual of each sacrifice.

In certain of the private sacrifices of the people the flesh of the animal offered was eaten by the priest or by the offerer. (Leviticus 7:7, 15) The eating signifies the appropriation of the offering by the person or being to whom it was divinely ordained that the part eaten should pertain. In a peace offering the breast and the shoulder (the best parts) were for the priest to eat, the rest of the animal being for the offerer, except the part burned. (Leviticus 7:11-18) In a trespass offering the part of the animal not burned was for the priests to eat.—Leviticus 7:1-6.

This signifies that in the coming age when an individual consecrates or reconsecrates himself his consecration will be accepted as made to and belonging to the royal priesthood, Christ the great High Priest and the church the under priests. This will be proper because Christ bought the world with his blood; and for a thousand years everyone will belong to our Lord by right of purchase.—Ephesians 1:14.

The flesh of the animal was not fit for eating immediately the animal was slain; nor will the consecration by a human being of himself be ready for assimilation by the priesthood until something more is done. As before being eaten the flesh was washed with water; so, too, the person consecrating will be washed by the water of the Word. His being must be cleansed and made to approach closer to the divine standards. His new human mind and will must continually be transformed by the renewing of that mind, through the Word of God relating to human perfection.—Romans 12:2.

Even the washing did not finish the preparation of the flesh. It was still raw, tough, not tender enough to be eaten or assimilated; for the application of cold water did not make the flesh tender. The mere learning of the truth will not transform character. Theory alone does not make a good workman; practice under difficulty causes the theory to become part of the character, the being, and makes the learner a good workman. The cold water of the truth touches the outside; only when heated to boiling does water penetrate throughout the entire substance. The Word of God, the truths destined to become a part of the very being, penetrates throughout, and thoroughly softens the whole being of the individual, when the lessons of the truth are learned and *practiced* amid fiery trials —when symbolical heat (trials) is applied with and through the water.—Hebrews 5:8.

In the Hebrew Tabernacle the flesh was boiled or seethed before the door of the Holy. As in the consecration of the priesthood, "Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation; and there eat it with the bread that is in the basket of consecrations." (Leviticus 8:31) "And thou shalt take the ram of consecration, and seethe his flesh in the holy place [court]. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation."—Exodus 29:31, 32.

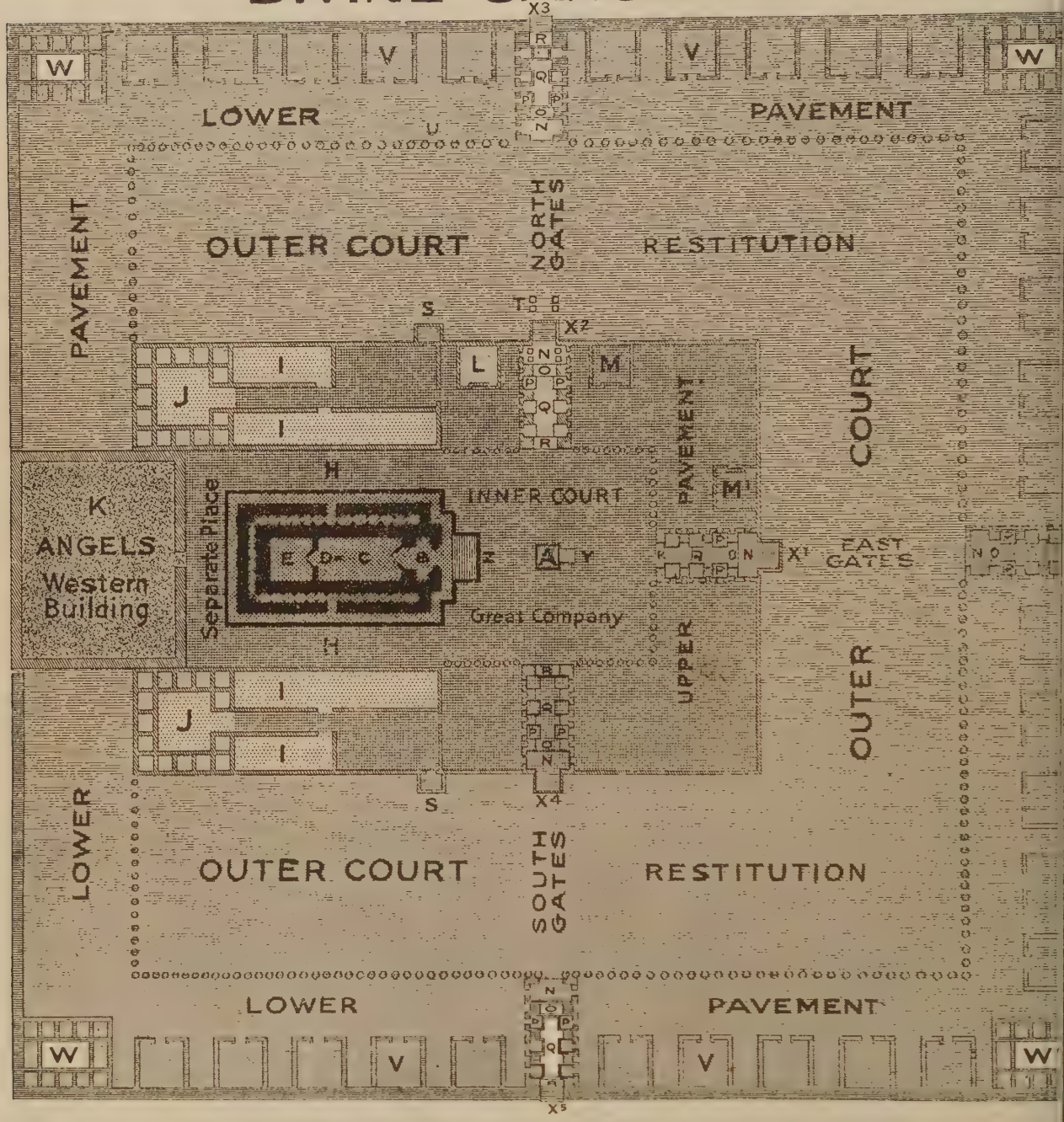
The significance is much the same here as in the subsequent private sacrifices of the people. In the private sacrifices the boiled flesh was eaten by the priest alone, or by priest and offerer, typifying the assimilation of that degree of human perfection which was signified by the flesh of the particular creature sacrificed. In the antitype the degree of perfection attained or desired by the offerer will be taught him by the royal priesthood—will originate with them, as will the character development accompanying the merit of Christ applied to and assimilated by the consecrator.

The receiving of the flesh by the priesthood is from our viewpoint the receiving back by the Christ of the mental and

moral development of the consecrator, which is but their own; for the consecrator will have received it from them. (1 Corinthians 4:7) Thus will the people acknowledge their dependency on the priesthood as the source of all the attainments and of the ideals connected with the gaining and the enjoyment of human perfection through restitution. They will separate themselves to the ownership and control of the royal priesthood; they will give themselves to the Christ as Lord (owner) and Master. (Isaiah 2:3) They will acknowledge their new selves, their beings to be transformed by the renewing influences of the divine instruction and guidance of the co age, as of the Christ and to and for the Christ, by w merit and through whose ministry they may be made reac be "delivered up to God, even the Father," at the end o thousand years of probation, after which, "when all th shall be subdued unto him [the Son], then shall the Son himself be subject to him [God] that put all things u him [the Son], that God may be all in all."

Only through sacrifice, trial and suffering can the in fect approach unto God. (Psalm 51:17-19) The imperfec

DIVINE SANCTUARY



THE TEMPLE OF EZEKIEL'S VISION

A—Brazen Altar
B—Temple Porch and Entrance
C—The Holy
D—Entrance Into Most Holy
E—The Most Holy
H—Separate Places in Inner Court
I—Priests' Chambers
J—Priests' Boiling Places
K—Western Building
L—Levites' Chambers for Washing Burnt Offerings
M—Singers' Chambers
N—Porch or Lobby Gate
O—Inner Threshold of Gate
P—Six Little Chambers in Gateway
Q—Entry
R—Door of Gate
S—Private Steps for Priests
T—Four Tables for Slaying Sacri
U—Inner Wall of Lower Paveme
V—Thirty Chambers on Lower ment
W—Levites' Boiling Places
X—Stairs to Gates
Y—Stairs to Brazen Altar
Z—Stairs to Temple Platform

ıe people can be eliminated only through great effort, ed by chastisements; effort against the flesh engenders ing, though finally that suffering emerges into the peace oy of ripened character. (Hebrews 12:9-11) The chastise- s and the sufferings will be the "boiling" of the flesh—the me of which will be a character of tenderness, like to the and character of the divine Christ, and fit to be acknowl- l by and assimilated as their own by the Christ, Head body. In that way it will be true that "that servant h knew his Lord's will and prepared not, neither did ding to his will, shall be beaten with many stripes. But ıat knew not, and did commit things worthy of stripes, be beaten with few stripes." (Luke 12:47, 48) Those e natural characters, whose fleshly minds, are tough and similable for the priesthood, shall be "boiled" thoroughly they are tender-hearted; but those who are readily re- sive to the "ministry of reconciliation" will need but little ıe trials administered by and through the water of the l of God.

The eating of the flesh by the offerer is the thorough assim- on, by the consecrator, of the new human character ideals ented in the restitution teachings. There, too, 'tribulation eth patience; and patience experience; and experience, ; and hope maketh not ashamed, because the love of God the natural plane] is shed abroad in [their] hearts by oly Spirit which is given' (Romans 5:4, 5); for all the willing and obedient, at least, shall receive of the holy Spirit, as says Jehovah, "I will pour my spirit upon all flesh" (Joel 2:28) in the world-wide blessing, soon to come.

In the Ezekiel Temple the boiling of that part of the sacrifice to be eaten by the offerer was done in one of the boiling places in the outer court (W, W, W, W), symbolizing the infliction of chastisements on the natural restitution plane. It was done by the Levites, symbolizing the fact that of all who are on the spirit plane the great company will be the most directly identified with earthly matters. This flesh when "boiled" was eaten by the offerer, representing his moral assimilation of the ideals presented by the Word of God, touching upon human perfection. The flesh belonging to the priesthood is boiled in the boiling places (J, J) in the rear of the inner court, symbolizing the consecration of the offerer's new natural mind, as sharing in the holy Spirit poured out upon all flesh, and symbolizing also the trials which he must endure mentally in connection with his chastisements. This boiling was done by the priesthood, suggesting that they will exercise supervision and direction over the acts of the great company. They collectively constitute a 'merciful and faithful priesthood in things pertaining to God, to make reconciliation for the sins of the people. For in that they themselves have suffered [in this life], being tempted [tried to the uttermost, "boiled"], they are able to succor them that are tempted.'—Hebrews 2:17, 18.

THE TRIAL IN BROOKLYN

he trial of the eight brethren from these headquarters set for the criminal term beginning Monday, June 3, in the ral Court of the Eastern District of New York. Affidavits been filed by the eight defendants stating their reasons for ving that Mr. Justice Garvin was biased against us and work. This action automatically removed him from the and adverted the case to Mr. Justice Chatfield. He, how- referred it to a judge specially brought here from Ver- t—Mr. Justice Howe.

t this writing, one week of the trial has elapsed, with aps a little more than half of the testimony presented by prosecution. Our legal counsel, Messrs. Sparks and Fuller, loyally looking out for our interests, and under great licaps, for the government has had three months for prep- ion and our counsel is obliged to prepare as we go along, because no disclosures were made in the indictment as to what portions of our literature were objected to.

It seems we have a fair-minded jury, but it is too early to be able to discern which way the trial will go. Of one thing we are certain: all concerned are perfectly willing to accept the Lord's providence in the matter, and rejoice that they are accounted worthy to suffer shame for his sake.

Foreign Agencies:—British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76 Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

[Last appearance of this paragraph, which previously appeared in every issue since the agencies were formed.]

. XXXIX BROOKLYN, N. Y., JULY 1, 1918 No. 13

A SOUND MIND

"For God hath not given us the spirit of fear, but of power and of love and of a sound mind."—2 Timothy 1:7.

Fear is one of the principal things that make life trouble- e. It was doubtless for this reason that our Master admon- l us, saying, "Fear not, little flock." Fear, when it is un- nced by hope, becomes desperation; and desperation spells ry. Fear is a prodigious magnifier, especially when it has excited by any unusual object. The traveler rarely sees ıall tiger; the landsman seldom experiences a gale at sea is not a hurricane.

n a Christian, the "fear of man that bringeth a snare" is ıterbalanced by the fear of displeasing his Lord. As the ter said: "Fear not them that destroy the body but after cannot touch the soul; but fear rather him who after ıath destroyed the body is able also to destroy the soul in enna fire."

We fear usually one or all of three things: weakness, dis- em, mistakes—and the uncertainty which follows in their e. Fear instilled into the mind of childhood unconsciously resses and influences the whole life, years after the small in- nts which gave rise to the fears have passed into oblivion.

But the Apostle intimates in our text that the Father has been content merely to advise us to be fearless, but that ıas given us those things which are necessary to put fear of our lives. He has given us the spirit of power, i. e., er of purpose, which is courage; he has given us the spirit ove, and the spirit of a sound mind. This is the powerful nce against fear. For if we have power and courage we ot fear weakness; if we have love overflowing in our hearts ıave that which makes us estimable in the Father's sight, even to some extent in the sight of others. Hence we do fear disesteem; for "there is no fear in love; perfect love eth out fear." And if we have prudence, judgment, com- sense, we have no fear of the desperation which needless akes bring.

Courage may be likened to the little brother, love to the little sister, and common sense to the watchful guardian. Power might be disposed to use itself roughly at times; love might be too much impelled by tender feeling; but a sound mind modifies and directs them both.

SOUND MIND MEANS SOUND JUDGMENT

That quality which the Apostle terms "a sound mind" and which is popularly designated as "common sense" may be defined as the sound judgment of the mind when reflecting upon problems of truth and conduct, without bias from logical subtleties or selfish interests. Balanced judgment is as valuable as its application is rare. It is sometimes possessed to an astonishing degree—on matters of purely human import—by those outside of covenant relations with God. But this should not discourage us; for they were merely better born.

But the Lord's people have a power within them which, if responded to and followed, will help develop the main features of a sound mind in them, no matter where they start on the scale. That power is a desire for the truth. Honesty, or a love of truth, is the basic requisite of a sound mind; for if we do not really desire the truth, then we are bound to become immersed in a hopeless tangle of illusions. One of earth's wise men has said: "The love of truth is the most noble quality of the human intellect, the most enjoyable in the interchange of confidences, yet of all qualities it is the most rare."

Coupled to this desire for the truth is the capacity for its apprehension, which is possessed by every spirit-illumined child of God, and not by others. This fact is made plain by the Apostle: "The things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the holy Spirit teacheth; comparing spiritual things

with spiritual. But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned . . . . but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Both the desire and the capacity for understanding the truth come from God. As we are again told: "It is God that worketh in you, both to will and to do of his good pleasure." (Philippians 2:13) The desire for truth is from God, in the first place, while we are still natural men, in the sense that it is a fragment of the original likeness to our Creator. After we are begotten and illuminated by the holy Spirit this desire becomes stronger and stronger and at the same time our minds are enabled to grasp the truth to an extent hitherto impossible.

The Master himself places truth at the bottom of the structure when he says: "If ye continue in my word, then are ye indeed my disciples, and ye shall know the truth and the truth shall make you free." It is not merely doctrinal truth that we shall know, but also truth concerning ourselves and our spiritual status. How could we be set free from our own errors, if we did not desire and recognize the facts concerning ourselves? Common sense, or a sound mind, in the measure that it is possessed, enables one to see things as they are and to do things as they should be done.

There is a number of elements which go to make up a sound mind, none of which must be overlooked. But let it not be thought that a sound mind is a passive thing, a kind of reference library. In some ways the everyday term "common sense" is to be preferred; for a sound mind means simply the capacity for sound, accurate, reliable judgment on the problems of life as they arise from day to day.

PHILOSOPHY OFTEN UNESSENTIAL

And let us observe right here that the philosophy of character development cannot be called a requisite as long as we are developing with reasonable satisfaction. It becomes valuable to us chiefly when something is wrong. It assists us to recognize just how far we have progressed and how far we have retrograded, and where the greatest pressure should be exerted, to start us on again. But perception and reflection will accomplish nothing in us worth while without obedience. Obedience, or conformity to the instructions given us by our Lord, is the vital thing in any case, whether we understand all of the steps of the process or not. More than one scriptural expression emphasizes this thought: "If ye know these things, happy are ye if ye do them"; "If ye do these things, ye shall never fall," etc.

Our Christian course is like an apprenticeship at a trade. The master workman might sit down and attempt to explain the whole thing to the boy at the start, but very little would the boy understand or remember. What he does do is to say: "Now you do just as I tell you; and I will guarantee that after so long a time you, too, will be a master workman." So the Lord says, essentially, to us: "If ye love me keep my commandments"; 'and I will make you meet for the inheritance of the saints in light.' The Lord does invite us to 'reason with him' and to 'think on these things,' still he makes it likewise plain that we can know only in part, until that which is perfect is come.

We have probably all known some old brothers or sisters who had grown rich in the spirit of the Lord, not because they were able to explain the process of growth, but because, like the lily, they lent themselves to sun and air, and growth was a natural result. It never occurred to them to wonder why a certain command was given. It was enough to know that it was given. When they heard the Lord say: "Love your enemies; bless them that curse you and pray for them that despitefully use you and persecute you for my sake," they simply loved their enemies, they blessed and they prayed without doubt or hypocrisy. When he said to them: "If ye forgive not men their trespasses, how can ye expect your heavenly Father to forgive your trespasses?" they simply forgave freely, up to seventy times seven and, like God, were too courteous ever to mention an account once cancelled. When he said: "Seek ye first the kingdom of God and his righteousness," they sought that kingdom. When he said: "Centre your mind on things above and not on things on the earth," they have simply done it, and in doing it have shown the greatest wisdom that was ever shown. When he said: "Speak evil of no man," they have kept their lips from speaking guile.

It is largely when we realize ourselves at a standstill, or as making very slow progress that we can most profitably consider the whys and wherefores.

STEPS TO GOOD JUDGMENT

Perception, memory, thought, alertness, deduction, foresight, reason, judgment: these are the steps which must be taken, consciously or unconsciously in the formation of s judgment on any question.

Perception stands for the first impress of an idea th one or more of the senses. When we see, hear, feel, tou taste a thing we have perceived it. While this is an el tal step, still it is a very necessary one. Even the mollusks and tadpoles are capable of receiving impressions power to perceive increases with the elaborations and tiveness of the organism. The Apostle represents heari being that sense which is employed to announce the tru us. He says: "Faith cometh by hearing, and hearing b Word of God." That is, God's Word contains a message acquaints us with certain facts, without which we wou unable to form an accurate judgment or to make a reliab cision. The Master intimates that this message has gone f still, "Who hath believed our report?" Not many. "Bles therefore, "are your eyes, for they see; and your ears they hear. For indeed I say to you that many prophets righteous men have desired to see what you observe, but not seen; and to hear what you hear, but have not heard

But while hearing is a blessing, it is merely the start. parable of the sower goes on to explain this matter fu and to say: "When anyone hears the word of the kingdom considers it not, the Evil One comes and snatches away which was sown in his heart. This explains that which sown by the road." Those who do not consider the Lord's sage do not go very far toward the development of a mind. "Israel doth not know; [because] my people dot consider," complains the Prophet Isaiah.

"That which was sown on rocky ground denotes him hearing the word, receives it immediately with joy; yet h no root in his mind, he retains it only a short time when affliction or persecution arises on account of the wo instantly stumbles." Such a one perceives, thinks, and is but he fails on deduction. He does not, or perhaps ca hold the proper relationship between the value of the the present condition of the world, and the privilege of cution for the Word's sake. He does not exercise co sense, or he would know that anything of value must cos dearly. Note the distinction between that man and th who so valued the pearl of great price that he went an all that he had to obtain it.

"That which was sown among thorns denotes that h in whom the cares of this life and the deceptiveness of choke the word and render it unproductive." Such a one on foresight, reason and the final judgment or decision.

"But that which was sown on good soil and produced one a hundred, one sixty and one thirty, denotes him wh only hears and considers, but obeys the word." To he consider and to obey, then, are the three main steps to t quirement or to the manifestation of a sound mind o given subject. But aside from these three steps, there a other intermediate steps which are well worth consideri

PERCEPTION, MEMORY, THOUGHT

Here, say, is a problem before us on which we wish ercise common sense. Though we have heard and receiv general message of the Lord, it may be that we have n perceived all the instructions he has given on the imm question under hand. Here we should "search the Scrip with that love of directness and simplicity without wh is impossible to come to an accurate decision.

For instance, we encounter the statement: "The righ ness of the law is fufilled in us who walk not after the but after the spirit." We roughly perceive the ideas of ing after the spirit and walking after the flesh. Memory once called into play, for the meaning of the individual themselves, then in a brief search of the mind to see if w find anything that sounds similar. We 'call to mind the f things' and are thus enabled to profit not only by ou past experiences but also by the experiences of others. out memory life would be a blank—a dreary void.

Perception and memory merge into thought. We be consider—that is, if we love the truth above all thing We ponder, we reflect, we contemplate; but, if we desi truth, we do not dream. We are informed that, "as thinketh in his heart, so is he." If he thinks deceitfully deceitful to that extent. Thought determines characte

Thinking, not natural growth, makes perfect ma There are some who, though they are done growing, ar boys; the reasoning is feeble. Many who can run and and bear fatigue cannot observe, cannot examine, reason or judge, contrive or execute—they cannot thinl have a sound mind it is necessary that we examine ou about our thinking. We should set ourselves to unde whatever we see or read. The Apostle assures us that "think on these things"—the things that are true, noble

l lovely—we will be built up to them. We cannot use com-
n sense to walk either after the flesh or after the spirit with-
thinking.

It is not reading, but thinking that gives us possession of
owledge. A person may see, hear, read and learn whatever
pleases, and as much as he pleases; but he will know very
le, if anything, of it beyond that which he has thought
r and made the property of his mind. Like certain silk
ms which yield silk colored according to the food they have
on, so our life gradually takes the tinge and hue of the
ughts to which we most accustom ourselves. If we think
ut the things of the flesh, make provision for pampering its
ires and appetites, we are living after the flesh, and if we
thinking about the things of the spirit, the great principles
ich Jehovah has established, and seeking to apply them to
selves in harmony with his Word, we are living after the
rit.

ALERTNESS—MENTAL ENERGY

Alertness is the next requisite. We are admonished to be
gilant," to be "watchful," to be "ready," not to "sleep," nor
"slothful." In one place the Apostle seeks to "stir up our
e minds by way of remembrance." Alertness is energy ap-
ed to attention. It is like steam in a boiler. The boiler and
engine may be in perfect condition; but if there is no
am, no work will be accomplished.

On this very point of mental vigilance comes, perhaps, the
erest test of our honesty in our search for the truth on any
en subject. Our own faults, like our own noses, are so close
cannot see them without great effort and insight. But, as
poet says: "Self-love is not so great a sin as self-neglect-
." For want of spiritual energy we allow the precious,
ugh oft-times unpleasant truth concerning our motives to lie
den; and we do not make progress.

The value of our thought depends much upon the course
take—whether the subject in hand is examined fully and
efully, or only given an undecided glance, our thoughts re-
ting to other matters, to be treated in the same desultory
y. That mental disposition is of great value which will
ble us to give our close and undivided attention to any sub-
t which we wish to investigate. Some may try to investi-
e a matter, but find that the mind wanders. It needs alert-
s, effort, vigilance.

However splendid may be a man's genius, brilliant his
ents, and profound his intellect, if devoid of energy he is
ctically lifeless, and his powers are useless to the Lord, to
self and to the world. Energy, literally from the Greek,
ans inwardworkingness; the bloom of the flower is energy,
increase of fruit is energy, the growth of the body is energy,
in all these there is no violence. So with the holy Spirit,
ver or energy in us; its efficacy is not destructive, but none
less vital.

A man may possess a high degree of refinement, with stores
knowledge, and even a well-disposed mind; but if he is
titute of energy, he is like a watch without a mainspring,
utiful but inefficient and unfit for service. God has given
new courage, he has refreshed our despondent spirits by a
ssage of cheer and hope, and he does refresh them by con-
ual reminders of his grace. Let us, therefore, not stop in
efforts toward right decisions because of a dearth of alert-
s; for we cannot dream ourselves into a character. But
h the instruments and the forces which the Lord has given
we must forge one.

DEDUCTION AND FORESIGHT

Our alertness or mental energy opens up new avenues; it
adens the field of attention. Mental energy pushes the mind
draw deductions from the new things observed. Time and
in our Lord and the apostles invite us to deduce the logi-
conclusion from the facts which have hitherto been made
wn to us. Our Lord chided the Pharisees, saying that they
e able to draw correct deductions regarding the weather
n the appearance of the sky, yet they were not able to dis-
n the outcome of the most apparent spiritual situations.
ave ye not known?" "Do ye not see?" "Know ye not?" are
arguments which the Scriptures use and which show that
are expected to use our powers of deduction. But let us
deduce something that is not there. Our brethren in the
turies gone by made mistakes in this way. They saw that
t of the world was not fit for the state of heavenly bliss
they deduced that the unfit must therefore go to eternal
ment. If eternal torment had been a divine arrangement,
stated in God's Word, and if there had been no other time
rial or arrangement for mankind, then the deduction would
e been correct.

We are supposed to draw deductions from facts, not fancies.
h the help of other Scriptures we can safely deduce that
if we are walking after the flesh we are not walking after the spirit. We can safely deduce, too, that if we are walking after the spirit the righteousness of the law is being fulfilled in us, though we may not be able to see very much of that righteousness.

"LET US REASON TOGETHER"

Next in the attainment of a sound mind on any given problem comes foresight. Foresight is the power of looking ahead to determine the probable effect which the carrying out of our deductions will have. Closely linked to it and really growing out of it is precaution. We are not only told in the Scriptures that 'if we live after the flesh we shall die' but we are also told to make straight paths for our feet. If we stand on a railroad track and see a train coming, that is foresight; if we get off before it hits us, that is precaution. Foresight is a prerequisite of sound judgment, or common sense. How often we hear the exclamation: "Why didn't I think of that?"—meaning, "Why didn't I foresee that?"

All these things lead us up to the point of reason, which is the process of comparison. We are admonished to "prove all things, hold fast that which is good." To prove a thing is to compare it with some known standard. It is a direct violation of this precept to allow such facts as we may possess to become rusty from disuse or to submit our minds implicitly to another without proper reasons therefor.

Reason is the art of fixing the relativeness of things. It is by means of reason that it is possible to differentiate facts and to indicate to what category they belong. Thus and thus only can we "rightly divide the word of truth." Thus and thus only can we "give a reason for the hope that is in us." Only thus can we fulfil the Apostle's prayer that 'our love may yet abound more and more in knowledge, and in all perception, in order that we may examine the differences of things.'—Philippians 1:9, 10, Diaglott.

To reason about a thing is to dissect it, to examine it from every point of view before adopting it, before deferring to it or rejecting it. Only by reasoning can we judge ourselves dispassionately. The Psalmist approaches the question thus: "Wherewithal shall a young man cleanse [rectify] his ways? By taking heed thereto according to thy word." Applying this principle to ourselves we see that we are to look at our ways, our thoughts, our words, our actions and compare them with the standards given us in the Lord's Word. If we be impelled by a desire for the truth and if we "judge soberly" we shall see wherein we have already attained to those standards and wherein we are still lacking. "Come now, let us reason together, saith the Lord of hosts."

DECISION, THE SOUL OF CHARACTER

We now come to the decisive factor of a sound mind, judgment or decision. We may perceive the things of the spirit; we may reflect upon and contemplate them; we may be keen in our interest and draw some very accurate deductions as to advantages to be derived; we may foresee ourselves enjoying the fruits of the spirit and acting as an ambassador of the Lord; we may count the cost by process of comparing the things of this present life with the joys that shall be revealed in us, but when we definitely make the decision and say, "I will do it; I will pay the price, cost what it may," then, and first then, is character really molded—and devils step back an extra pace.

Some one has aptly said: "A wise man is like a pin, his head keeps him from going too far." If a whole man be like a pin, then certainly decision is the point of that pin; for by decision his powers become penetrative and effectual. Decision is like a ratchet brake on an incline railway; it keeps one from slipping back over the ground just gained. Again, decision may be likened to the skin of an apple. Not only is it the most beautiful part, but it preserves the rest of the fruit, as decision preserves the process of thinking just passed through with more or less labor. It is really better for the character to decide wrong than not to decide at all. We can always decide something about a question. We can decide to let it alone, or decide to let it rest until more information is at hand.

"A double-minded man is unstable in all his ways." "Unstable as water, thou shalt not excel." These texts show the disadvantages of indecision. How many occasions for doing good are passed by from irresolution! While we are saying to ourselves, Shall I, or shall I not? the moment flies away and the blossom of joy which we might have given to it is withered and often cannot be revived by any tears of repentance. The irresolute man cannot perform any action well.

On the other hand, decision of character is one of the most important of qualities to attain and maintain. In fact we must possess a good deal of it before we can give ourselves to the Lord. Knowledge is not our chief end; it is action—action inspired by love, but still action. We may have a fine

education, learn to think most correctly and talk most beautifully; but when it comes to action, if we are weak and undecided we are of all beings the most wretched. All mankind feel themselves weak, beset with infirmities, and surrounded with dangers; the acutest minds are the most conscious of difficulties and dangers. They want above all things a leader with that boldness, decision and energy which, with shame, they do not find in themselves. Just such a leader we find in our Lord, who not only trod the way we tread, but trod it alone.

Next to being upright and faithful in the performance of duty, we should be decided; and then we shall make either friends or foes worth while. It is in vain to hope to please all alike: "Woe unto you when all men speak well of you." Let a man stand with his face in whatever direction he will, he must necessarily turn his back to one-half the world. If a thing be right, let us do it boldly; if it be wrong, leave it undone. Every day is a little life, and our whole trial time is but a day repeated.

FOES OF A SOUND MIND

There are three foes to the exercise of a sound mind. One is impulse, a perversion of power and judgment. Another is sentimentality, a perversion of love and wisdom. The third is illusion, a perversion of deduction and reason.

Impulse is like a spring trap that operates generally to the injury of someone. It is action under snap judgment, wherein all the steps between perception and decision, except alertness, are almost completely overlooked. Adam's transgression itself was largely of this nature. He felt, he was keen on the subject, he acted. When Uzzah steadied the ark he did it under impulse and paid for his lack of reasoning with his life. Had he remembered the Lord's commandments, had he thought of them sufficiently beforehand, had he been alert with a sense of obedience, had he been exercising the foresight which moments of quiet contemplation should have taught him as he walked beside the ark, he would have been prepared to stop his tendency to an impulsive meddling in matters not his own.

Peter was impulsive in proclaiming his lasting fidelity to the Lord. He merely perceived that Jesus was the Christ, the son of the living God, and assumed that everything must be outwardly favorable to our Lord, who was one, naturally, with whom Peter would like to be always associated. His judgment lacked the calm, careful consideration and insight which became his at Pentecost. No one can allow his impulsiveness to govern and at the same time exercise a sound mind well, because a sound judgment includes careful and moderate comparison of the facts involved. The impulsive ones are very apt to be prejudiced in their conclusions; for prejudice is premature judgment. They jump from perception to energy and from energy to decision. They are always starting something, but it is oft-times something they wish they could stop. Sometimes they are like the man looking through the yellow-stained glass, when everything appears peculiarly bonny; then they are like the other one who looked through the blue-stained glass, when everything looks sombre and hopeless. Neither had an accurate judgment of the situation.

Impulsiveness is a false enthusiasm traceable not to our fixed ideals, but to our wishes. It is often true: "Thy wish was father to the thought." Impulsiveness was the difficulty with the Galatian brethren; as the Apostle says: "Ye did run well for a time . . . . O foolish Galatians, who hath bewitched you?" They had not properly fortified themselves with the reasons for their faith and were in danger of losing all.

It is doubtless because we tend to jump to conclusions and to other associated actions that the Lord has laid upon us certain restrictions such as, "Render not evil for evil." The impulsive tendency is to strike or speak back when we are injured. Occasionally such action might be right in itself. The Mosaic law provided for such retribution. But if we have carefully pondered the various phases of the Lord's will for us if we have grasped the thought that he would be better pleased to have us consider a situation before we act, we are to t extent guarded, and our energy and decision are forced to w on thought, foresight and reason. "He that is slow to an is better than the mighty; and he that ruleth his own sp than he that taketh a city."

Another hindrance to sound judgment is sentimental

SENTIMENT VS. SENTIMENTALITY

Now sentiment is a noble thing. It was the noblest sentim which God had toward the world which prompted him to m the arrangement for its redemption. No one can ever hav sound mind who absolutely ignores sentiment, if that were sible. But sentimentality is the quality present when se ment overrules reason, or when it forces a decision before son has time to consider. Impulse and sentimentality often hand in hand, like their legitimate prototypes, power and l It was sentimentality when the inhabitants of Lystra na Barnabas Jupiter, and Paul Mercury, and said: "The gods come down to us in the likeness of men." Again, when St. P shook off the poisonous serpent from his hand and lived, people of the island would do him worship, thinking he m be a god.

Never will common sense have a chance to manifest itse those who permit such ephemeral and enfeebling impression govern the judgment and who fail to harmonize common se and the emotions of the heart. Sentiment reasons and is ca ble of devotion. Sentimentality excludes reflective thought ignores generosity. We are capable of sacrificing ourselves sentiment. Sentimentality exacts the sacrifice of others.

We have seen mothers oppose the departure of their s preferring to oblige them to lead an obscure existence nea them, rather than impose upon themselves the sorrow separation. Sentimentality and its derivatives, puerile and false sensitiveness, create illusions for those who do practise the art of reasoning.

ILLUSIONS LIKE WILL-O'-THE-WISPS

Both impulse and sentimentality contribute to or lead t lusions. Illusions, like ideals, are made by imagination hope. Inaccuracy is the difference. Imagination, in the s of power to form and hold a mental image of an idea o its effect on us, is really necessary to any process of reason The Apostle sets this thought forth in the following wo "We behold as in a mirror the glory of the Lord and changed [by the effect of that image on our minds], from g unto glory." That is, from the fragmentary description God's Word we are able to form a mental image or concep of his character.

But imagination is usually so linked with sentimenta that the word has come to have a bad savor. So the Ap says: "Casting down imaginations and every high thing exalteth itself against the knowledge [the exact knowledg acquaintanceship] of God, we bring into captivity every tho to the obedience of Christ." The idealist and the illusio perceive alike, but the latter is not impelled by a desire for truth. His wishes take the place of his memory of prev experience and of the promises and directions of the D With such a one reverie takes the place of thought. The indolence instead of alertness; fancy instead of deduction; sire instead of foresight; sophistry instead of reasoning. any wonder that the decision, such as there is, is erroneous, that illusion enshrouds the true powers of discernment?

The "righteous" Jews of Jesus' day deluded themselves thinking that no blessings could pass them by; but they, the rest of the world, were drunken. They thought that, because of a passion for the truth, but because of preju which is traceable to nothing more than mental and mora dolence.

"BE OF GOOD COURAGE"

"Be of good courage and he shall strengthen thine heart."—Psalm 27:14.

Jesus gave us a perfect example of true courage based upon implicit confidence in the divine promises—such a courage as is needed by all of his people at this time. The Apostle suggests that we consider him, lest we become faint and weary in our minds. There is one kind of fearlessness, however, which is begotten of self-esteem, lack of humility. This is not the kind enjoined upon the Lord's people. They are to be both tender-hearted and humble-minded. The spirit of courage possessed by the saints is based largely upon their faith in the Lord. Realizing the divine love and providential care, these can apply to themselves the gracious assurance that "the Father himself loveth you," and that "all things shall work together for good to them that love God, to the called ones according to his purpose."—John 16:27; Romans 8:28.

It is this realization of divine all-wisdom and all-p that gives the strength of heart referred to in our text. It be readily seen, then, that this courage is based upon f though of course the faith must have a foundation of kn edge. The proper relationship of our growth is prim knowledge: faith, courage, activity, and all of these cont to grow, and in their maturity make us wise, faithful, (ageous overcomers in respect to the spiritual matters to w we have been called through the great and precious promi

Sometimes we realize our deficiencies and are not ab locate the cause. Some one says, 'I want to be an overco to gain the victory over the spirit of the world, over the

encies of my own fallen flesh and over the wiles of the adersary, but somehow I cannot; I fail.' Such should learn o look for the source of failure, the deficient element, and hould fortify himself in respect to the same. Let him ask rst, 'Is my failure to overcome due to a lack of courage? Am fearful, and hence unable, to fight the good fight of faith nd, by the Lord's assistance, to gain the victory?' If he has he courage he may find that he has not been sufficiently trustng the Lord, but leaning too much on his own strength. Such hould remember the Apostle's words, "When I am weak, then m I strong"; reversely, 'when I am strong in self-assurance, am then weak, because the Lord wishes me to rely not upon nyself, but upon him, his strength, his grace.' If the courage e found deficient, the reason evidently is that the faith is lackng; and if so, there is a reason for it—either a lack of knowldge on which to build a faith, or a lack of exercise and delopment of faith. The knowledge is to be sought from the ight quarter, in harmony with the Lord and his Word, and he faith is to be exercised continually, recognizing the Lord's nterest in us as his children, as testified to by his Word and by oticing the leadings of divine providence in our daily affairs.

LOVE CASTS OUT FEAR

There is a proper fear, or reverence, and disinclination to ffend our heavenly Father and our Redeemer, which we wish ever to lose. Perfect love will not cast out this fear, but ather intensify it. The fear which love casts out is timidity, servile fear or dread of the Lord or of Satan or of the fallen ngels or of men and what they might do unto us. Perfect ove cannot be attained without knowledge, faith, courage and vercoming. It is the result of the exercise of all this divine rrangement that brings us nearer to God and makes us truly hankful and appreciative of his gracious purposes and omnipoent power for their accomplishment.

The spirit of courage needs special cultivation by the Lord's eople; and this cultivation means growth in all the graces. or instance, if calamity befall us or threaten us we should mmediately think of the fact that our Lord assures us that ven an insignificant sparrow cannot fall to the ground without the Father's notice, and that we are of much more value han many sparrows. This thought at once strengthens the eart, nerves the arm, quickens the pulse of endeavor, provided e can realize that God is for us, that no earthborn cloud intervenes between our souls and the love for us which he has declared. If a cloud does obscure the Father's love we must the more earnestly, the more persistently get from behind it by etting our hearts right with the Lord, by going to him in rayer, by confessing our trespasses and by requesting mercy nd grace to help and to restore us to his favor.

"Be of good courage and he shall strengthen thine heart," s one of the blessings assured us in his Word. In the divine rder courage is necessary to strength and victory. Some one as said, "One with God is a majority." With courage to rasp this thought and to hold it, things almost superhuman eem possible to the Lord's people, while without this courage hey may naturally be weak and easily vanquished.

COURAGE IN THIS EVIL DAY

Never before, perhaps, was courage so needed as it is now eeded in this evil day; but the prophets' descriptions of this reat trouble time are very figurative when they speak of fire nd clouds and pillars of smoke, saying of this time, "I will how wonders in the heavens and in the earth, blood and fire nd pillars of smoke," etc. But the consecrated children of od need have no timidity in respect to these matters if they ave the proper courage, developed by proper exercise and built pon proper faith, founded upon the knowledge of divine revlation. Their attitude of heart will be, "I will fear no evil, or thou art with me; thy rod and thy staff, they comfort me."

Whether, therefore, storms financial, political, religious or emoniacal come his way the child of God may rest secure and e of good courage. The Lord is both able and willing to care or his interests and bring him off victor. Should the fallen ngels be permitted again to materialize and personate either ne dead or living, this class need have no fear. Their perfect ve for the Lord, based upon a knowledge and appreciation of is truth, will lead them to triumph courageously over all the iles of the adversary and his hordes.

THE ELECT TO BE UNDECEIVABLE

The Scriptures abound with testimonies to the effect that ne severe trials of the near future will be along the lines of eception. They speak of lying angels and deceivableness of nrighteousness and "lying wonders," and tell us that the Lord ill send or permit a strong delusion that they may believe a e. (2 Thessalonians 2:9-11) If we gain the right conception f the matter these deceptions are to affect the whole world, inuding its wise men, and indeed practically everybody except ne "elect"; and the "elect" will be preserved, not through their own wisdom or superiority, but through the power of God. "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive even the elect."—Matthew 24:24.

Our Lord in the parable of the wheat and tares tells of the harvest work and how he would "gather together his elect from the four winds, from one end of heaven to the other." (Matthew 24:31) It is by thus gathering them that they are protected in this time of strife and trouble when others are deceived. But they are not gathered physically into one place, but spiritually; their minds, their hearts, their affections are gathered together, centered. Our text tells us that our Lord is this great Center to which his elect must all be gathered if they would have rest or peace, if they would overcome the world, the flesh and the peculiar snares of the adversary, which will now be laid for the feet of all and will more or less entrap all except the elect class.

"GATHER MY SAINTS UNTO ME"

Figuratively all of these "elect" ones are gathered, and the place is thus described, "I will say of the Lord, he is my refuge; in him will I trust"; and again, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ah! no wonder that we also read, "No harm shall come nigh thee." How could harm come to any who are thus close to the Lord? "A thousand shall fall at thy side, ten thousand at thy right hand; but it shall not come nigh thee; because thou hast made the Lord thy refuge; thou hast made the Most High thy habitation."—Psalm 91:1, 2, 7.

This nearness to God, into which his "elect" are gathered, is the source of their protection. And the dangers to others are in proportion to their distance from this citadel of strength, this fortress, this refuge or tower.

"Then let our songs abound,
And every tear be dry;
We're traveling through Immanuel's ground
To fairer prospects nigh."

"ALL POWER IS GIVEN UNTO ME"

These were our Lord's words after his resurrection. They were true then. They have been true throughout the Gospel age, and they are still true today, because we are now living in the time of which it is written, "He shall take unto himself his great power and reign." His reign has in some senses of the word already begun. He has already marshaled forces which will complete the overthrow of everything opposed to his kingdom and its righteous laws. And we may be sure that the members of his body still in the flesh this side of the vail are no less subjects of his providential care than are the world and its affairs. We may be sure that nothing is transpiring, either in the nominal church or among the kingdoms of the world, among socialistic or political parties or in the financial world contrary to what will best serve our Lord's purposes in connection with the events just before us and the outworking of the same in fullest accord with the prophecies.

Oh, that we could get this thought rightly settled in our minds! Yea, as the Scriptures say, "Settle it in your hearts"—that our Lord is at the helm superintending all of earth's affairs at the present time in a much more practical sense than ever in the past. And have we not seen his graciousness towards the church during the forty years of the harvest period that are already past? And can we doubt his continued supervision of the affairs of his betrothed to the grand consummation? "He who hath begun the good work in us is able to complete it," and he who has thus conducted the harvest work is able still to direct his cause, to order, bless and use it to his own praise and to the blessing of his people.

"Who led thee first will lead thee still;
Be calm and sink into his will."

Let us not be timid either as respects the affairs of the church in general, or as respects our own personal relationship to it and to the Lord. Let us learn more and more to be on the lookout for the leadings of his providence and for utilizing knowledge which he has given us from his Word. Let us not be surprised concerning the fiery trials which try us and the stormy billows which may at times seem about to overwhelm us; "for greater is he that is on our part than all that are against us"—however numerous, however strong, and whether demons or men. Let us remember that we are called to be overcomers and that the victory that overcometh the world is our faith.—1 John 5:4.

REMEMBER OUR VOW

"Resist the devil and he will flee from you," is the Lord's testimony, through James. This implies an assault by the adversary. It implies that he should be resisted and can be

resisted and that in the end he will flee from us, not because of arrogance or power on our part, but, as our Master said, "He hath nothing in me"; so if he finds it useless to continue his assaults he will probably flee also from us to other fields of service. We remind all of our readers that whoever comes under the influence of Spiritism, Christian Science, Hypnotism or any other form of Occultism is thereby endangering himself, not only for the moment, but also for the future, because the evil spirits operating through these various channels seek, some in one way and some in another, to delude, bewilder, confuse the reason and bring into subjection the minds of those with whom they have to do. Hence any of the Lord's people who have affiliation at any time with any of these are specially warned of liability to intrusion by these spirits now. We remind all that the special channel through which they have had special success is human curiosity. We urge all of the Lord's people to restrain their curiosity, to rely on the Lord's Word and to have no dealings whatever with any of these occult systems. Let us remember our Vow unto the Lord along this line.

One dear sister told us recently that before coming into the truth she had dabbled with Christian Science and Spiritism, and had been entrapped with mediumship. She was a writing medium and could distinctly feel something take hold of her hand and guide her pencil while she wrote on topics of which she had no personal knowledge. After coming into the truth, and realizing the source of this power, she resolutely repelled it in every way, asking the Lord by prayer for assistance. She gained strength to resist this influence, but has again been annoyed by the spirits taking her hand and endeavoring in various ways to arouse her curiosity so that she would yield her hand to them in order to learn their message for her. She remarked that she has now a fear and a dread of the ev spirits and a strong desire to be free. She finds herself fre from their influence when in the company of the Lord's peopl We advised her against fear and against refusing to remain a room by herself. By so doing she would be cultivating fea and subserviency and bringing herself into a condition of mir much more amenable to their intrusions. We advised her, an now advise all similarly affected, to set the will resolutely opposition, to refuse all communication, to ask no questions, receive no answers in any manner, but in the name of the Lor to command the evil spirits to depart, meantime going to th Lord in prayer "for deliverance and grace to help in ever time of need." In times of peace and freedom from assau the mind can be stocked with strengthening Scriptural passag or helpful poems or words, so that these may be drawn upo in times of need.

In conclusion, then, dear brethren, let us be of good cou age, of strong faith, of heroic determination. Let each see tha his faith is not in himself, nor in his vows, nor in his ver best endeavors, but in the Lord. Trust in the Lord and pra tise with your faith at controlling your thoughts, words an deeds and at bringing yourself closer to our Father and R deemer. We live in a time when worldly wisdom is takin note of this need of courage; and much courage there is. B the greatest courage is moral courage, the true courage whic the Word of God inculcates and through which we may not on rejoice in all of the present experiences of life, but ultimate come off "conquerors, yea, more than conquerors through hi who loved us and died for us." "Be of good courage and l shall strengthen thine heart."

"THERE WAS ALSO A STRIFE AMONG THEM"

Alas! that in his last, sad, sacred hours on earth,
There should be strife among the Master's chosen twelve—
A strife to be the greatest, seeking selfish ends,
Ignoring their sweet privilege to minister
Unto their Lord, in this, his time of saddest need.
Ah, me! that he, the alpha and omega, first
And last, in lowliness must wash their dust-stained feet,
To show that he who serveth most is chief of all!

Ah, then! shall we not daily watch and humbly pray
That no defiling "root of bitterness" spring up!
Shall we seek selfish honors here, or rather wait
Until we reach the other side, where he, our king,
Shall seat us in his throne, exalt his lowly bride!
Dear Lord, oh, make us gentle, merciful and wise,
Help us in honor each the other to prefer,
Fulfilling thus the law of Christ, the law of Love!

WORKING IN THE CHURCH

ACTS 2:41-47; 4:32-35; 6:2-4.—AUGUST 18.

[Paragraphs 2 to 21 inclusive of this article, as it originally appeared in issue of July 1, 1918, were reprinted from artic entitled, "The Early Church," published in issue of January 1, 1902, which please see. The remainder is printed below.]

Whoever today refuses to acknowledge Christ Jesus as the Messiah, the Sent of God, whoever refuses to obey his teachings, to follow him, is unrepentant no matter how fully he may believe that Jesus of Nazareth was the Messiah, the Sent of God. Even though one may sorrow at the record of the sufferings of Christ, he has not come to the point of repentance until he has renounced the sins for which Christ suffered, and has become a follower of the Master. Only such as are thus repentant have part or lot in the household of faith. God's proposition is not to save people in their sins, but to save them from their sins; and during this Gospel age the first condition of acceptance with God is that the sinner shall renounce his sins, accept our Lord as his personal Savior and follow in his steps.

PROVIDING FOR THE POOR

Some time later an emergency arose in the church, calling for a force of seven deacons to look after various temporal matters, all of whom were chosen by the congregation—not by the apostles—as men of honest reputation, wise, and filled with the holy Spirit. This incident suggests to us the loose character of the organization of the early church. It did not have cast-iron rules and laws, except that the Lord Jesus Christ, the Redeemer, was the Head of the church, and that no one could be recognized as a member thereof unless he had recognized our Lord as Savior and made full consecration to him, thereby receiving his spirit, and had also recognized as of his appointment and of the holy Spirit's designation his especially appointed apostles, as the authorized instructors of the church. Aside from this, the necessities of each case seem to ha guided; and yet we may safely presume that in all the a rangements of the church, as well as in the teachings of t apostles, the holy Spirit directed, for the benefit also of tho believing on the Lord throughout the entire age.

We are not to suppose that there was an intentional partia ity or neglect of the Grecian more than of the Hebre women. Possibly it arose from the fact that the apostles a preciated more keenly the needs of the native widows than the foreign-born. These were all Jewesses, of course, wheth born in Palestine or in Greece; for up to this time the Gosp had not been sent to the Gentiles. Doubtless there was so reasonable cause for the murmuring. In any event the apo tles manifested their honesty of purpose in the matter promptly instituting measures for the correction of the dif culty.

In this incident there is a lesson for all of the Lord's peop If difficulties arise, based on temporal questions, likely sprout a "root of bitterness" or to cause a schism in the churc the proper course would be to throw the responsibility upo the shoulders of the entire congregation, by asking for the ele tion of some of the number who could give the matter bett attention and could see that all were justly dealt with. We a not to forget that in this as in other ways the Lord has clear indicated that the church as a whole is under his supervisio and that it is therefore proper that the general affairs of t church be conducted by the congregation, and not by one ma nor by a clergy class.

SPEAKING FOR CHRIST

ACTS 1:1-8.—AUGUST 25.

[The first 12 paragraphs of this article, as it originally appeared in issue of July 1, 1918, were reprinted from article e titled, "Good Confession Versus Bad Confession," published in issue of January 15, 1914, which please see.]

Whatever circumstances may arise, the Lord's people will have such faith and trust in God that they will conduct themselves courageously, relying on divine power. The Greek here seems to give the thought: 'Do not be worried when you sh be brought before kings and judges.' The way in which G will give us a mouth and wisdom may vary according to c

cumstances. Perhaps it may be by suggestions from another, perhaps in the hearing of the testimony of some one else; or it may be that an especially helpful text of Scripture would come into our mind. But the thought is that our trust is in the Lord, and that we are not to be in fear and trembling.

If we find ourselves in any straits, any difficulties, we are to remember that the Scriptures assure us that "the angel of the Lord encampeth round about them that fear [or reverence] him, and delivereth them." (Psalm 34:7) This thought should tend to make us cool and collected in mind, and should enable us to conduct ourselves courageously, feeling our close relationship with the Lord and having the confidence this would give us. Furthermore, we realize that we are not wise enough to know just what God's purposes concerning us may be. We know not, therefore, just how the Lord may prefer to have this or that matter eventuate. But "faith can firmly trust him, come what may."

WORK OF THE CHURCH IN THE FLESH

The Scriptures invariably teach that the church of Christ in the flesh is his representative. As the Apostle Paul says, we "fill up that which is behind of the afflictions of Christ, for his body's sake, which is the church." (Colossians 1:24) As we have to do with the suffering of the Anointed One, so we have to do with the witnessing or ministry by which the members of the body have been called out from the world, separated, instructed, and thus prepared for a share in the glorious kingdom and for the great work of judging the world which that kingdom will inaugurate. It is in this sense that our Lord declared to his disciples after his resurrection: "Ye shall be my witnesses both in Jerusalem and in Judea, and in Samaria and unto the uttermost part of the earth."

Primarily, the apostles were the witnesses who testified to us respecting our Lord's words, his death, his resurrection, his ascension, and his promises of a return to accept his faithful followers to a share in his kingdom, when he shall take unto himself his great power and reign. In a secondary sense all who receive the apostolic testimony and who declare it to others are likewise Christ's representatives and witnesses.

In order that the apostles might fill this position of witnesses and might be enabled to give a clear testimony on the important subject of Christ's death and resurrection, which constitute the foundation for our hope, our Lord was present with them after his resurrection and, as St. Luke declares, demonstrated the fact of his resurrection "by many infallible proofs," meanwhile explaining to them things concerning his coming kingdom, for which he had taught them to pray: "Thy kingdom come; thy will be done on earth as it is done in heaven."

THE MESSAGE OF THE KINGDOM

This explanation respecting the kingdom was necessary because as Jews they had properly looked for an earthly kingdom, and now needed to be informed that before the earthly kingdom could be established a heavenly kingdom must first be inaugurated, and that they were eligible to a place in that heavenly kingdom, through which in due time the blessing would come to the earthly kingdom and would ultimately extend to all the families of the earth.—Genesis 22:16-18.

As long as the Jewish dispensation remained, this information was not due to be given. It would be "meat in due season" only after the Jewish nation, through its representatives, the priests and doctors of the law, had rejected the Messiah and had crucified him. But now that our Lord had died, it was "meat in due season" to the faithful to know that for a time God had rejected fleshly Israel from being his peculiar people in order to gather a spiritual Israel to be the holy nation, the peculiar people, the royal priesthood, to show forth his praises and to constitute his chief agents for the blessing of mankind in due time.

This work of calling the spiritual Israelites, and of inducting such as would heed the call into the new relationship, was the work which our Lord was committing to his apostles. To them he unfolded the things pertaining to the kingdom of God in such measure as they were able to appreciate them, leaving to the future the work of guiding them into all truth, into the deep things of God, under the ministration of the holy Spirit, which he had previously promised would show them things to come.

Our Lord wished the apostles to understand distinctly that they were not then in condition to undertake the new work, that the proper time for action had not yet come, that they would not be prepared until they should receive the holy Spirit, a power and unction from the Father, which would especially qualify and guide them in the important service of their commission. Moreover, it would be to them, and to all believers through them, a divine attestation that our Lord's work was approved of the Father and constituted a basis of reconciliation by which sinners might return to harmony with their Creator. Furthermore, to those who consecrated themselves to the divine service and received the holy Spirit, it was evidence that they were accepted of the Father in the Beloved and owned as children and heirs of his promises, joint-heirs with Jesus Christ their Lord, if so be that they would suffer with him that they might also be glorified together in the kingdom, when the due time should come.—Romans 8:16, 17.

THE TIME FOR THE KINGDOM

It was appropriate at this time, and in view of our Lord's instructions respecting the kingdom and the preparatory work for it, which the apostles were commissioned to do, that they should inquire respecting the time for its establishment. Therefore, not knowing that the Lord was about to leave them, they asked respecting the ancient promises of Israel's restoration, whether or not these promises were now due to be fulfilled, whether or not Israel was to be released from the domination of the Romans and to become the greatest nation of the world, to be used of God in the blessing of other nations.

It is worthy of careful note that our Lord did not rebuke the apostles, nor tell them that the thought in their question was foolish and would never have a realization. On the contrary, his answer clearly implies that their expectations at least approximated the truth, but that he was not at liberty to gratify their curiosity as to the time features of the divine plan. The things to which they referred, and which God had promised, would be fulfilled in due course; but the times and seasons were not for them to know, the Father not being as yet pleased to reveal this information.

Our Lord, however, clearly indicates that before Israel's restoration to divine favor the mission of his apostles must first be accomplished—that to which he was appointing them. He would not inform them whether or not their mission would be quickly accomplished. As a matter of fact, we see that it has extended over more than eighteen centuries. The restoration of Israel to divine favor cannot take place until Christ, his apostles and all his faithful followers shall first have accomplished the work of witnessing to the world and of selecting the full number of the elect, of spiritual Israel. This is the work of chief concern.

The times and seasons for the fulfillment of God's promises to Israel after the flesh and to the world were to be left in God's power, with the assurance that when the due time shall have come the brethren shall not be left in darkness on this subject, but shall be guided by the holy Spirit into this and all other truths, as these become "meat in due season" for the household of faith.

The work of witnessing was properly to begin at Jerusalem, the center of Judaism, which God himself had chosen, as represented in the Temple. It was properly to begin with those who had knowledge of Jesus and his crucifixion. Among these who had this knowledge were some of the most devout Jews from all quarters of the earth. It was appropriate that the truth respecting our Lord's death, resurrection, ascension and glorification with the Father, and respecting the gathering of spiritual Israel and of our Lord's second coming to receive them and to exalt them with himself in the Messianic Kingdom should be declared to those who had been instigators of his ignominious death and witnesses of his crucifixion.

LETTERS FROM AFIELD

SOME WHO SAT IN DARKNESS NOW SEE THE LIGHT

DEAR BRETHREN:—

We wish to advise you that we are still in harmony with the divine plan, and that you have our sympathy and our prayers at all times. In the Lord's good time we hope to meet you at "the general assembly and church of the firstborn, who are written in heaven."

For the past twenty-six years I had been employed here as agent of the —— without even a reprimand or a demerit mark. Suddenly, without a moment's notice or a word of explanation, I was dismissed and another man put into my place. I appealed to our superintendent for an explanation of this strange procedure; and he advised me that I had been dismissed by request of ——, the reason for which I was no doubt aware. This occurred four weeks ago.

This procedure was all brought about by some Catholic priests who were sore because some of their flock had left them and had gone to the Methodist church. Later, these converts heard Brother —— in a public lecture here, and thereafter they came to our class. These friends are all Polish, but understand English quite well; and they are so delighted with the truth that they are very enthusiastic. There were thirty-

eight immersed here on April 7; and the next day eight more came for immersion. We have heard that there are forty more who would be glad to come our way if it were not for the intense opposition. The population here is mostly Polish Catholic, and there is a wonderful awakening among them. A Polish speaker and three colporteurs came here, and were all arrested, and thrown into jail. The colporteurs are out on $10,000 bail; but the speaker will have to remain in jail until the war is over.

May our dear Lord direct us in our efforts to serve the cause until we finish our pilgrimage here below is the prayer of

Your brother in Christ, R. S.—*Wisc.*

GLADLY ENTERED THE GATE OF SACRIFICE

DEAR BRETHREN IN CHRIST:—

Find enclosed a money order to be applied as you see fit in the interests of the Lord's work, and especially if needed in connection with the trial of the faithful brethren at this time. I wish also to express my appreciation of the truth and its service. I have enjoyed each volume of the SCRIPTURE STUDIES as only a truth-hungry soul could; and I cannot doubt that the author was divinely aided.

I have always sought after God; and at the age of fifteen I began teaching a class of little girls in a nominal church. This was really a sacrifice to me in that I missed the fellowship of the other young folk in the older classes. But I stayed by it faithfully; and in the three years of my teaching I missed only three days, two of them being on account of sickness. But when I received the truth on God's plan for the whole world I saw how far short we Sunday School teachers were fallen. And how I did rejoice in the knowledge, which came to me as fast as I could assimilate it! I gladly entered the low gate of sacrifice in October, 1917, and am striving each day and hour so to run that I may win.

As would be necessary to one coming in so late, things came to me rapidly; and I advanced accordingly. So I am now enjoying the meat of the Word, and praising God's holy name for his many favors toward me and for his numerous manifestations that I am his child. I am especially thankful for the "meat in due season" furnished through THE WATCH TOWER at this time. It has encouraged me so much to press on untiringly and to help in the reaping of the vine of the earth, to the extent of my ability. I am also rejoicing in the fulfillment of prophecy as manifested in the recent fiery trials, and am glad that you have been accounted worthy to suffer for him who bore it all for us.

Praying continually for all the dear brethren, and looking forward to the great convention beyond the vail, I am

Your sister in the one hope of our calling, G. B.—*Ind.*

GRATEFUL APPRECIATION OF THE WATCH TOWER

DEAR BRETHREN:

Beloved in the Lord, greetings in the name of our dear Savior. The Father's bounty supplied through THE WATCH TOWER during the past twelve months has been lavish indeed. The last issues especially give evidence of the near approach of the kingdom of Messiah, for which we rejoice with you and all the dear family. May the Lord's grace and strength abide with you in your closing labors for all the saints.

With the assurance of my deepest love and sympathy and constant prayers, I am humbly, W. A. T.—*Canada.*

HERALDS OF THE MESSIANIC KINGDOM

DEARLY BELOVED BRETHREN IN CHRIST:

With peace and love we greet you. We are remembering you dear brethren in our prayers, and we rejoice to note how wonderfully our Lord and Savior is guiding you and directing the work in these closing hours of the Harvest. Rejoice with us, beloved ones, to know that all the saints of the Most High have been sealed and are now waiting their deliverance, when and as our heavenly Father deems best. What a wonderful time, to be standing on the verge of the inauguration of the Millennial Kingdom of our Master, for which the po groaning creation has so long waited! Let us constant keep our hearts within the vail, firmly trusting our Lor "Faith can firmly trust him, come what may."

Dear brethren, continue to fight the good fight of faitl for without it we may as well drop out of the race at th time, and thereby lose the greatest prize ever proffered our Creator, an offer never to be repeated. So may we voi the words of our dear Brother Paul: "I have fought a goo fight; I have finished my course; I have kept the fait Henceforth there is laid up for me a crown of righteousne which the Lord, the righteous Judge, shall give me at th day; and not to me only, but unto all who love his appea ing."—2 Timothy 4:7, 8.

We are the heralds, the antitypical John class; and sure we are rejoicing very heartily to know that the Messian Kingdom is so near its establishment, and that we shall have share in it if we but remain faithful to the end of our wa If we do, Satan will be sorely disappointed; for we are t objects of his intensest hatred now. But let us keep our min filled with our Father's rich promises. His generous assu ances should not only anchor our hearts and thoughts with the Most High, but dispel every approach of gloom. We are the light, which is shining stronger and stronger unto the pe fect day. We have long known and experienced the force of t Master's words, "If the world hate you, ye know that it hat me before it hated you." Not being greater than our Maste we need not be concerned in the slightest degree what t world's attitude is; for we are sure of our heavenly Father love. Let us pilgrim on, and not cease until we reach o heavenly Canaan. With loving wishes, I am

Your brother by his grace, F. T.—*Ohio.*

DUE CONSIDERATION FOR THE RIGHTS OF OTHERS

DEAR BRETHREN:

Pardon me for taking your time just to ask if you wou be so kind as to put into THE WATCH TOWER a piece aski brethren not to give such long talks in opening a testimon meeting and such long prayers in public. We have had to e dure this for a long, long time. It seems to take the goo spirit out of the meeting to have such long talks at the ve beginning. I do not wish to find fault but the practice me tioned above does not seem to be the proper way of conduc ing a meeting. Your sister, M. M.

[The above suggestion should be taken into very careful co sideration by all who are leaders of devotional classes—pray and testimony meetings. See suggestions on pages 319-322 Volume Six STUDIES. Those who are chosen as class leade should of all persons be the most careful in their considerati of the rights of others.]

"APPLES OF GOLD IN PICTURES OF SILVER"

DEAR BRETHREN IN CHRIST:—

I feel impelled to express in this inadequate way my ve deep appreciation of the May 15th TOWER. My heart leap for joy to see it arrive this morning, bearing these words life and cheer to help us on to God. When we learned th the dear brethren were in bonds, we hardly dared hope f further "apples of gold in pictures of silver." But truly "G is good to Israel, even to such as are of a clean heart."

The article, "Let Patience Have Her Perfect Work," seem like a heart to heart talk with God, meat in due seaso strength to the weary. We do appreciate your labors of lo on our behalf and your faithful ministry towards the Lord little ones. Who could doubt the organization or the messa through the TOWERS? As we ponder over their precious me sages we think, 'He knows and loves and cares.'

May God bless and sustain you all in every trial, and last grant you the victory through our Lord Jesus Chris With sincere Christian greetings to all at Bethel, I am

Yours in Christ's service, M. A.—*B. C.*

THE TRIAL AT BROOKLYN

Thursday night, June 20th, shortly after 10 o'clock, at the end of a fifteen-day trial, the jury returned a verdict of "Guilty" against all the brethren who had been arrested here early in May. Each one of the defendants feels absolutely innocent, knowing that he has no desire or motive to do injury to any one. At exactly 1:00 o'clock the next afternoon [in reality exactly at noon, as all clocks were running an hour fast on account of the daylight-saving act] the sentence was pronounced by the Court: Twenty years imprisonment in the Federal Penitentiary at Atlanta, Georgia, for each, excepting Brother Giovanni De Cecca, the Court reserving sentence in his case until his past record could be investigated.

We feel that the Lord, in his perfect wisdom, has permitted it all for a good purpose and will overrule it ultimately for good and to his glory. Brother Russell stated that the wo of the harvest would end in the summer of 1918, that the do would close and the dark night would settle down. The Ma ter said, "When ye see these things begin to come to pass, th look up and lift up your heads; for your deliverance drawe nigh."

Take courage, beloved in the Lord, the kingdom is her and soon by his grace we shall be forever with him and wi each other. In the next issue of THE WATCH TOWER we ho to give a more detailed statement concerning the trial. calm, be trustful, keep close to the Lord. Continue to pray f us, as we do for you. We all hope in a little while to be the presence of our king, where we shall have joys unspeakab and pleasures forever more.

IN RE LITERATURE IN FOREIGN LANGUAGES

Hereafter no literature in a foreign language will be issued from this office. The names of all subscribers to the foreign TOWERS will be transferred to the English WATCH TOWER list or the remainder of the term of subscription, unless the subscribers shall notify us to the contrary. Should any subscriber to a foreign TOWER prefer to have his money refunded for the unexpired term of subscription, this will be done upon his written request to this office.

VOL. XXXIX BROOKLYN, N. Y., JULY 15, 1918 No. 14

THE NEW COMMANDMENT

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."—John 13:34.

The New Creation is not left without a law. It is a very oft repeated commandment; and the attainment of all the various things to which it is invited rests upon the keeping of it: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. This is my commandment, that ye love one another as I have loved you." (John 15:10, 12) This new commandment of the Lord made a great impression upon the mind of the loving Apostle John. He mentions the injunction a number of times: "This commandment have we from him, That he who loveth God love his brother also." (1 John 4:21) "For this is the commandment [marginal reading] that ye heard from the beginning, that we should love one another." "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."—1 John 3:11, 23.

A great deal that passes for love will not stand the test. Many people have had large numbers of friends while their conditions were prosperous, and have been greatly surprised in the hour of reversal to find that they could count their true friends upon the fingers of one hand and have fingers to spare. The Lord does not wish his people, however, to cultivate an outward love for the fellow-members of the New Creation, but a heart love; nor would he have them as new creatures love each other coldly and indifferently, but fervently: "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Peter 1:22.

A first consideration to the keeping of the new commandment is that the one we are invited to love as a new creature should be one who, like ourselves, is a partaker of God's holy Spirit; for "if any man have not the Spirit of Christ, he is none of his." (Romans 8:9) This love for those who have our Father's likeness is as superior to any earthly love as the heavenly relationships are superior to the earthly relationships. In the history of our Lord's life is an incident which brings this fact forward with great prominence. While he was engaged in seeking those who should ultimately become members of the heavenly family, messengers came to him informing him that his mother and brethren stood without, desiring to speak with him. It is probable that our Lord loved his mother more than any other earthly being. There was a special bond between them due to the circumstances of his birth, which apparently they alone could fully appreciate. (Luke 2:19; John 8:41, 42) But although Jesus loved his mother so dearly that his last thought was to provide for her a home with the Apostle whom he specially loved (John 19:26, 27), yet to those who wished him to leave off his preaching of the Gospel he answered: "Who is my mother? and who are my brethren? and he stretched forth his hands toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother," i. e., 'he stands to me in a relationship that is at once close and tender and vital.'—Matthew 12:48-50.

Undoubtedly the reason for the Apostle Paul's advice to unmarried consecrated ones to the effect that they would probably do better to remain so, was not because there is anything displeasing to the heavenly Father in this nearest and dearest of all human relationships, which he himself instituted and for which the creatures of his handiwork are by nature adapted, but because many new creatures are not strong enough in character to make sure always that the Lord occupies the first place in their hearts, and the earthly companion the second place. Every marriage in which this balance is never lost sight of is beautiful, lovely and acceptable in the Father's sight. But it requires great strength of character to keep the Lord always upon the throne of our affections. Hence the sad condition arises that if a new creature becomes soul-sick and withdraws from the altar of sacrifice, his or her companion is very frequently drawn away, too.

TWO CLASSES THAT PROFESS DISCIPLESHIP

The fact that one professes to be the Lord's follower does not necessarily mean that we should bestow upon him the special love which we feel, and which we must feel, for every one who has covenanted to lay his all at the Lord's feet. There are some who apparently feel very free to call upon the Lord's name, but who do not have the spirit of consecration. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matthew 7:21.

But if we find one who is a true believer in the Lord and who has accepted him as his Savior and Redeemer and who is trying to live an inoffensive life, we are to count him as a brother, even though he may not have seen the privileges of the priesthood which are ours. Such brethren were very dear to the Apostle Paul; and it was among them that he sought for those who shall be worthy of being counted brethren on the higher plane. Thus he said: "I beseech you therefore, brethren, by the mercies of God [tentatively justified], that ye present your bodies a living sacrifice, holy, acceptable unto God"—that thus you may become actually justified. (Romans 12:1) Those who have taken neither of these steps are not our brethren as yet, but are "by nature the children of wrath, even as others."—Ephesians 2:3.

The privilege of being sons of the divine family and of being recognized as such by other members of the family and of enjoying the blessings of such fellowship is limited. It did not exist before our Lord's day; it was limited then to one nation and to the few in that nation who could and did meet the conditions imposed. The divine sonship could not be reëstablished until Father Adam's ransom price was provided. The terms of the heavenly salvation are not stated in the Old Testament; and until Pentecost not one Jew could be transferred from the house of servants to the house of sons. At Pentecost, however, the new family relationship began; and "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12.

Many who suppose that they are children of God, or at least calculation are very worthy and very acceptable servants, do not have the spirit of sonship at all, but have an opposite spirit derived from an opposite source, and for that reason are designated the children of the devil: "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44), Christ said to some in his day. From this we can plainly see that the expression, "the fatherhood of God," when applied to all men in the present time, is incorrect. The fatherhood of God now is limited to those who have received the spirit of adoption. "But ye have received the spirit of adoption whereby we cry, Abba, Father"—dear Father.

PRIVILEGE OF COMFORTING THE BRETHREN

One of the blessed privileges which we enjoy towards the other members of our Father's family is the privilege of comforting them in the midst of the sorrows which are peculiarly the lot of the sacrificing priesthood. The Apostle Paul in writing to the Thessalonian brethren said: "Ye know how we exhorted and comforted and charged every one of you, as a father doth his children." (1 Thessalonians 2:11) In writing to the Corinthian brethren, his great heart of love was allowed to overflow with the following wonderful passage of consolation and comfort to his brothers and sisters of the divine family who for the time made their home in the city of Corinth: "May grace and peace be granted to you from God our Father and the Lord Jesus Christ. I thank my God continually on your behalf for the grace of God bestowed on you in Christ Jesus—that you have been so richly blessed in him, with readiness of speech and fulness of knowledge. Thus my testimony as to the Christ has been confirmed in your experience, so that there is no gift of God in which you consciously come short while patiently waiting for the reappearing of our Lord Jesus Christ."—1 Corinthians 1:3-7, Weym.

It is a mistake for new creatures to withhold from one another the words of comfort which mean so much in the midst of storm. If we do withhold these words of comfort, it shows that we are deficient in the holy Spirit; for the holy Spirit was given to us, not only to be a comfort to our own hearts, but to aid us in our efforts to be a comfort to others. The holy Spirit is like the truth—the more of it we give away

the more we have left. "I will pray the Father, and he shall give you another comforter, that he may abide with you forever."—John 14:16; 2 Corinthians 1:3-7.

If through faithfulness to his vow of consecration a brother has brought upon himself the reproaches and persecution which the Master promised should be his portion, the love of all who are in the new relationship to Jehovah will be specially in evidence. It will be "without dissimulation" (Romans 12:9), without the hypocritical professions which characterize "the worldly"; and because it is without hypocrisy but is genuine, fervent and continuous, no matter how great the blot upon the good name of the one that loves, it will teach a lesson that will leave a lasting impression for good upon all who witness it: "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35) And not only so, but this evidences to others that we are true Christians and have good grounds for hope of our ultimate acceptance with the Lord; and it will re-act favorably upon our own spirits, and we shall be conscious that we are pleasing to our heavenly Father. Like the Apostle, we shall be able to say, "We know that we have passed from death unto life, because we love the brethren."—1 John 3:14.

If we do not have this fervent love one for another, we can disabuse our minds of the thought that we love God or that we are in his likeness. "He that loveth not, knoweth not God; for God is love." (1 John 4:8) But if we do have that love, we can be certain that we are in close fellowship with him in whom all our hopes of life are centered. "If we love one another, God dwelleth in us, and his love is perfected in us."—1 John 4:12.

If our hearts are filled with this heavenly love we cannot, while we have earthly good things, sit calmly by and watch others suffer. "But if any one has this world's wealth and sees that his fellow man is in need, and yet hardens his heart against him—how can such a one continue to love God?" (1 John 3:17, Weym.) There is another side to this question, too; and that is that if we can help ourselves and get along without being burdensome to others we should do so, our thought being as far as possible to help other people bear their burdens but not to expect them to help us bear our own. "Bear ye one another's burdens, and so fulfil the law of Christ. . . . Every man shall bear his own burden." (Galatians 6:2, 5) Love is an unselfish desire to do good to others. Therefore we should prefer to assist our brethren rather than have them bear our burdens. "It is more blessed to give than to receive."

PROPER ATTITUDE TOWARD FLESHLY BLEMISHES

The love for the New Creation is not to cease or to become cold when we discover, as we may, that the new creature is for the time occupying an imperfect tabernacle. It is just possible that others may consider that our tabernacles are not perfect, so that there is opportunity for the exercise of the grace of Christian forbearance toward one another, as the Apostle admonishes: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." (Ephesians 4:1, 2) If all were perfect in the flesh, there would be no opportunity for the exercise of this grace.

There may be times, however, when it will be necessary for us to state some plain truths to those who for a time permit the weaknesses of their fallen flesh to interfere with their welfare as new creatures or with the welfare of others. When the time comes for speaking such truths we should make sure that they are spoken in love, and thus we, "speaking the truth in love, may grow up into him in all things, which is the head, even Christ."—Ephesians 4:15.

But there are many times when a quiet over-looking of unintentional faults is the greatest service we can render to an erring brother or to the church with which he is associated. Such patient waiting on the Lord for him to make the correction in his own time and way, rather than for us to disturb the peace of others, the Lord will count as endured for his body's sake. This no doubt was partly what the Apostle Paul had in mind when he said: "I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."—Colossians 1:24.

When it becomes necessary to speak plainly to a brother who is out of the way we must not forget to deal with the brother in the way that our best judgment leads us to believe will be most to his advantage. The variations in temperament and disposition amongst the Lord's true saints are perhaps greater than in any other class in the world. If there are any two of them alike we have never noticed it. Hence in dealing with them we must "on some have compassion, making a difference: and others save with fear, pulling them of the fire; hating even the garment spotted by the flesh. Jude 22, 23.

LOVE PROPORTIONATE TO CHRIST-LIKENESS

There is a reason why we cannot help loving some the Lord's saints more than others. As new creatures cannot avoid loving most those who have most of the sp of Christ, and even Jesus himself specially loved and specially loved in return by that one of his disciples had in him the largest measure of the Master's own spi John was especially "that disciple whom Jesus loved."—J 21:7.

No matter how hard we try, it will always be true long as we are in these earthly tabernacles that "in m things we all offend." (James 3:2) The world because its wrong condition of heart will recognize in our conse tion only the odor of death. But while we shall occasion give some slight offense to some of the Lord's brethren, cause of their better condition of heart these offenses be either overlooked or quickly condoned; and, for the m part, if we are loyal, loving and zealous we shall be to such a sweet perfume of comfort and refreshment. "To one we are a savor of death unto death; and to the ot a savor of life unto life."—2 Corinthians 2:16.

Honest differences of opinion will arise between ourse and other brethren. But if filled with a large measure the Lord's spirit we shall be sure to make every reasona effort to avoid expressing differences of opinion on r essentials, which our experience has shown us engender str Rather we shall seek to "be of one mind, live in peace." Corinthians 13:11.

THE TRUE SPIRIT OF CHRIST

The whole spirit of the Christian religion is that of ser rather than lordship over others. And what a blessing would be to all those who are ministering to the temp or spiritual needs of the Lord's saints if they could rea that what they do for the least of these little ones they in order to "serve the Lord Christ"! (Colossians 3: Let us not forget that our greatest honor here below is render service to those who are the Lord's, and let us be too choice about the nature of the service, but be as re to serve in a lowly capacity as in a more conspicuous posit for which perhaps we may not be suited. Of the tw apostles chosen by our Lord, every one of the twelve des for himself some great position in the kingdom, as is pro by the fact that when James and John sought the two m desirable positions, the remaining ten "were moved with dignation against the two brethren." (Matthew 20:24) C menting upon this matter the Lord explained that this not his own attitude and should not be theirs. His steadfast purpose of heart was to be their servant and servant of all, "even as the Son of man came not to be ser but to serve, and to give his life a ransom for many Matthew 20:28, Diaglott.

The purpose and the effect of our association with Lord's brethren should not be that of mere entertainm but rather to do what we can and all that we can to "b one another up on the most holy faith" and to "edify another, even as also ye do" (1 Thessalonians 5:11), "inciting one another to love and good works." (Hebr 10:24) Our love toward the Lord's brethren should be di fied, simple, pure, and expressed with only such manifestat as would be proper between brethren. This love, when f developed, will rejoice more in honors coming to another t in honors coming to self; and thus we shall, as the Apo expresses the matter, "be kindly affectioned one to ano with brotherly love; in honor preferring one another Romans 12:10.

In this as in everything else it will be necessary for to consider one another, making due allowances for indivi peculiarities of temperament, and not forcing honors u those who would be injured by them, nor failing to m every reasonable effort to see that the self-forgetful lowly-minded receive the recognition which is their due. ing the brethren in this way we shall "not love in w neither in tongue, but in deed and in truth." (1 John 3: The desire to bless the Lord's brethren in every way in power should become the all-absorbing purpose of life. are aiming to be like Jesus, and this was his spirit: laid down his life for us; and we ought to lay down lives for the brethren."—1 John 3:16.

As footstep followers of the Lord we shall be speci desirous to aid by precept and example the faint-hearted, backward, the diffident, those lacking in combativeness self-esteem. We shall wish to help the spiritually weak gain strength by encouraging them to lay hold upon the Lo

promises and to trust in his providences on their behalf. Thus we shall be able to "comfort the feeble-minded, support the weak."—1 Thess. 5:14.

MODESTY A GRACE OF CHRISTIAN CHARACTER

When the heavenly Father designed the mystical body of Christ, he did not design that all the members of that body should have the same office. He did not design that all should be "players" (pilgrims, or elders, or deacons, or have other offices in the church); he designed that there should be many more of the "singers" (the less conspicuous members of the body who gladly join in the chorus of the new song). "And of Zion it shall be said this and that man was born in her: and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah ['stop and think']. As well the singers as the players on instruments shall be there." (Psalm 87:5-7) "God hath tempered the body together, having given more abundant honor to that part which lacked."—1 Corinthians 12:24.

With hearts filled with love for the brethren we are bound to be very careful to spend so much time attending to our own business that we shall have no time to give to the busy-bodying to which many well-intentioned people give a considerable proportion of their time. Those who interest themselves in matters which do not particularly concern them soon neglect their own affairs, so that they are "not only idlers, but tattlers also and busy-bodies, speaking things which they ought not." (1 Timothy 5:13) Moreover, people who do this are likely to get into trouble and bring reproach upon the cause of Christ; and the Lord would not that any of us should suffer "as a busy-body in other men's matters."—1 Peter 4:15.

Hence if we see where we think a brother could handle his own affairs much better than he is handling them, instead of going to him and telling him how we think that he should conduct matters which are only his private concern we are to remember the Apostle's advice: "Study to be quiet, and to do your own business." (1 Thessalonians 4:11) The Lord would have his people filled with a quiet ambition which would lead them to earnest perseverance and well-doing, not a restless zeal for notoriety, for great exploits and for the direction of the affairs of others not specially entrusted to our charge.

HOW TO DEAL WITH THE BRETHREN

If we love our brethren as we ought, we shall make great efforts to control our tongue, though we shall not be able to do so perfectly; for "the tongue can no man tame" (James 3:8) and "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (James 3:2) Knowing the weakness of our fallen flesh, the Lord knew we would have difficulty in controlling our tongues even as respects our brethren in Christ, and so he has provided a rule by which slander in the church may be avoided. The rule is well known to all truth people, but it will bear repetition: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: If he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be stablished. And if he neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."—Matthew 18:15-17; Luke 17:1-4.

It is hard to realize that one brother in Christ would render evil to another, and harder still to realize that the injured one would violate his covenant with the Lord and render evil in return; yet there have been instances of this kind in the Lord's church. But those who are charged with the responsibility of preserving order in the ecclesias are charged to "see that none render evil for evil unto any man; but ever follow that which is good."—1 Thessalonians 5:15.

If a brother should make a slip and work injury to himself as a new creature and to other new creatures with whom he comes in contact, our spirit toward him should always be one of brotherly love, to help him regain his balance and his standing with the Lord, having due regard for the fact that we ourselves, through our selfish nature, may at times violate some of the requirements of the perfect law of love. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Galatians 6:1) If we do have occasion to reprove or rebuke a brother, we should make sure that it is done only after we have exercised all reasonable patience. Even then we must be sure that it is done in love; and when the brother repents and makes some acknowledgment of his fault, we should be like the father of the prodigal: when we see the repentant one come in an attitude of humility, we should go part way to meet him, and we should never be weary of thus granting forgiveness to the erring.

Let us remember what Jesus said to Peter when he inquired if he should forgive his brother until seven times: "Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven." (Matthew 18:21, 22) Jesus knew that by the time Peter had reached the place where he was willing to forgive his brother four hundred and ninety times, it would have become a settled habit and he would forget to count. Surely the heavenly Father has forgiven us many more than four hundred and ninety times; and it may be necessary for us to ask for that forgiveness a considerable number of additional times, before that which is perfect shall have come.

GOD'S METHODS OF PROVING HIS PEOPLE

The Lord seems to hold out the hope that toward the end of our earthly career we may expect a larger measure of unity of the spirit than ever before. "Finally, be ye all of one mind, having compassion one of another, love as brethren." (1 Peter 3:8) Despite our best efforts to maintain this unity of the spirit, however, it is inevitable that in the tests which God's wisdom shall from time to time apply, some will be found unworthy, and divisions take place. "For it is necessary that there should be factions among you, so that the approved may be apparent among you."—1 Corinthians 11:19, Diaglott.

The way that the heavenly Father is using to prove who of all earth's millions love him most, is to place those who have been begotten of his spirit where they may have opportunities to meet with one another; and by the interest which they show in each other and by the efforts which they make to have fellowship with each other, he judges how much of the spirit of love for himself they possess. "If a man say, I love God, and hateth his brother [does not love him enough to seek personal fellowship with him] he is a liar; for if he loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John 4:20.

HOW TO MANIFEST BROTHERLY LOVE

We can show our love for our brethren by not being too harsh with them, not expecting more of them than they could render. That was not a proper spirit that was shown toward his fellow-servant by the one who had just been forgiven a great debt which he was unable to pay.—Matthew 18:23-30.

We can show our love for our brethren who occupy positions as elders by avoiding the doing of anything which would injure them as new creatures. A kindly word of commendation or encouragement is occasionally a help to almost any of the brethren who serve in a public way, but we should be sure that it does not go beyond and work injury. If inclined to hold such in undue reverence, to give to them the place that Christ alone should occupy—"see thou do it not."—Revelation 19:10; 22:9; Colossians 2:18, 19.

We can show our love for our brethren by providing for those who properly have a demand upon us. The new creature must learn that it cannot in all matters do as it would prefer, but must in certain matters be governed by the obligations of the flesh; and one of these obligations is the care of those whom the Lord has placed in our charge. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel."—1 Timothy 5:8; 2 Timothy 3:5.

We can show our love for our brethren by the zeal which we manifest to meet with those of like precious faith. We are more or less like coals of fire, which, if separated, will tend to cool rapidly, but which, if brought together, will tend to increase in fervency the whole mass. The Lord's people are not encouraged to meet in gatherings in which the world, the flesh and the devil commingle, but to assemble with those who are justified and consecrated and who love the Lord. Such meetings are greatly to the overcoming of the world and the securing of a place in the kingdom. There is good company in such meetings; for Jesus said, "There am I in the midst." (Matthew 18:20) There Jacob's ladder touches the earth and the place becomes, as Jacob said, "the gate of heaven." (Genesis 28:17) "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Hebrew 10:25.

A GUARANTEE OF SUCCESS IN THE RACE FOR THE PRIZE

We can show our love for our brethren by living within our means. The Lord's people should not be paupers; but rather they should "owe no man anything, but to love one another; for he that loveth another hath fulfilled the law."—Romans 13:8.

Whatever we may wish to do for the members of the Lord's body who are still in the flesh should be done soon; for they will not be here long. If Mary had waited a week later before she broke the precious alabaster box upon the Lord's head, she would never have used it on him. "Do not keep the alabaster box of your love and tenderness sealed up until your friends are dead. Flowers on the coffin cast no fragrance backward on the weary road." It may be your privilege to do today the last kind act or to say today the last helpful word to some member of Christ's body.

One of the last things the Lord did was to wash the feet of his disciples. We may be sure that it was not done in the rudest and clumsiest manner imaginable, but with that kindness, sympathy, love and appreciation such as Mary had but a few hours previous lavished upon him, when she wiped his feet with the hairs of her head. Since the Lord thus demonstrated his willingness to serve us in even the humblest affairs of life, it follows that we "also ought to wash one another's feet." (John 13:14) We do not do this literal but with the "washing of water by the Word" (Ephesia 5:26), helping to make the feet members "meet to be pa takers of the inheritance of the saints in light."—Colossia 1:12.

There is no special occasion, so far as we know, for th lesson on brotherly love. The church everywhere seems be rich in this grace as never before; and it is true now in the days of the Apostle that "as touching brotherly lo ye need not that I write unto you: for ye yourselves a taught of God to love one another." (1 Thessalonians 4:9 But would you have a prescription that will positively insu your winning the prize of the high calling? Would you ha a single text that guarantees that you shall never fall? is found in connection with this very subject: "He tha loveth his brother, abideth in the light; and there is no occasion of stumbling in him."—1 John 2:10.

WHY EVERY FOOTSTEP FOLLOWER OF CHRIST MUST SUFFER

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened un you; but rejoice, inasmuch as ye are made partakers of Christ's sufferings."—1 Peter 4:12, 13.

Literally translated, this text would read "Beloved, think it not strange concerning the fiery trial among you that is to try you." This exhortation draws our thoughts back to the Lord's statement through the Prophet Malachi, in which he announces that the Messenger of the Covenant would come suddenly—the One whose coming had been anticipated for centuries; and that it was a solemn question as to who would be able to abide the day of his coming, for he would sit as a refiner and purifier of gold and silver. (Malachi 3:1-3) We apply this prophecy to the time of our Lord's first advent. We believe that he came then, as foretold; and that throughout this Gospel age his work has been that of a refiner of his people.

In our text St. Peter seems to say, 'This is a fiery trial in which the entire church participates.' He did not necessarily mean that all the fiery trials will be among ourselves, but that the entire experience of the true church throughout the Gospel age will be fiery. It is true, however, that our most severe trials usually come from our brethren in Christ, just as it was with our Lord, whose brethren, the Jews of his day, persecuted him. St. Peter's thought seems to be this: Whoever comes into the body of Christ must not expect that his way thereafter will be smooth; for, on the contrary, the church must endure fiery trials down to the very end of her course, in order that she may be prepared for the kingdom glory.

It is true that the fiery trial through which the church has passed has been more severe at some times than at others. It is also true that the Word of God indicates that in the very close of this Gospel age there will be special testings which will try the faith of every member of the body of Christ in the flesh; and that these special testings will be permitted for the very purpose of demonstrating who have built their faith with the gold, silver and precious stones of God's Word, and who have built with the wood, hay and stubble of human tradition and "doctrines of devils." (1 Timothy 4:1) During that "fire of the day of the Lord" the work of the first class will be preserved, but that of the latter class will be destroyed.—1 Corinthians 3:12-15.

We are not to suppose, however, that those who are living in the close of the Gospel age are being more particularly tried than were those who lived during the preceding centuries of that age. No one will be suffered to be tempted more than he is able to bear; for with every temptation the Lord will provide a way of escape. (1 Corinthians 10:13) If God permits heavier trials and testings to come at any time, he puts something in the nature of encouragement upon the other side of the scale. And so the knowledge of the divine plan which the church now possesses should enable us to endure the trials of our day more easily than those who did not understand the Lord's purposes as thoroughly as we do. We should bear in mind the fact that while in some respects our trial is more severe than was theirs, in other respects it is less severe.

SUFFERING PERMITTED FOR A PURPOSE

In our context the Apostle is discussing the various kinds of suffering which Christians must endure. From the worldly point of view—in fact, from almost any other viewpoint except that of knowledge of the truth—it seems very strange that Christians should be called upon to suffer; for when one becomes a son of God, an heir of God and joint-heir with Christ Jesus our Lord, it would seem only natural that divine favor should thereafter extend to all of his affairs. The worldly are inclined to say, 'What kind of God have you that wi permit his devotees to suffer? Surely when one gives himse up to do the will of God he should thereafter be exemp from trials and difficulties. Surely God would take such ca of his faithful worshipers that nothing could possibly hu them.'

Christian people are themselves often perplexed about the experiences—yea, ashamed; for they do not understand wh a Christian should suffer. Yet St. Peter says, "If any ma suffer AS A CHRISTIAN, let him NOT be ashamed, but let hi glorify God on this behalf." (1 Peter 4:16) This very suffe ing which causes perplexity is in harmony with the divi plan; for God is dealing with the church individually in ord to manifest their loyalty of heart. This loyalty to God an to the principles of righteousness will be demonstrated eithe by faith or by works. It will be out of accord with the preser order of things, out of accord with the views of the world.

The people of God well understand that long ago he coul have restrained sin if he had chosen to do so. Since he ha not done this, it is evident that he is making good use c present conditions in the world. If everything here we favorable to righteousness, loyalty to God would be a ver easy matter. If those who are the people of God received th very best of everything, the way to life would be both eas and popular. God explains in his Word, however, that ever thing shall work together for good to his people as new cre tures; that is, according to the spirit, not according to th flesh. Even what seems to be the very worst disaster he ca make work out good to them who love him supremely.

Only those, therefore, who see the divine plan can properl enter into this thought that a Christian has no cause to b ashamed of suffering, ignominy, persecution, endured fo Christ's sake. Only those who can see the purpose in suffe ing can glorify God on this behalf, can glorify him when the are opposed, misrepresented, slandered. The character c these sufferings—the opposition of the world to God's people— is very much the same as to those which came upon our Lor Jesus. He was despised and rejected of men, even by son who called themselves holiness people. And so it has bee all down the Gospel age. Those who have called themselv holiness people have despised and rejected those whom Go has recognized as his saints. If we were of the world, th world would love its own; but because our Lord has chose us out of the world, therefore the world hates us, as th Master foretold.—John 15:18-25.

PERSECUTION AN EVIDENCE OF LOYALTY TO GOD

It was because our Lord would not enter into the a rangements of the Scribes and the Pharisees that he wa despised and rejected by them. He did not refuse to ea and drink with sinners. On the contrary, he was willin to talk with them, even with the woman of Samaria an others of similar character. He was not proud, but humbl He did not deal with the world in the way that the Pharisee did. Therefore they rejected him.

We read that the Scribes and the Pharisees were angr because our Lord taught the common people. Apparentl they did not wish to have the people taught except in thei way. When the average person is angry, he will say a manner of evil against whoever has aroused his ire. If, ther fore, any of God's people has had evil spoken against hi because he has presented the truth to others, he is not to b ashamed of his sufferings; for they are just what the tru Christian is to expect. Such sufferings become strong evidenc

hat he is on the side which God approves. Those Christians who complacently tell us that they are not receiving persecution, that they are not suffering for Christ's sake, have good reason to doubt whether they are walking in the Master's footsteps.

But we are not to consider persecution and suffering as evidences of loyalty to God unless they come as the result of Christian effort. If one were a consumptive before he became a Christian, his sufferings thereafter would be much the same as they were before. If one were to suffer as a busybody in other men's matters, he has good cause to be ashamed; or on account of his greater knowledge, his responsibility is greater. Therefore he should not do what he knows to be wrong. It is a very easy matter to forget that JUSTICE is the great foundation principle which underlies the teachings of the Word of God. This principle is concisely expressed in the Golden Rule—"Do unto others as you would have them do unto you." No Christian should under any circumstances render less than justice to any one. Nothing is more necessary to the people of God than to have the Golden Rule always before their mind's eye and to measure by it every thought, every word, every act.

WHAT IS INCLUDED IN BUSY-BODYING

Busy-bodying is the act of busying one's self about the affairs of other people. A large portion of the suffering which people in general undergo is the result of busy-bodying. We are not to meddle with other men's affairs; for we have all that we can do to keep our own matters straight. Many good people are unconscious offenders in this direction. They do not mean to be busy-bodies; indeed, often they do not realize that they are guilty along this line. God's people should keep so busy with their own affairs that they will have no time to criticise others. If circumstances are such that criticise we must, we should always do so in harmony with the Word of God. But we should be ever on the alert to help others, not to injure them.

In the preceding chapter St. Peter says, "If ye suffer for righteousness' sake, happy are ye." (1 Peter 3:14) Elsewhere the Scriptures explain that the followers of Christ are called to suffer for right-doing; and that if they are properly exercised by such sufferings, they shall in due time reign with their Lord in his Messianic Kingdom; but that now they are called to suffer with him. This is not because God wishes to see his people suffer, but because their interest in his truth, their loyalty to him, will demonstrate the fact that they have developed the character which he approves.

THE DIVINE STANDARD OF LIVING

During the Millennial age, suffering will indicate a failure to be in accord with the principles of righteousness; but during this Gospel age the reverse is often true. This is because the conditions under which the church is called are peculiar, separate, distinct from any other arrangement. God's usual provision for his creatures is a blessing; for example, the angels are not suffering. But here on earth a peculiar condition exists.

Six thousand years ago sin entered into the world. Ever since its entrance Satan has operated to deceive men, to make light appear to be darkness, and to put darkness for light. As a result of his efforts to oppose God and righteousness, the world is bewildered. Mankind now have a natural tendency to do wrong. They are as prone to do evil as the sparks are to fly upward.

While these conditions prevailed, God sent his Son into the world to die for the Adamic race. Throughout the Gospel age the Master's followers have been telling others that whoever is in accord with God's righteous standards is in accord with God, but that whoever is in opposition to God's standard of righteousness is in opposition to God. That standard is, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, with all thy strength; and thou shalt love thy neighbor as thyself." Mankind as a race are out of accord with this standard. Our Lord Jesus, on the contrary, was in full harmony with this principle, and laid down his life on the side of righteousness. Finally he brought upon himself the hatred of those who had other plans than those of God. The doctors of the law, the Sadducees, the Pharisees, the priests and the politicians—all these had their own ideas and plans, based upon selfishness. Our Lord, who steadfastly followed the lines laid down in the divine Word, was necessarily in conflict with their personal ambitions.

Ever since the darkness of sin has entered the world, fallen man has naturally come to shun the light of righteousness. Therefore humanity does not like to come too close to the light or to the light-bearers. Men do not like to have the light of publicity thrown upon their schemes. When, therefore, our Lord Jesus showed that the doctors of divinity of his day had taken away the key of knowledge from the common people, those who were in sympathy with the darkness of this world became so incensed that finally they crucified him.

The true followers of Christ find that in the same proportion as they take their stand for the truth they will have persecution leveled against them. Whoever will strive to live godly, righteously, will suffer persecution, as the Scriptures have foretold. If they were of the world, the world would not hate them, but would love them and fellowship with them. This persecution which has come to our Lord and his followers does not emanate from any desire on the part of the world to oppose the divine plan, however. It is the result of blindness. (2 Corinthians 4:4-6) If the Jewish rulers had fully understood the situation, they would not have crucified the Lord of Glory.—Acts 3:14-18; 1 Corinthians 2:8.

Take, for instance, the case of St. Stephen. Saul of Tarsus verily thought that he was doing God service when he persecuted the first martyr. He had a zeal for God, but it was so misdirected that he became a persecutor of God's people. He tells us himself that he did this ignorantly, supposing that thereby he was serving God. Eventually it may be found that much of the persecution which the people of God have undergone has resulted not so much from bad motives as from ignorance or superstition. But whether the persecution comes from those who do it ignorantly or from those who do it intelligently need not matter to those who are persecuted; for if they realize that they are suffering for righteousness' sake, they will have that satisfaction of mind which will make them happy. Blessedly happy are all who have suffered for righteousness' sake. Whoever is thus suffering is on God's side. As for the poor world, they are bewildered and know not what to do.

ANOTHER SOURCE OF SUFFERING

Suffering for righteousness' sake may come not only through persecution, but in another way. If, for instance, one engaged in some part of the Lord's service has striven to be wise and reasonable, and yet finds that his service has brought upon him certain disabilities of a physical nature, he may rejoice in the fact that such suffering is for righteousness' sake; for he has been trying to do right, trying to do the Lord's will. We are to recognize, however, that it is possible to suffer for foolishness' sake, also. We recall the record that Satan tried to induce our Lord to jump from the pinnacle of the Temple, declaring that the heavenly Father would not permit him to be injured. Had our Lord jumped from the Temple and broken a limb, he would have suffered for foolishness' sake; for such an undertaking would have been presumption. Yet, on the other hand, one might do something for foolishness' sake and receive a blessing; for God might perceive that he was ignorant of the unwisdom of his act.

It is the duty of every Christian to study the Lord's will, to consider carefully the conditions around him, and to seek to follow so moderate a course in life that he would not only have the divine approval, but would cause as little inconvenience and trouble to others as possible. When he has done this to the best of his ability, he is to go forward, confidently relying upon the Lord's supervising wisdom and providence; for God will surely protect all those who put their trust in him.

Whenever the fiery trouble is the hottest, we may be sure that the Lord's care is over us; and therefore we may rejoice, in that we are partakers of the suffering of Christ. If it was necessary that the great Head of the church should have such an experience with suffering to prepare him for the glory to follow, we may be sure that the members of the church will also need to suffer in order to be prepared to share with him in his glory, honor and immortality. In whatever way the suffering may come—whether it is from our own flesh or from others—if it results from our endeavor to serve the Lord we may be sure that is it for Christ's sake. If, therefore, we remain faithful to the end of our course, we shall have a share in the glory of Christ at the conclusion of this Gospel age, at the manifestation of the sons of God.—Romans 8:19; Colossians 3:4.

"Dare what conscience says is right;
Do what reason says is best;
Do with all your mind and might;
Do your duty and be blest."

THE NEW WILL THE BASIS OF CHRISTIAN CHARACTER

"For ye are dead, and your life is hid with Christ in God."—Colossians 3:3.

We understand that there are only two great moral forces in the universe—good and evil, righteousness and sin; and that whatever is not right is wrong. By nature man was originally in full harmony with God. But by the disobedience of the perfect man whom God had made, sin entered into the world, with its resultant penalty of death. This original sin has been transmitted from parent to child until, as the Apostle says, all are in this fallen state.

After Father Adam had disobeyed God, he had the mind of Satan, who had the wrong mind—out of harmony with the divine arrangement. Because of Adam's deflection his posterity are all born wrong-headed and more or less wrong-willed. We do not mean that the mind and the will of fallen man are wholly Satanic, but that mankind are born with depraved minds, and are in more or less bondage to Satan. The only rectification is that we may have a new will, a new mind.

Here the Lord's message reaches us, offering forgiveness, reconciliation to himself, on certain conditions. When we inquire what these conditions are, we find them to be (1) a full surrender of the will to God and (2) an acceptance of the divine will instead. A full response of the body is not expected; for this is impossible in our fallen condition; but a full surrender of the will is demanded.

To those who during the Gospel age fully surrender their wills to God, a new nature is given. Instead of being servants of sin, we may now become servants of righteousness. This we do by stepping from the side of sin to the side of truth, the side of God—away from the side of Satan; for there are only the two sides. Whoever thereafter abandons the new will has gone back to the wrong side. When we became new creatures under the divine arrangement, we ceased to be old creatures. But if we should cease to be new creatures, what are we but old creatures again? The new will has died; the old will has revived—come to life again.

The Master said, "Ye cannot serve God and Mammon." (Matthew 6:24) We cannot be servants of righteousness and of sin, of truth and of error. "His servants ye are to whom ye render service." (Romans 6:16) So long as the new creature maintains his relationship to God he is the servant of righteousness. But as soon as his will is turned away from God, it is turned away from righteousness and is turned back to sin once more. It assumes, therefore, the Satanic attitude.

TRUE MEANING OF CONSECRATION

Many professed Christians do not understand at all what is concluded in consecration to sonship. Many do not understand that it means the renouncing of all earthly rights, earthly hopes, earthly ambitions. They think that consecration to God signifies a willingness to live moral, upright lives—nothing more. They have not seen the depth of the Apostle's statement, "Ye are dead, and your life is hid with Christ in God." St. Paul here means, Your wills are dead, and you have been begotten again as new creatures in Christ. Those who have not understood this have not become dead as human beings—have not taken the step of full consecration to God.

A righteous will is the beginning of a righteous character; for the will represents the intention, the ideal. If this righteous will is maintained and put into action, the result will be the development of a righteous character. But if this righteous will is lost, the character will deteriorate. This would not mean, however, that the intelligence or the personality would be lost, but that the righteous character would be shipwrecked. (Ezekiel 18:24) The Scriptures liken such as lose their new will for righteousness to the dog returning to his vomit, and to the sow wallowing in the mire after having been cleansed.—2 Peter 2:22.

A new will is one's own making. The will of the fallen nature "is not subject to the law of God, neither indeed can be," the Apostle Paul assures us. (Romans 8:7) A man may take time for deliberation, may have a period in which he is gradually determining what he shall do, during which the different organs of his mind are balancing the question of consecration. But the act of consecrating is the result of his final decision in favor of the Lord. His natural will must be changed from its wayward bent, or at least from its irresolution, to a fixed determination in the right direction, to a determination to renounce the world with all its hopes and ambitions and to accept Christ as his Redeemer, together with all the heavenly promises centered in our Lord. Thus consecration is the first positive act of the new will. After consecration and acceptance by the Father, this new will forms the basis of the new creature. The individual is received of God through Christ for the high calling of the Gospel church.

THE IMPORTANCE OF THE WILL

After one has fully consecrated himself and has b
begotten of the holy Spirit, the old will is actually de
So when our text declares, "Ye are dead, and your life
hid with Christ in God," it is not the body that is dead,
is it the mind, the intellect; it is the old will that has b
surrendered. The old will is not reckonedly dead, but rea
dead; for one could not have two wills at the same ti
any more that he could walk in two directions at the sa
time, or be in two different countries at the same time,
be two different persons at the same time. Therefore,
those who are in Christ Jesus, "old things have passed awa
behold, all things are become new."

In one's mental make-up the will occupies the position
king, ruler, despot, autocrat. It rules the entire body—t
is, it has the RIGHT to rule; and it should rule. When
old will was rejected, the will of the Lord was accep
as the ruler of the human body of the person who consecra
himself. The right to rule was actually transferred from
old will, to the will of God in Christ. Thenceforth the per
is freed from the domination of his old will, and subject
the new will, which is in harmony with the divine will.

This new will, however, has difficulty in establishing
rule over the human body; for its entire empire—the memb
of the body—is out of harmony with the new sovereign.
mind is more or less twisted and warped by reason of
Many of the faculties of the mind rather prefer the old mas
and feel restraint under the regulations of the new will. Th
desire to be rebellious and to have their own way. So
times the new ruler, the new will, is too lenient with
subjects. The new creature must remember, however, t
there is no alternative—that he must rule with an iron ha
for if the will of the flesh should win the day, should ag
become master, it would mean that the new will was l
that the new creature had died. This would mean eter
destruction—the second death.

Whoever has once turned his will to God, and has b
accepted by the Lord and begotten by the holy Spirit
on trial for life or death. If he were to turn to sin;
practise sin wilfully, there would be no future hope for h
Therefore it behooves the new creature to rule his bo
his mind, his passions, and to bear in mind the prec
promises to which he has become heir in Christ. To do
he is granted the Word of God. Through the guidance
this Word he is to keep guard over his mind, to watch
thoughts, to scrutinize his conduct. No matter how rebell
his flesh may be, it is the part of the new will to op
any disloyalty, to conquer and control his mortal body
the full extent of his ability. Whatever he may lack
ability the Lord purposes to cover and excuse, under cer
conditions.

The new will feeds on the knowledge of the Word
God. As the child of God considers and admires the gran
of the divine character—the wisdom, the justice, the
of God—he begins to copy these attributes; and thus
becomes God-like. By degrees he becomes a copy of G
dear Son. By his providences God so shapes our affair
his children that things which would be too difficult fo
will be taken out of our way. If our will remains fully
missive to him, ALL THINGS will be made to work toge
for our GOOD.—Romans 8:28.

Such children of God will not be tempted above what
are able to bear; for the Lord permitting temptation
also provide a way of escape. (1 Corinthians 10:13) No
all their deliverances, their succor in times of need,
will be strengthened and will become established in f
Thus the Christian, as the new will grows stronger
stronger, is not apt to be turned this way and that by
doctrines. The new will cannot expect, however, to gai
easy control of the flesh. It must be continually at wa
with the tendencies of the old body. But through our
Jesus Christ the new creature's best endeavors will be
counted as the fulfillment of the divine law.—Romans 8

SUGGESTIONS FROM OUR LORD'S EXPERIENCES

In scanning the experience of our Lord Jesus for
on this subject, we perceive that at the time of his c
cration at Jordan he gave up his own will as a man,
adopted the Father's will as his own. Thenceforth his hu
will was dead. When in the Garden of Gethsemane he pr
to the Father, "Not my will, but thine, be done," he
made no change of purpose. He did not mean that he
a contrary will in the matter. His mind was still the
as at consecration. But a condition had arisen in his
which perplexed him. He was not certain as to the Fath

ire. So far as his own knowledge went he could see thing to be gained by his suffering such great ignominy l shame as confronted him in connection with his death the antitypical Passover Lamb. Perhaps he might he ıred death as a malefactor, charged with being a blasphemer, enemy of the Almighty. He was not sure whether this ght not be merely an incidental that could be turned aside. it could be turned aside, he wished that it might be so. t he desired to have the Father's will done, whatever that ll might be. He left himself wholly in the Father's hands. is was his sentiment. He expressed himself here in utter regard of his human sentiments.

Our Lord still had his human body with its preferences. s human preference would be to be spared experiences of ame. His preference as a new creature would be that he not put to death as a blasphemer against the Father om he loved and revered. He had no thought, we may be re, of any other than a sacrificial death; for he had told disciples that he would be crucified. But as the conmmation of his sacrifice drew near, he saw what he was ing—the mock trial and all that it involved, the false arges, the humiliation, the deep shame—and the matter ame all the more serious in his mind. He was not sure ether it was necessary for him to endure this shame and be regarded as an enemy of God. If this was necessary, had not a word to say. We do not understand his words indicate that he had a will in any wise contrary to that the Father.

DIVINE OVERRULING IN DAILY AFFAIRS

The question might arise here, If our Lord was not certain at the heavenly Father was planning every detail of his perience, should we have the thought that our Father plans l arranges every little incident of our experiences?

There are probably extremes of thought upon both sides this question. Our brains differ. Our experiences are ried. Apparently different ones of us are naturally inclined view matters from different standpoints. We believe that turally many of us are not likely enough to look for the rd's providences in the details of life. For our own part, are rather of the opinion that many would have still ater blessings if they would watch more carefully along s line. Some, however, carry the thought of the Lord's rruling providences to an extreme. Such would be inclined think that if they were to step into a puddle of water Lord would have to do with it.

But we are assured that "the angel of the Lord encampeth around about them that fear him, and delivereth them." (Psalm 34:7) Personally, we are striving more and more to see the providences of the Lord in all our affairs. We are also assured that "the steps of a good man are ordered of the Lord." (Psalm 37:23) This does not mean that we are to think that everything we do, every step we take, is necessarily ordered of the Lord, even when it proves to be a misstep; but that the general course of a righteous man is under the Lord's supervision. God gives his angels, his messengers, charge over his people. (Psalm 91:11, 12; Hebrews 1:14) We are merely instruments in his hands, if we are guided by him. As respects the work in our own hearts, however, we are more than this; and we are to use our reason in respect to our course, in respect to how we shall employ our talents for the Lord—how we shall do volunteer work, how we shall present a book or a tract, etc. We are to use our brains, seeking to have them guided by the Lord.

We have great respect for those who go to God each morning and ask him so to guide their affairs for the day that they may have some opportunity of witnessing to the truth. It seems to us that the Lord would be pleased with such an attitude, and would feel thus: "Here is a willing servant, and I will give to this one an opportunity of service." We greatly admire that implicit reliance on God which realizes that we are nothing of ourselves, that our sufficiency is of the Lord, that he is using us as instruments, and that we are to be on the lookout for opportunities to serve him and his. We notice that all of our dear Redeemer's steps were ordered of Jehovah God. While at first he was not able to see clearly that his final humiliation was ordered of God, yet a little later he saw that it was so ordered, and that it was a part of the dregs of the cup which he was to drink. His experiences were designed of God.

Probably this is true of many of our experiences. Things that we think are the fault of others or may have come our way by chance are quite probably more or less, perhaps fully, under divine supervision. God would not, we know, interfere with the conscience of any one; but co-laboring with the circumstances of life, many things are surely ordered for the carrying out of the divine purposes concerning us, and he will turn aside whatever would be to our injury.

HOW WILL IDENTITY BE CARRIED INTO THE SPIRIT LIFE?

We have been asked, "How will the new creature, the new l, in the future be identified with the old creature, the old d? In other words, How shall we know ourselves?" We ly, There is of course, nothing in nature which would plain this matter; for it is something that is entirely out- e of anything belonging to nature. In this new creation God given us something entirely distinct, new. The new crea- e is not an earthly creature, and nothing that is of the thly being will ever have a part, to our understanding, in t new creation, either now or at any time. Nothing will ry over from the human to the divine, from the human to spiritual.

Rehearsing some of the things we have said: The human ng here is more or less depraved. He hears something ut God, about the divine nature, about what sin is, about y it is undesirable, about the reconciliation which God has vided through Christ and the invitation given to some to ome joint-heirs with Christ in his heavenly kingdom. He omes conscious of all this through his ears, through his ural perceptions—or through human powers; for he has other powers. He must have the hearing ear, else he uld not heed the message from God at the present time.

Some have more of the hearing ear, some have less. The who has more of the hearing ear would be more attentive, re pleased, when he would learn that God has some pro- m for the salvation of sinners. The more depraved would e less of the hearing ear. The depraved person would be ng on a low plane, therefore he would have less inclina- n to come to God, less of a disposition to listen to anything t God would have to communicate. Even as respects the es who do hear with greater or less distinctness, the versary has dulled their ears to some extent with false ctrines of devils."

But what we hear of God's gracious invitation to become ociates with Christ Jesus rejoices our hearts. To us who e the hearing ear this is indeed good tidings. We say, 'I glad that God has invited me to come back into his family, t he has provided for the covering of my imperfections. I am very much pleased also to know that there is a special invitation now to those who have the mind of Christ and desire to walk in his steps, and I gladly avail myself of God's loving arrangement. In harmony with this invitation I offer myself a living sacrifice.'

VARIOUS STEPS IN BECOMING A NEW CREATURE

Now I have been converted. How? I have turned around. From what? From the way of sin and of my own will to go the way of righteousness and the way of God's will. Was this conversion? Yes. This consecration of myself to God includes everything that belongs to me, all that I am and have—the human ego, the personality, with all its hopes, aims, possessions, in every shape and form.

Did this make me a new creature? No. It put me into the way that made me eligible to that position. The next step was the imputation of the merit of Jesus, to cover all my sins, all my imperfections. Did this make me a new creature? No. Of what use, then, was the imputation? It made me acceptable to God as a living sacrifice. The next thing in order was for God to accept the offering and to indicate his acceptance by the begetting of the holy Spirit. What this means we do not know. We are not wise enough to know. God foreknew our Lord as the Head of the Christ body, and he foreknew the class which is to form that body. And now, by coming in under the conditions which he has laid down, we are accepted of him as members of this anointed company, and become new creatures in Christ. The merit of Jesus still operates on our behalf, because of the imperfections of our mortal flesh. It is now our wedding garment, our bridal robe.

When we have become new creatures is the matter determined? Oh, no! It is only begun. I am to prove my devotion and loyalty, to show that the surrender of my will was a genuine thing. How can I do this? By contact with the truth I am exercised by it. If I have been in error in any way, and the error is clearly pointed out by the truth, my loyalty will be determined by the diligence with which I weigh and decide the matter. If I decide slowly, it means that I am

a little obtuse, somewhat dull of hearing, or that I am slow to respond to the will of God. If I decide quickly between the truth and the error, decide for God, it will mean that I am loyal to God's will, his truth, that I am quick to hear his voice and prompt to obey; and I shall be all the more pleasing to him as a loyal, faithful child. If I should decide the matter slowly, would the Lord cut me off? No. Perhaps he would give me some chastisements in the school of Christ. "A bruised reed will he not break, and smoking flax will he not quench."—Isaiah 42:3; Matthew 12:20.

In one Bible picture the newly begotten ones are represented as embryos, not yet born. In another picture they are shown as children, not having attained the stature of manhood, but as growing in grace, knowledge and character. Either picture is a very beautiful one, but we cannot mix the two. We cannot imagine the unborn child growing in knowledge, etc.; and we cannot imagine a prenatal embryo as developing toward manhood. We perceive in the embryo picture that every unborn child must grow, and that it is dependent for growth on nourishment. If some accident should happen, if there should be some miscarriage, the embryo would never be born.

So we see that from the time we are begotten of the Spirit the embryo new creature must develop. The new creature there began its life. It then drew its sustenance from provisions already present. The human mother was the same woman before the embryo life began that she is after the child is begotten. So the Lord's provision and arrangement had supplied all the nourishment and sustenance for the new creature before the new life had its start.

From another viewpoint, this new creature in Christ is now the governing power in the individual life. It is the only existence that God recognizes and that we recognize; it is the only one that is to have any control over this mortal body. How does the new creature have the control? We answer, By the transfer of the will from human interests and domination to the doing of the Lord's will. God's will is now our will. We have no other, no contrary will. The clamorings of the flesh are to be ignored by this new will. As beings of a new nature we have superior rights in the human body, indeed—the only rights; for all the earthly rights imputed to us through the merit of Jesus are relinquished as a sacrifice, that we may gain the heavenly rights, the spiritual blessings. Having accepted our sacrifice God does not give us a new body in which to operate. We have still to make use of the same mortal body with its weaknesses and blemishes.

THE HUMAN BODY OUR SERVANT

What are we to do with this mortal body? We are to see that it is kept under; we are to browbeat it and compel its submission to the new ruling power in our lives. Moreover, we are determined to make this body an active servant to the new creature, to render material assistance in ministering to its growth and in serving the brethren, who are running in this same narrow way. Some might say that we are treating our body unkindly; but from the divine standpoint we are treating it as wisely as possible, in order to get from it the best service for God. If it is God's will that we undertake some great work for him, we will certainly put the body through a course of training to this end.

We say to our body, 'You are my body only for the time being. I, the new creature, purpose to use you in the service of my Lord.' The old creature, the mortal flesh may demur, and may say, 'I have some rights.' We answer, 'You have no rights. They are all relinquished; that is, what rights you may have thought you had; for in reality you were under the condemnation of death and never had any rights. The rights imputed to you when you were offered to God, were granted only that they might be sacrificed with Christ. You are legally dead now, and have nothing to say in the matter. I shall use my judgment as to what you shall or shall not do.'

If I should yield to the desires of the old creature, it would prosper in its aims and projects, and the new creature would be puny and weak in courage, in strength and in every way. The new creature must control all the interests of the body, granting it only what is best for the development and the interests of the new life. The old self-life, reckoned dead, must be daily crucified until the end of the narrow way. It must die of neglect. The new will must admit of no compromise. Thus we shall grow spiritually and become built up into Christ our living Head; and the stronger we become spiritually, the sooner shall we be ready for our change. This change is the birth of the new creature in the first resurrection. It is the receiving of our new spiritual bodies. Not one atom of this mortal body will ever get into the new condition beyond the vail.

This new creature that now lives in a mortal body feeds not upon natural bread, but upon "every word that proceedeth out of the mouth of God." (Matthew 4:4) But God has a work for the new creature to do while in the mortal body, this earthen vessel, I am to take reasonable care of my body; for it is the only instrument of operation which the new creature now possesses. If I so misuse my body as to unfit it for service, I would not be exercising the spirit of a sound mind and would not be in harmony with the will of God. But the new creature is to have the control, to dominate the servant and not permit the servant to dominate him.

OUR INDIVIDUALITY, OR IDENTITY, PERMANENT

If we continue faithful to our contract with the Lord we shall soon have new spiritual bodies, and then we shall have new souls. But our ego, our personality, our individuality, our identity, will form a distinctive part of the new soul. It is really the ego, the personality, that makes the soul. The body alone would not make a soul, whether a natural body or a spiritual body. The elements of which the natural body is composed might be disintegrated into their original condition and would then form no part of the soul.—Genesis 2:7.

Soul is that which comes down from father to child. Adam gave soul, being, to his children. At birth each of these became a soul, a being. This spark of life has come down through the ages, from father to child. In the resurrection of the new creature, the soul, the being, composed of the new will and the character which has been developed, is transferred to new conditions and becomes a new soul. It has an altogether different body, with new powers and greatly enlarged capacity. This will be a body through which the developed new creature may fully express all the desires and aspirations of its nature. Nevermore will there be discord between the mind and the body. All will be perfect harmony and concord. All our longings will be fulfilled to the highest degree.

"Can you explain to us," it may be asked, "how this new life will be transferred to the new body?" We cannot. In the case of our Lord Jesus we have the statement that the spirit-being left the heavenly condition, came to earthly conditions and became a man, subject to human limitations; and we have the assurance that this same One who came into the world, who died, arose from the dead and who ascended into heaven, was to come again in the glory of the Father. (Matthew 16:27) It is the same ego that came at the second advent. It has changed its status, in that it now has vastly enlarged powers, in that the ego is now operating in the glorious spirit body of the highest nature—the divine. The ego had a spiritual body at first; it had a human body afterward. It has now a new divine body, superior to all. But the ego, the individuality, has persisted under both the changes. So our ego, our personality, is to pass from the earthly body and be given a new body.

The power by which all this can be accomplished is divine power. If anybody can explain to us what were the component elements of the first soul, if he can show what composes the spark of life or what it is, perhaps we could explain the process of the creation of new creatures in Christ. Or if any one can explain what makes the germ of wheat grow, how it gets life, perhaps we could explain how the new creature is a new life-germ, how it grows, and how the identity, the individuality, is preserved and carried into the heavenly condition. We must trust in divine power for this whole matter, which respects both the resurrection of the church and the resurrection of the world. Whoever doubts divine power cannot believe in the resurrection.

PHILOSOPHY OF RESURRECTION INEXPLICABLE

We cannot imagine, for instance, just how it will be that Moses or Abraham or anyone else of the remote past could ever be resurrected so that he could know himself, could read the story of his life in the Bible and remember that it was all true. How that can be only God knows. You do not know; I do not. We believe it because God says it. It is just as difficult to understand about the resurrection of a man as the bringing of him back to life in a fresh, new body as it is to understand how the new creature, the new soul, can be brought into its new body, and can still have its identity and know himself and all that he has experienced in the earlier life.

We are hoping soon to get one of these spirit bodies. When we get it we shall know all about it; for the Scriptures declare that then we shall know even as we are known. (1 Corinthians 13:12) We might find illustrations to help us in this matter—as when a record is taken on the phonograph. Something, a certain vibration of air, went out of the mouth. This force made little indentations upon the cylinder of wax. Now, then, if we know how to reproduce the human voice thus, it gives us a hint how God with his unlimited power

uld preserve everything recorded by the convolutions of our ains, all that we call memory, how it could be preserved solutely—everything by which we could know ourselves in future. We do not know ourselves now by the number of unds weight we register or by the cut of our beard or by our thing. We know ourselves by something in our mind. But our reason were gone, if our memory were gone, then we uld not know ourselves.

God, who has made us new creatures, is the all-powerful e who knows how to preserve our identity, to reproduce our mory in our new bodies. And the more we come to know about him and the length and breadth and height and depth of his wisdom, power and love, the more we are able to appreciate all he has told us, and the stronger is our confidence in him. It is to the wise a glorious thing that God should promise a resurrection. The world cannot understand it; to them it is foolishness. They cannot believe in a resurrection from the dead. Therefore they cannot have the joy that we have through the exercise of faith. Soon will our faith be swallowed up in sight. Then all the mysteries that puzzle us now will be made clear; they will flee away as mist before the morning sun.

PERFECT THROUGH SUFFERING

If he, the holy, harmless, sinless One,
Must needs be perfected through suffering,
Wouldst thou then seek to tread a path less steep
To reach heaven's goal and win thy Father's smile?
Ah, no! My soul, when pain and sorrow cross
Thy threshold, be thou swift to welcome them,
Then whisper low within thy heart of hearts,
"Another opportunity to show
My King how much I love, what I can bear
For him!" And as the weary days go by,
Cling closer to the hand that wounds thee so,
Lean harder on the breast of him who loves
Thee, even as he loved his only Son;
And pray, "Lord, spare me not, burn out all dross,
Let nothing but the purest gold remain,
And help me ir the hottest fire hold still!
Do thou, great Lapidist, grind on, that I
May perfectly reflect the glorious light
Of love divine! Oh, fit me for some place
Within thy royal diadem to shine!"

N. Y. PRESS COMMENTS ON THE RECENT TRIAL

The following articles from the press will be of interest to e dear friends who have learned through the July 1st ATCH TOWER what verdict was returned by the jury in the al of our brethren here. We accept this verdict as of the rd's permission, realizing it to be one of the "all things" ich work together for good to them that put their trust in d. "Let not your heart be troubled, neither let it be raid."

Commenting upon the outcome of the case, the Editor of the w York "Evening Post" said on June 22:

"'In the opinion of the court the religious propaganda ich these defendants have vigorously advocated and spread roughout the nation, as well as among our allies, is a eater danger than a division of the German army. . . . A rson preaching religion usually has much influence and if is sincere he is all the more effective. This aggravates ther than mitigates the wrong they have done.'

"After uttering these words Judge H. B. Howe, of the ited States District Court in Brooklyn, sentenced the re- ious persons before him to twenty years each in prison, th one exception. It was necessary, he said, to make an ample of those who sincerely taught this religion, which, e that of the Mennonites and the Quakers, and many another t, forbids the taking up of arms. They were guilty plainly having urged men to follow what they considered the teach- gs of the Lord and to apply literally the commandment, ou shalt not kill.' So the jury could do nothing less than d them guilty of having violated the statutes of the coun- y, whatever may be the correctness or incorrectness of their titude toward the moral and religious law. We trust that achers of religion everywhere will take notice of this judge's inion that teaching any religion save that which is abso- tely in accord with statute laws is a grave crime which is censified if, being a minister of the Gospel, you should still ppen to be sincere. There is no doubt that Judge Howe de his sentences severe enough; they are about double those posed by the Kaiser upon the Socialists who have been try- g to upset his wicked regime, and three times longer than ny sentences imposed upon would-be regicides."

The New York "Tribune" of June 22, said:

"Joseph F. Rutherford and six of the other seven Rus- llites convicted of violation of the Espionage Act were sen- nced to twenty years each in the Atlanta penitentiary sterday by Judge Howe, in the United States District Court, Brooklyn. Sentence of the eighth defendant, Giovanni de cca, was deferred. His companions, each with a pink carna- n in his lapel, marched out of court to start their sentence.

"'This is the happiest day of my life,' said Mr. Ruther- d, on his way from the court to the jail. 'To serve earthly punishment for the sake of one's religious belief is one of the greatest privileges a man could have.'

"In imposing sentence the judge declared that in his opinion the religious propaganda advocated and spread throughout the nation as well as among our allies was 'a greater danger than a division of the German army.'

"'If they had taken guns and swords,' he said, 'and joined the German army the harm they could have done would have been insignificant compared with the results of their propaganda. A person preaching religion usually has much influence, and if he is sincere he is all the more effective. This aggravates rather than mitigates the wrong they have done.

"'Therefore, as the only prudent thing to do with such persons, the court has concluded that the punishment should be severe. The sentence is that the defendants, Joseph F. Rutherford, William E. Van Amburgh, Robert J. Martin, Fred H. Robison, George H. Fisher, Clayton J. Woodworth and A. Hugh Macmillan, serve a term of twenty years in the Federal Penitentiary at Atlanta, Ga., on each of the four counts of the indictment, but that the sentences commence and run concurrently.'

"The defendants retained self-possession that has characterized their conduct throughout the entire trial. As the judge's words fell on their ears not a shade of emotion crossed their faces.

"One of the strangest demonstrations that the marshal's office in the Brooklyn Federal Court has ever seen was held by the families and intimate friends of the convicted men soon after the prisoners had been taken to the grand jury room. Messengers were sent out for fruit, candy and sandwiches, and after a short prayer meeting a gala feast was spread. Following this the whole company made the old building ring with the strains of 'Blest Be the Tie That Binds.'

"'It is all God's will,' they told each other with faces almost radiant. 'Some day the world will know what all this means. Meanwhile let us be thankful for the grace of God that has sustained the dear brothers and sisters during their trial and look forward to the great day that is to come.'

"Counsel for the defence announced that they would take immediate steps to appeal the case to the United States Circuit Court of Appeals. Jesse Fuller, one of the defence's attorneys, made every legal effort yesterday morning before the sentence was imposed to have the verdict set aside. Every motion was denied by Judge Howe, and one of the motions made on the ground that the 'ascendency of the mind of the court had affected the freedom of the witnesses, the defendants and the counsel for the defence,' evoked from the court a severe reprimand."

LETTERS FROM THE BRETHREN

PREPARATION FOR FUTURE SERVICE

ARLY BELOVED BROTHER RUTHERFORD:—

We heard this morning of the result of the trial, and sten to assure you, and all the other dear brethren con- rned, of our love and sympathy with you and them. We ow that you nor they have the least bit of sympathy with rmany and her devil-possessed ruler, and no jury can make u a traitor. We were not at all surprised at the result, as the report of the proceedings from day to day showed that your conviction was a foregone conclusion. Not only so, but for forty years our dear departed Pastor pointed out to us from the Scriptures just the condition of things which has come to pass, including the prediction (based upon the Word of God) that at the end of this age, the Lord's people would be persecuted and treated as traitors, anarchists, etc. If we had nothing more to prove that we correctly understand the

Bible and that we have the TRUTH, the coming about of matters exactly as Brother Russell pointed out from the Scriptures would be sufficient to convince us. We know that we are in the hands of our heavenly Father; and that while he does not approve of injustice, he nevertheless permits it, because he sees that we need these experiences to chisel, polish and prepare us to become the judges of the world in the next age. Men may sneer at us for holding what seems to them such a fantastic idea, but they will in due time find out that we knew what we were saying. Then we shall render to them just judgment along the lines of mercy and love.

Again assuring you and the other dear brethren of our continued love and prayers, we beg to subscribe ourselves,

Your brother and sister in the Lord,

W. W. M., and R. B. M.—*Fla.*

RESOLUTIONS OF SYMPATHY AND LOVE

DEAR BRETHREN:—

I have the honor to inclose herewith a resolution by the Washington Ecclesia; also another resolution addressed to Messrs. Sparks and Fuller, Attorneys-at-Law, Brooklyn, N. Y., with the request that you cause the same to be delivered to them. These resolutions were passed by unanimous vote.

Yours in the sufferings of the Lord Jesus,

J. A. D., *Secy.*

A RESOLUTION

RESOLVED by the Brethren in Christ at Washington, D. C., in meeting assembled, Sunday evening, June 23, 1918, that we do tender to our brethren in the Bethel Home and Brooklyn Tabernacle, bereaved of seven of their foremost fellow-members by permission of our heavenly Father, our loving sympathy in their sorrow and their loss; and that we do assure them of our continual prayers on their behalf and of our continued loyalty and support, and of our desire for a continued service by the pilgrim brethren as long as the Lord permits.

A LETTER TO THE BETHEL FAMILY

DEARLY BELOVED IN CHRIST:—

The peace of God be multiplied unto you, and his blessings abundantly be your portion! I think of you often and pray for you much; and I am sure that our Father is blessing you.

Prison life seems strange; and yet every experience is attended with joy, since we look at all such from the heavenly viewpoint. Truly now we can sing:

"Fade, fade, each earthly joy,
Jesus is mine!"

In fact, there are now no earthly joys; but we are looking with joyful anticipation to our gathering home. Seven days in jail changed our appearance somewhat and reminded us that the process of death is working in our flesh. On the eighth day we were removed to a prison with more light and freedom. We now have seven cabins (cells) on a corridor shut out from other prisoners, and we can have fellowship together all the day. At night, when the great iron doors close and each one is locked securely in his cell, we call out to each other and discuss God's precious Word. Then we silently talk with the Lord; and we talk to him about you and all the dear sheep, and beg him to protect you.

If the Lord so wills we would be glad to come to you once more and try to aid you in some manner; and to this end we have hoped that bail may be granted to us. Our Father's will be done! We often feel in a strait betwixt two—whether we would prefer to depart or to come and serve you a season before we go home. His will be done! I feel sure that all these experiences are ripening the church preparatory to the final ingathering. Your letters and letters from the dear ones elsewhere show how sweetly they are yielding to the fire that is consuming the sacrifice. This brings joy to my heart. I count it all joy to be privileged to have some part in filling up "that which is behind of the sufferings of Christ for his body's sake, which is the church." I thank our dear Father for being so good as to send six brethren with me, that we may have these privileges together.

Several years ago it was my pleasure to travel over some of the land which St. Paul traversed while ministering to the saints. I also visited the prison where he was confined at Rome. Now we are having some like experiences in prison; and our Father has permitted it, and will overrule it all to our good. As we now read the experiences of St. Paul they have a keener interest for us. Only if now we can faithfully finish our course, we shall join the Apostle and Brother Ru sell, and then see the Lord! Weep not for us, beloved indeed, I am sure that you do not, but that you rejoice wit us. If I could come down once a day and look over the pla and see that you are all safe and happy, I think I shoul feel better. But then I wonder if the Lord does not permi Brother Russell to look about Bethel daily. I know the Lor has made all necessary provision.

Let not your dear hearts be troubled, neither fear wha man may do unto you. I hardly think the Governmen powers will attempt to disturb you in the home or in th office. Stay by the ship, trusting in the Lord. Only permi me to suggest that you be calm and do as little talking abou the trouble as is possible. Go quietly about your work, bu keep at it until the Lord says: "It is enough!" From wha I hear I judge that these trials are drawing all of the Lord dear ones closer together; and such should be the case. W therefore expect that every one at the Bethel will "in lov serve one another." Remember the admonition of St. Paul t avoid those who cause divisions, and who have sought t destroy the flock of the Lord. The time is now here for eac one to set his house in order. The King is at the door.

Do all you can to encourage the dear sheep of the floc Comfort them with the sweet promises of an early and gloriou home-coming. Never have I loved you so much as now. miss you—and that is putting it lightly. How sweet it wi be to gather around our Father's throne and rejoice with jo unspeakable forever more!

While it is true that we know not what awaits us, I thin there may be a short season of freedom and some more servi for his dear people. That is all according to his will. H will be done! Your messages to the brethren have bee greatly appreciated. May the Lord reward you richly! Kno of a certainty that we greatly love you. The grace of ou Lord Jesus Christ be with you one and all.

Your brother and servant by his grace.

J. F. RUTHERFORD.

[The above letter was written on June 28, in L. I. Ci Prison.]

PLEDGE HEARTY SUPPORT AND LOYAL CO-OPERATION

DEARLY BELOVED BETHEL FAMILY:—

At a special meeting of the Boston Ecclesia held on Mo day, June 24, when about four hundred were in attendance, was unanimously voted that a committee be appointed express the sentiment and sympathy of the Ecclesia to you this your hour of sorrow. While we fully realize your greate source of comfort comes from the Great Comforter, we al know that the sympathy of kindred minds of the sam mystical body is, by the grace of God, a help and consolati in times of affliction.

As it has seemed to be the good pleasure of our heaven Father in recently removing from active executive service t officers of our Society who have so faithfully served us in t past, the Ecclesia at Boston very heartily, as well as unan mously, indorse the selection of the brethren in whose han the matter of continuing the harvest work has been intruste We believe the WATCH TOWER BIBLE AND TRACT SOCIETY a kindred organizations to be the Father's only channel for d pensing the meat in due season for the household of faith, a we pledge our loyal support and hearty co-operation.

Yours in the name of our dear Redeemer,

THE CHURCH AT BOSTON.

LOVING SYMPATHY FOR THE BRETHREN

DEAR BRETHREN PRISONERS OF JESUS CHRIST:—

Greetings in our glorious Bridegroom's name. I can refrain from writing to you and sending abundance of Chr tian love to you all in bonds. How gladly would I share yo position if it were my opportunity, but I can share and share part of your sufferings mentally! My heart has be sick when I think of the dear saintly heads that will have t prison pillows to lie upon; but it will soon be exchanged for Master's breast. What can I say, dear brethren, that co comfort you but assure you of my prayers hourly on yo behalf, and to promise I will strive more faithfully to fig on and meet you all in the kingdom of God.

My heart goes out in sympathy to the dear help-mat May God who alone can comfort and sustain these dear siste yea, and the Bible House brethren, too!

Again assuring you of our love and prayers on yo behalf, I remain

Your sister in Christ Jesus, MRS. W. T. H.—*Ont.*

OUR DELIVERANCE DRAWETH NIGH!

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."—Romans 13:12.

We can see only one way in which the Apostle could have aid in his day that the night was far spent. He evidently rec-gnized the period of time since sin had entered the world as a me of darkness, of night. In proportion as man became lienated from God, the darkness became more intense. As sin bounded, many could not see what was right and what was rong. This condition still prevails. So far have they fallen om the likeness of their Creator that their minds are be-ighted. The Apostle says that because men did not choose to retain God in their knowledge, God gave them over to a eprobate mind." (Romans 1:28) Their minds became dark-ned, unable to distinguish right from wrong.

St. Paul tells us that all this is what we might expect om a reign of sin—a reign of darkness. Satan's opposition o God made him a leader of those men who would not have od's way; and all down the centuries these have been the ajority. In their fallen condition their minds were perverted, nd they became an easy prey to the wiles of the great adver-ary. This darkness, which the Apostle styles night, has been period of six thousand years. Now, however, we realize that e are in the dawning of a new dispensation. Darkness is giv-ng place to light in matters relating not only to the church, ut also to the world. If it was true in the day of the Apostle hat the night was far spent, how much more forceful is the xpression in our day!

SURELY ALL SHOULD BE AWAKE NOW!

The light of the glorious Sun of Righteousness is even now reaking over the hill-tops. It cannot shine upon the whole orld until all the members of the church of Christ are glorified nd exalted to power in the Messianic Kingdom. Then the arkness of sin, ignorance, superstition and wrong-doing will e dispersed.

In the verse preceding our text the Apostle points out to he Church at Rome great responsibility saying: "Knowing he time, that now it is high time to awake out of sleep; for ow is our salvation nearer than when we believed." But ow much more significant are these words to us of today, than o them! The Christian is to realize that the whole world has een asleep, in a sort of stupor respecting the highest, best and oblest things. When the child of God gets his eyes partially pened, he begins to weigh and measure matters after a differ-nt fashion from that of his previous course. As his eyes open till more widely, everything takes on a new aspect. He is ble more than ever before to estimate rightly the value of hings of this life and finds them not worthy to be compared ith the glorious things which belong to the life eternal. He ees that for six thousand years the world has been groaning nder the bondage of sin and Satan, but that the blessed orning of the great Sabbath of hallowed rest and refreshment s about to dawn.

As the Christian realizes all this, he should feel disposed to rouse himself, shake himself thoroughly from the dust of ig-orance, superstition, blindness and sordidness, and to live ore fully in harmony with the glorious hopes which he now ntertains—living for the new era, the new dispensation. In-tructed more fully from the Word of God, he will not expect is salvation, his deliverance, except in connection with the econd presence—the parousia—of our Lord Jesus and the es-ablishment of his kingdom. He will see a new force, beauty nd meaning in the words of the Apostle Peter: "Wherefore, ird up the loins of your mind, be sober, and set your hope erfectly on the grace that is to be brought unto you at the evelation of Jesus Christ."—1 Peter 1:13, R. V.

REIGN OF RIGHTEOUSNESS AT THE DOOR

The thought of the second presence of the Lord was con-inually before the Apostles; and our Lord evidently designed hat it should be a constant incentive to the members of his hurch throughout the entire age. This undoubtedly, was one eason why he did not particularly explain the length of time hat would intervene before the setting up of the kingdom. rom God's standpoint it would be a short interval; and even rom the human standpoint it would be short to each individ-al, who would have only the few remaining years of his life herein to make ready for the glorious things of the future; nd "in death there is no remembrance."

As St. Paul looked back and perceived that in his day about 178 years of the reign of sin and gross darkness, upon the orld had passed, he could realize that truly the night was ar spent, that the blessed day of deliverance was drawing igh. And now we, who live in the dawn of this great day, are most highly favored by the Lord. We can see the particulars regarding this time, which were obscure in the Apostle's time. We are standing at the very threshold of the Golden Age! As soon as the harvest of this Gospel age shall be gathered, the work of change, the transformation from the reign of evil to the reign of righteousness, will take place; and it is nigh, even at the door. Surely it is now high time that all who are truly the Lord's should awake out of sleep, cast off all "the works of darkness," and put on the "whole armour of God that we shall be able to withstand in the evil day."—Ephesians 6:13.

"ARMOR OF LIGHT" ESPECIALLY NEEDED TODAY

Whatever will not stand the fullest investigation in the light of this day of Christ, whatever will not win approval in the new dispensation now coming in, should be promptly re nounced by all who hope for the Lord's favor as his children, as disciples of Christ. If we really are Christ's we belong to the new era, not to the old. We should therefore live in accordance with our citizenship and with our responsibility to the prince of light and in opposition to the prince of darkness.

We are forewarned by the Apostle that this period of time in which the change from the dominion of the "prince of this world" to that of the prince of glory takes place, will be an especially "evil day"—a period in which all the children of light will be crucially tested. It is a day that is to "try every man's work, of what sort it is." It is to be a day of fiery trial, through which only the gold, silver and precious stones will pass unscathed, in which all the wood, hay and stubble of error, sin, human tradition and falsehood will be entirely destroyed. We are even now in the fires of this day, in the time when the wood, hay and stubble are being consumed; when higher criticism, evolution, Christian science, hypnotism (whether known under its own name or whether called mind cures), etc., are devouring as a flame all the faith structure of those children of God who have not continued faithful to the Lord, and who, therefore, have not been kept by his power, through the Word and through his providences.

"WALK AS CHILDREN OF LIGHT"

All who are truly the Lord's should "walk honestly, as in the day." We are not yet fully in the day; but we belong to the day, and are therefore to live as nearly as possible up to the perfect standards of the future. So to live will mean self-denial. It will mean that we shall be misunderstood by the world and all who have its spirit. It will mean that we shall be thought foolish, that we shall be considered enemies—not so much by those who are in gross darkness as by those who profess to be the Lord's people, to be children of the light, but who really prefer darkness and error to light and truth.

We are inclined to lay special stress on the word, "honestly," used by the Apostle, and believe that he used it advisedly and in a particular sense. As we look about us today, we see that dishonesty is very prevalent. Not merely in the world, where we expect to find a certain amount of duplicity, misrepresentation and deception, and to see people passing for what they are not, do we find this kind of dishonesty very prevalent, but amongst professing Christians. We have even known professed ministers of the Gospel to boast of their dishonesty—to declare that they never have believed the creed which they have professed to believe and which they have vowed that they would teach. Intelligent ministers of all denominations are preaching what they do not believe, standing for creeds and confessions of faith which misrepresent their own sentiments. They are acting dishonestly; they are searing their consciences; they are putting themselves into conditions where they cannot make progress into the light of truth; for surely God does not purpose to have dishonest people in his elect Church. If these do not very quickly change and become honest, they will certainly have their portion with the hypocrites; for it is the hypocrites who are dishonest.

HONESTY A BASIC TRAIT OF CHARACTER

Christians, above all other people in the world, should be honest and sincere in their professions. They should be honest in their dealings with their neighbors, with their brethren, and especially in their confessions respecting their God and their faith. This test must be met by every one who names the name of Christ. Those who love the favor of men more than the favor of God, who would rather confess and profess a lie than to espouse an unpopular cause—even when they know it is God's cause—will be given up to their lie. Such are surely proving themselves unfit for the kingdom, unfit to

reign with Christ, whatever else they may eventually attain, if later through stripes and humiliation they take the proper course.

This was the very essence of the Apostle's declaration in his second letter to the church at Thessalonica, when he spoke prophetically of this present "evil day," and the great trial that would at this time come upon the church. He declared of those who would prove unfaithful that God would "send them strong delusions that they should believe the lie" —because they were not honest—because they did not obey the truth in the love of it, but acted deceitful, hypocritically. He says of these that God will send them delusions in order "that they may be condemned"—not damned, as in the common version of the Bible—that they may be condemned to suffer the consequences of their dishonorable and disloyal course. They will come to the place where they will be greatly humiliated before those whose esteem and favor they have so sought to retain. They will be seen by all in their true garb, stripped of their cloak of hypocrisy.

Great will be their shame and humiliation then. Through tribulation and in difficulty must they retrace their steps if they would attain eternal life, would come back to the favor of God and of their fellows. But it will be a great blessing if they are restored and led into the way of life, even through very severe chastisements and afflictions. We may well rejoice that so soon all error, dishonesty and fraud, of whatever nature, will be exposed and dethroned, and that truth and righteousness will be enthroned in their place.

STARS TWINKLING IN THE NIGHT

But there has not been utter darkness at any time through all this long reign of evil—not the blackness of night. Throughout the past six thousand years there have been certain lights—like stars in the night-time. During the Jewish dispensation, the Law Covenant as a moon reflected the light of the glorious Sun of Righteousness, later to dawn upon the dark world. Our Lord Jesus, when he came, was the bright star that heralded the coming morning; for his sacrificial work made the morning possible and ensured its dawning.

Throughout the Gospel age true Christians have been lights shining in a dark place. The light that now shines from the Lord's true people is not appreciated by the world in general; for it is a spiritual light. The light of the law given by Moses to the Jews was one which the world could better understand. It was an earthly light; for it gave earthly rewards and earthly punishments. The world cannot understand the light-bearers of the Gospel age. They say: "If these were children of God, and he were really caring for them, he would not permit them to have so many difficulties and have such a hard time as they apparently have. They do not have any easier time than the world, whom they call sinners; and often their lot seems harder. How is this a manifestation of the Lord's special favor?"

But the Word of our God makes all this plain to those who trust in him. There we learn that this is not the time to receive the reward. While those who live a holy life do not have a very peaceable time as respects their outward circumstances and surroundings, nevertheless the peace of God is within, ruling in their hearts. It is a peace that is wholly independent of outward conditions.

We know that our own righteousness is but as filthy rags. We know that our depravities, while covered by the robe of our Savior's righteousness, must gradually be purged away, or we could never be fit for the kingdom. All this we see; but the world and worldly Christians do not see it. So we must not expect to be understood until the new age with its blessed light is ushered in and all the vapors of darkness are dispelled. Then the vail of unbelief and ignorance will be removed from the eyes of all. Meantime, we have a responsibility which those who cannot see do not have, and we could not excuse in ourselves the manner of life which seems reasonable or excusable in others. We know a better way. How thankful we should be that the Lord has graciously opened our ears to the melodies of heaven, which none others can hear!

This "armor of light" which we wear is composed of various pieces, each one of which is essential to our proper protection, especially in this "evil day." First we wear the robe of Christ's righteousness, "the wedding garment." Then, under the other figure, we wear the "armor of righteousness," the "armor of light," which represents not only our standing in Christ, but our spiritual attainments in him. We are to have on the "breastplate of righteousness," and must carry "the shield of faith." We must have "our feet shod with the preparation of the gospel of peace." We must surely wear also "the helmet," the covering of our intellect from the assaults of this "evil day"; for we need this protection now as never before. We must also have "our loins girt about with truth." We cannot serve acceptably and effectively if girded to service with the girdle of error and dishonest profession. We must have tru in both doctrine and practise, in both head and heart.

We do not understand that either the putting on of t Christian armor or the putting off of the works of darkn is an instantaneous matter. We should put these dark wor off as rapidly as possible, however—as rapidly as we are a to see our imperfections and defects. A Christian who has l twenty years' experience ought to be able to do much bet than one who has just started in the way—who has but j begun to scrutinize his conduct—his thoughts, words and ings. It seems to take some longer to make this transfer th others. We are all endeavoring, if we are faithful, to p off the works of darkness altogether, and to put on secur the whole armor, seeking day by day to put on more and m kindness, gentleness, meekness, humility, love.

THE TRIUMPH OF LOVE

In the chapter preceding the one from which our text taken, St. Paul has been giving some wholesome counsel c cerning the proper course of the Lord's people in the eve day duties of life. His advice seems to cover a wide ran of the little vexatious cares and trials that every one m meet, and to instruct us how to triumph in them through mighty power of love. He evidently thought of the thin veni of worldly politeness which often covers deep-seated selfishne and showed that the politeness and kindness of manner ma fested by the Lord's people should be only the genuine arti He says: "Let love be without dissimulation [pretense, pocrisy]. Abhor that which is evil [all shams and insinc pretensions]; cleave to that which is good. Be kindly aff tioned one to another; in honor preferring one another." remembered the temptations and vexations of life, of our bu ness relations and intercourse with the world and of its n ural tendency to engross time, energy and thought.

The Apostle also remembered the poverty and losses some of the Lord's dear people, and counselled sympathy a hospitality—"distributing to the necessity of the saints, giv to hospitality." He tells us that we should "rejoice with th that rejoice, and weep with them that weep"; that we shou "mind not high things, but condescend to men of low estat that we should "be not wise in our own conceits"; that should "bless them that persecute" us, and "recompense man evil for evil"; that we should "provide things honest the sight of all men"—not only the brethren, but the wo also. Thinking of the numerous trials of patient endura arising from contact with those of undisciplined hearts, urged, "If it be possible, as much as lieth in you, live peac bly with all men. Dearly beloved, avenge not yourselves, rather give place to wrath [get out of its way, do not allow to overtake you]; for it is written, "Vengeance is mine will repay, saith the Lord." Therefore, "if thine enemy h ger, feed him; if he thirst, give him drink; for in so doi thou shalt heap coals of fire on his head." You will make h ashamed of his conduct as he sees its contrast with yours.

Further, he says, "Be not overcome of evil, but overco evil with good." Do not allow the trials and annoyances, the misunderstandings which sometimes bring us acute pa to make you sour or vindictive or cold or unsympathetic; the more favorable or prosperous circumstances to make y proud or highminded or wise in your own conceits; for Lord may try us in both ways as tests of character.

He also reminds us that we should be law-abiding citize "rendering to all their dues; tribute to whom tribute is d custom to whom custom; fear [respectful deference or s mission] to whom fear; honor to whom honor." Finally, declares that if there be any other commandment, it is bri summed up in the one word—love. He urges that we be d gent in the cultivation of this supreme quality of characte this all-embracing grace—"knowing the season," knowing t the time is short in which to build up ourselves in this G like and Christ-like character. We surely have not a mom to lose if we desire to be approved of our God.

If the Apostle could say to the saints of his day that "n it is high time to awake out of sleep," with how much grea force do his words apply in these closing days of this Gos age! In the clear light of unfolding time-prophecy, we that we are now living at the very end of the reign of and death; that the night of sorrow, pain and tears is alm over; that the glorification of the last members of the Ch body is very soon to be completed. Yes, beloved, "the nigh far spent" [about ended] and the glorious day of delivera and blessing is at hand. Even now the first faint streaks dawn appear. Then let us cast away every encumbrance, ev thing that would hinder us in the slightest degree in runn successfully our glorious race. Let us press on with rene vigor, looking neither to the right nor to the left, but keep our eyes "fixed on the glory of the prize," and soon, please G the victory shall be ours!

EVERLASTING BLESSINGS

the Lord Jehovah trusting, everlasting strength have we;
himself our sun, our glory, everlasting light shall be;
rlasting life is ours, purchased by the life laid down;
our heads, oft bowed and weary, everlasting joy shall crown.

"We shall dwell with Christ forever, when the shadows flee away,
In the everlasting glory of the everlasting day.
Unto thee, beloved Savior, everlasting thanks belong,
Everlasting adoration, everlasting praise and song."

JOSEPH AND HIS BRETHREN

"Come near to me, I pray you. . . . Be not grieved nor angry with yourselves. . . . . Haste, and bring down my father hither."—Genesis 45:4, 5, 13.

What story in all the writings of all the nations compares imple pathos with that of Joseph and his brethren! Who read this tale of ancient time and far-off land without s starting to the eye! Yet this fragment of Hebrew his- is not only a beautiful story, but also a possible proto- of things soon to come, wherein the joyous tears of mil- s of people may bring home to the hearts of all true Chris- s the same, yes, greater heights of joy than that which ed the hearts of the first Israelitish family. When the le Israel of God, the true Israel, draw near together, "see- eye to eye" throughout the length and the breadth of the th, the final drama of the Gospel age will have reached its ax, preparatory to the grand ingathering into the glories he kingdom.

The story of Joseph's reunion with his brethren finds its ing at a time when "the famine was sore in the land." re had been seven years of plenteous harvest, and food for had been gathered in Egypt; but the brethren of Joseph e dwelling in a land where such provision had not been le. Already there had been two years of famine, and in five years to come it seemed impossible for any one to sur- the dearth of bread.

These facts may have been designed to picture circumstan- in the present time. Joseph's brethren, dwelling with their er Jacob in the land of Canaan, had all professed faith God, and had dwelt in abundance. Now, too, God's children e had an abundance of spiritual food, the Word of God, up the time of the closing of the door of membership in the le of Christ—at or about the Passover of 1918. Abundantly the rain, the present truth, come down from heaven; the th of God descended from the spiritual heavens upon all be- ers everywhere. Suddenly, about Passover, certain divinely mitted circumstances stopped the rains from heaven; and n the famine set in, a sore famine for the hearing of the rd of God. The only real spiritual food anywhere is that hin the storehouse of the antitypical Joseph—Christ, Head body, on both sides the vail; and the only way to obtain food is by meeting the conditions set down by Christ.

BENJAMIN, TYPE OF THE GREAT COMPANY

In the picture God seems to be depicted in two offices; as raoh, king over Joseph (the little flock), and as Jacob, er of Joseph and of Benjamin (the great company) and he other brothers (the professedly justified), including Ju- , a class of believers not spirit-begotten but specially loving ard Benjamin, the great company. (Genesis 44:14-34) If apply the picture to our day, the time may be regarded as ween a year and a half and two years after the spiritual ine period began (about April, 1918), or October, 1919, to e, 1920. The countries typify, not places but conditions of classes involved. Joseph in kingly power represents Christ, d and body, partly beyond and partly this side the vail, in kingly power. (Psalm 149:5-9) Canaan pictures the dition of professed relationship to God; while Egypt ap- rs to represent in some respects the kingdom conditions e the closing of the door to the high calling. As in all pic- es of this kind, not every detail may be expected to apply. any interpretation of this nature it must always be under- d as tentative, until actual experience has proven or dis- ven the correctness of the application.

The picture relates to the approaching ingathering of the t company and other believers into present truth. (Jere- h 40:7-12) The Greater than Joseph has been recognized bringing about changes since 1874, but he has not been wn as Christ; nor have the body or feet members still side the vail been known. "And when Joseph [Christ] e home, they brought him the present [consecration] ch was in their hand [power] into the house, and bowed nselves to him to the earth"—worshiped Christ the Head, heir trouble and distress.—Genesis 43:26.

During Christ's presence he has been searching, judging, hearts of believers as to their vital relationship to our her: "And he asked them of their welfare [religiously] said, Is your father [our Father] well [Is it well with you ard our Father], the old man [the Ancient of Days] of m ye spake [preached]? Is he in good health [a living lity to you]? Then they answered, Thy servant our father is in good health [It is well with us toward him]. He is yet alive. And they bowed down their heads, and made obeisance [worshiped Christ the Head]."—Genesis 43:27, 28.

Christ, Head and body, has considered the great company (Benjamin) very favorably, and has often spoken of God's graciousness to them: "And he lifted up his eyes, and saw his brother Benjamin [the great company], his mother's son [both children of the Covenant of Grace], and said: Is this your younger brother, of whom ye spake unto me? [All believers have in prayer to Christ made special mention of the spirit-begotten great company]. And he said, God be gracious [show special grace and favor] unto thee, my son."—Genesis 43:29.

MILLIONS SOON TO RECEIVE THE TRUTH

The time will soon have come for the blessing of the great company. The feet members of Christ will yearn in love for the revealment of themselves to the spiritually-minded, but not altogether faithful Christians, soon to be released from blindness and from religious bondage. This class will be the little brother Benjamin of the Joseph class. The two classes started together as babes and children in Christ. It will be in troublous times; but the tears of the little flock will be the tears of a holy joy, shed in the secret place, the Holy: "And Joseph made haste, for his bowels [heart affections] did yearn upon his brother [the little flock will yearn over those dear to them and coming soon by millions into the truth], and he sought where to weep, and entered into his [secret] chamber and wept there."—Genesis 43:30.

"And he washed his face [the priesthood may not show signs of weeping], and went out and refrained himself, and said, Set on bread [present some features of truth]. And they set for him by himself [the feet members feed uniquely upon divine truths], and for them by themselves [mere believers assimilate the Bible truths intended for them], and for the Egyptians which did eat with him by themselves [religious worldlings and believers cannot assimilate the same ideas]; for that is an abomination unto the Egyptians"—worldlings abominate the truths about the blood-bought sacrifice.—Genesis 43:31, 32.

"And they sat before him [all are before Christ in these judgment days], the firstborn according to his birthright, and the youngest according to his youth [before Christ all believers occupy their true and hence appropriate position]; and the men marveled one at another [at the discerning classification of Christians]. And he took and sent messes [measures of Bible truth] unto them from before him [all truth comes from Christ]; but Benjamin's mess [the truths of the great company] was five [a divine or spiritual number]times so much [the great company feed upon spiritual truths] as any of theirs [the professedly justified]. And they drank [imbibed doctrines], and were merry [happy] with him"—in the truth made known to them.—Genesis 43:33, 34.

THE ANTITYPICAL BENJAMIN'S CUP

"And he commanded the steward of his house, saying, Fill the men's sacks [vessels, minds] with food [the truth] as much as they can carry, and put every man's money in the sack's mouth [truth cannot be bought except by consecration]. And put my cup, the silver cup [the Bible truths on spiritual subjects], in the sack's mouth of the youngest [great company], and his corn money. And he did according to the word that Joseph had spoken."—Genesis 44:1, 2.

Then follows the story of the finding of the cup in Benjamin's sack, representing the general recognition by the great company of their possession of the Bible in its spiritual phases. (Genesis 44:3-14) The one who has the cup—the spirit of the Word—is recognized as facing death. The great company members are seen by "Christians" generally to be consecrated in a way that will bring about the death of their flesh: "With whomsoever of thy servants it [the cup] be found, both let him die, and we [the professedly justified] also will be my lord's [Christ's] bondmen"—servants on the human plane.—Genesis 44:9.

Eventually the class having the antitypical cup is to live as the servant of the Greater than Joseph; and the associates of the Benjamin class, former persecutors of the Joseph com-

pany, are to be blameless: "He [the great company] with whom it [the cup, the spirit of the Word] is found shall be my [Christ's] servant [Revelation 7:15]; and ye [once persecutors] shall be blameless"—after a Millennial age repentance and cleansing.—Genesis 44:10; Leviticus 16:26-28.

ALL CHRISTIANS NOW ON JUDGMENT

In verses 14-34 Judah represents a specially loving and zealous class among the professedly justified believers, such a class as might, through a good heart condition, become in the earthly phase of the kingdom sons of the ancient worthies and gain life with them on some spirit plane.—Ezekiel 46:16, 17.

It becomes a time of judgment for all the brothers of Joseph; for he says: "Wot ye not that such a man as I can certainly make trial?" (Genesis 44:15, margin) The brothers then acknowledge their wrong-doing toward Joseph: "And Judah said, What shall we say unto my lord? [What can sinful nominal Christianity say?] What shall we speak? Or how shall we clear ourselves? [They cannot clear themselves of the charge of persecuting God's elect and of much other evil-doing]. God hath found out the iniquity of thy servants [through the interpretations of Revelation and Ezekiel and through churchianity's manifest persecution of men of God]; behold, we are my lord's [Christ's] servants, both we and he also [the great company] with whom the cup is found."—Genesis 44:16.

"And he [Joseph, representing Christ] said, God forbid that I should do so [only the spirit-begotten can be servants on the heavenly plane]; but the man [great company] in whose hand the cup [spiritual things] is found, he shall be my servant; and as for you [the professedly justified], get you up in peace unto your father [in the earthly phase of the kingdom]. Then Judah [a specially noble class of mere believers] came near unto him [drew especially near to Christ], and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn [as in the troublous days here spoken of] against thy servant; for thou [Christ] art even as Pharaoh"—all should honor the Son even as they honor the Father.—Genesis 44:17, 18.

FUTURE WORK OF THE GREAT COMPANY

In Judah's recital (44:19-34) are the following words: "We have a father [our Father], an old man [the Ancient of Days], and a child of his old age [the great company], a little one [babes, children, little ones in Christ]; and his brother [the Christ, Head and body] is dead [as dead, outcast as sinners to other believers], and he alone [the great company alone, as it seems to the Judah class] is left of his mother [the Covenant of Grace], and his father [our Father] loveth him. [How tenderly does God love all his spirit-begotten children!] If he should leave his father, his father would die [a figure of the Father's great love for the great company class]. And thou [Christ] saidst unto thy servants, "Except your youngest brother come down with you [learn the present truth at the divinely foreknown time], ye shall see my face no more"—no kingdom favor can come to the now professedly justified unless the great company gain the knowledge and character development necessary for its coming great work.—Genesis 44:20-23.

"My father said unto us, Ye know that my wife [the Covenant of Grace] bare me two sons [the little flock and the great company], and one [the Christ, Head and body] went out from me [so it seems to all other believers], and I said, Surely he is torn to pieces [a living sacrifice] and I saw him no more [so it seems to other believers, who have never been able to discern the mystery of Christ in us]." (Genesis 44:27, 28) "His life [our Father's life, through spirit-begetting] is bound up in the lad's life [the great company has its spiritual life direct from God]. How shall I [noble, but not wholly consecrated believers] go up to my father [approach unto God] and the lad be not with me?"—Believers depend greatly on the great company for spiritual assistance.—Genesis 44:34.

MANIFESTATION OF THE BODY OF CHRIST

The divinely appointed time has now about come for the mystery, the great secret of God, "hidden from ages and from generations," to be completely and finally finished, and for the great company and all other believers to see who are the members of the body of Christ. As the narrative proceeds: "Then Joseph [Christ, Head and body, including the body members still this side the vail] could not refrain himself before them all [the time will have finally come, possibly at about the time before mentioned] and he cried, Cause every man [of the Egyptians, worldly churchists] to go out from me!" [In the final fall of ecclesiasticism, wherein the false followers of Christ will be detached from the real. (Jeremiah 23:39; Ezekiel 24:21)] And there stood no man [worldling] with him [the Christ] when he made himself known unto his brethren [when the truth comes to the great company and to other b lievers as to who are the real feet members of Christ, who they had sold into Egyptian bondage and oppression]. "A he wept aloud [a great outburst of repressed love on the pa of the body members]; and the Egyptians and the house Pharaoh heard"—it will be manifest even to the worldlin who have gone out.—Genesis 45:2.

"And Joseph [through the Christ, body members] said un his brethren [it will be made known to all believers] I a Joseph [these hitherto despised and cast out ones are the tr body of Christ]; doth my father yet live [is our Father a li ing reality to you]? And his brethren [mere believers] cou not answer him [former persecutors could have nothing say]; for they were troubled [margin, terrified] at his pre ence"—in deep trouble because of Christ's second presence a especially because of their treatment of his feet members. Genesis 45:3.

"And Joseph [through the feet members] said unto h brethren, Come near to me, I pray you [draw near to Christ renewed consecration]. And they came near. And he sa [through the feet members still on earth], I am Joseph [t true members of Christ] your brother [all believers are bre ren on one plane or another], whom ye sold into Egypt" whom ye as believers persecuted.—Genesis 45:4.

"Now therefore be not grieved, nor angry with yoursel [do not weep or gnash your teeth in self-reproach and u less regrets] that ye sold me into Egypt [ostracised, misrep sented, persecuted the feet members]; for God did send before you to preserve life"—without the help of the feet me bers the great company and other believers would die religiou in the stress of troublous times.—Genesis 45:5.

"For these two years [possibly from the spring of 19 to the winter of 1919 or spring of 1920] hath the famine [the truth] been in the land [among professing Christians and yet there are five years [to the spring of 1925, to resurrection of the ancient worthies] in the which there sh neither be earing nor harvest"—no general religious work the world can be done.—Gen. 45:6.

FEET MEMBERS LIKE POLISHED BRASS

"And God sent me before you to preserve you a poster in the earth, and to save your lives by a great delivera [first from the bondage of a fallen ecclesiasticism]. So now was not you that sent me [the suffering body members] hit [to the time and conditions mentioned] but God ['the cup t my Father hath poured']; and he hath made me a father Pharaoh [Genesis 41:38-45], and lord of all his house [power in heaven and earth'] and a ruler throughout all land of Egypt"—'lord of lords.'—Genesis 45:7, 8.

"Haste ye [the time is short for reconsecration before Gospel age ends]; and go up to my father [reconsecrate yo selves] and say unto him [thank God for the truth reveale Thus saith thy son Joseph, God hath made me lord of Egypt [all the world]. Come down unto me ['thy kingd come'], tarry not [the time for the kingdom is at hand]. thou [mere believers and great company, and God with the shalt dwell in the land of Goshen [a specially favored co tion in the world], and thou shalt be near unto me [u Christ, Head and body, including those still in the flesh], t and thy children, and thy children's children [all whom have taught to believe in the Lord] and thy flocks and herds [animals represent the individuals as to the flesh], all that thou hast [everything wholly consecrated to Chri And there will I [Christ, Head and body] nourish thee [m believers and great company, with present truth] for there are five years [1919 or 1920 to 1924 or 1925] of fam [of the truth to the people generally]; lest thou and household [of faith] and all that thou hast, come to pover —spiritually.—Genesis 45:9-11.

"And behold your eyes [eyes of understanding, anoi with the word of truth] see, and the eyes of my brother jamin [spiritual understanding of the great company], it is my mouth [the body members in the flesh are Chr mouthpiece—'in Christ's stead we beseech you, Be ye re ciled to God'] that speaketh unto you. And ye shall tell father [thankfully acknowledge to our Father] of all my g in Egypt [not least of all, Christ's glorious victory over a tate ecclesiasticism], and of all that ye have seen; and shall haste and bring down my father hither [in your secrated hearts]. And he fell upon his brother Benjamin's and wept [the blessing of knowledge of present truth an full reconciliation to God will come to the spirit-begotten g company, as well as loving fellowship with the body mem of Christ on earth]; and Benjamin [the great company] upon his neck"—great joy of the great company over the vealment to them of the Christ in the flesh.—Genesis 45:1

"Moreover, he kissed all his brethren, and wept upon them njoyed the mutual spirit of true reconciliation with all be-evers]; and after that he talked with them"—[the feet mem-rs will teach present truth directly or indirectly through reaching and through print to the great company, and through em to all believers during the brief period of opportunity ter the fall of ecclesiasticism].—Genesis 45:15.

That it was Pastor Russell's belief that there should come a time when the body members on earth should become manifest, or show forth the truth to everyone, is apparent from the following extract from THE WATCH TOWER of 1916, page 344, in comment on Revelation 1:15: "In the end of the age, the feet members of the body of Christ will be illuminated by the truth and will shine forth as polished brass."

DIVERSITIES OF OPERATION OF THE HOLY SPIRIT

"And there are diversities of operations; but it is the same God which worketh all in all."—1 Corinthians 12:6.

Now, as at all times, there is a variety of operations of the holy Spirit. This Spirit is holy or divine power, the power of God. It is an invisible power, which manifests itself in many different ways. God is a Spirit Being, powerful, yet invisible to human sight. Likewise the angels are powerful, invisible beings, and manifest themselves by their works, their operations. The only way by which spirit beings may become visible to humankind is by the performance of a miracle. The spirit must assume a material body for the purpose of manifestation to human eyes.

During the ages preceding the Gospel age holy spirit beings manifested themselves at various times to godly men and women, to deliver messages from the Lord. In the initiatory ages of the Christian church, also, in the days of the apostles, there were angelic manifestations to God's people. But after the apostles died and the church became established, these manifestations ceased, having accomplished their designed end. It is noticeable that whatever angelic manifestations and revelations have been received since that time have always been misrepresentations, deceptions, leading many away from the revealed truth of the Scriptures. At a time when the canon of Scripture was almost completed, the Apostle Paul put the church especially on guard on this point, declaring that the Word of God is sufficient, "that the man of God may be perfect, thoroughly furnished unto every good work," and warning that in the latter times "some would depart from the faith, giving heed to seducing spirits and doctrines of demons."—2 Timothy 3:13-17; 1 Timothy 4:1.

The Apostle is very sweeping in his statement of the all-sufficiency of the written Word, saying, "All Scripture given by inspiration of God is profitable for doctrines, for reproof, for correction, for instruction in righteousness." There was no need for further revelations. And he said: "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1:6-9) Evil spirits, fallen angels, have certain powers of manifestation which they received originally from God, but which they have misused. Very many have been deceived by these angels into thinking they were receiving revelations from the Lord; for they often speak in the name of the Lord, transforming themselves, outwardly, into angels of light, as the Apostle forewarned. (2 Corinthians 11:13-15) (See also our pamphlet on "Spiritism is Demonism") To listen to any of these revelations, whisperings in the ear, or impressions upon the mind, is indeed very dangerous. Every mental impression should be tested by the Word of God, written for our guidance. Whatever will not stand this crucial test should at once be rejected. The delusions of today along this line are very subtle, the deluded apostles of the fallen spirits being transformed as apostles of light. God's Spirit always operates in full harmony with his written Word.

SPIRIT'S OPERATION IN DIFFERENT AGES

Every perfect creature made in God's image and likeness is possessed of the holy Spirit. Before his fall Adam had the holy Spirit—the holy mind or disposition implanted by the Creator in the heart of this perfect man. The prophets of old had the holy Spirit, and on certain occasions were operated upon directly by this Spirit, or power of God, to write and speak words that often they did not themselves understand. (Ezekiel 20:49; 1 Peter 1:10-12) In this sense they had God's holy mind to the extent that they sought to do God's holy will; but the operation of the power of God upon them when they received divine messages was mechanical.

Comparing the Spirit's operation in the persons of the prophets before Christ with its operation in the apostles during our Lord's ministry, we see that some of the same things were done by the prophets, though not everything. In some instances sleeping ones were awakened from death by the prophets; leprosy was healed by Elisha; the widow's cruse of oil was supplied by Elijah; bitter waters were healed. In all these instances the miracles were wrought in the divine name, by the holy Spirit, or power, of God.

When our Lord Jesus was in the world, the power which he communicated to his disciples was a measure of his own power, his own spirit. After his resurrection, he breathed upon them and said: "Receive ye the holy Spirit." In this instance there may have been a communication of a measure of power at the time, or it may have been a forceful way of telling them that they were in a few days to receive this power, this holy Spirit, in a special way, after he had ascended to heaven to appear for them. At any rate it is not to be confused with the operation of the holy Spirit at Pentecost.

The communication of the holy Spirit in the outpouring at Pentecost was something altogether new, different from any previous manifestation of divine power. The holy Spirit as it came upon the church at this time was from the Father. The Father had directly recognized them as sons. The Lord Jesus was indeed the agent in bestowing this blessing, but he declared that it was from the Father. He had previously told them to tarry at Jerusalem until they were endued with power from on high—until they should receive "the promise of the Father." (Luke 24:49) Some of the outward manifestations of the holy Spirit at this time and its after results were the same as when Jesus himself had communicated the holy power to them during his ministry,

But a manifestation of the holy Spirit might mean one thing at one time and another thing at another time. In the case of the prophets of old, the outward manifestation was given in order that the people might notice and therefore give the more earnest heed to the message; and the purpose seems to have been the same when our Lord sent forth the disciples, the twelve, and the seventy, in his name—that his message that the kingdom was at hand might be carried all over the country, for the purpose of awakening people to the fact that Messiah had come. After Pentecost, the message of the disciples was that this same Jesus whom the Jews had crucified had been raised from the dead. With great power they gave witness to this fact.

The same holy Spirit now operated for a different purpose, to convict the Jews and lead them to Christ. This same holy Spirit will also operate in the future when it will be poured out upon all flesh. Its operation will be manifested in enlightenment of the mind, in assistance and instruction, in gradually healing the nations—mentally, morally and physically.

BEGETTING OF THE SPIRIT DIFFERENT FROM ALL

But the special feature of the holy Spirit's operation during this present age is different from any other. It consists of a begetting of a new nature, and is accompanied by a supernatural illumination of the heart and the mind, enabling one to grasp spiritual truths, to see into the deep things of God, never seen before. The new mind is small in its beginning, but must grow day by day, feeding upon the Word of God, becoming more and more able to appreciate and assimilate the things of the Spirit, which the natural man perceiveth not. The embryo new creature, the babe in Christ, must grow in grace, in God's favor and in spiritual strength, becoming more like Christ in character, more fixed and established in the truth as it is in Christ Jesus.

In John 7:39 we read, "The holy Spirit was not yet given, because Jesus was not yet glorified." The Father could not give this spirit of sonship to any until Jesus had been crucified, had arisen and had ascended into heaven, the Most Holy, to present his sacrificial merit on behalf of those who would be of the church; in other words, after he had deposited his merit in the Father's hands for the benefit of all of this class; for none could receive the spirit of sonship save through the Redeemer.

During this Gospel age, some have had the blessed privilege of thus receiving the Spirit, of becoming sons of God, on a spiritual plane; and if this class continue faithful to their covenant with the Lord, they shall be born beings of the divine nature. Such an offer was never before made, and never will be repeated. This class receive special instruction and guidance from the Father through Christ for the high position to

which they have been called. No longer, as in the apostles' day, do the spirit-begotten receive miraculous gifts of the Spirit; for these are no longer needed. But they have the fruits of the Spirit, which have remained, and which are far more important than were the gifts. These fruits are to be developed in their characters by study of the Word, by prayer and by painstaking effort day by day.

The new creatures in Christ are the anointed class. The anointing and the begetting result from the same operation of the holy Spirit. The begetting represents our individual start in the new life. The anointing represents our coming into the body of Christ. When we present ourselves in consecration and are accepted, we are at once begotten of the holy Spirit and inducted into the body, coming thus under the anointing which flows from the great Head, Christ Jesus. The one operation of the spirit begins the individual work and also the new relationship as one of the anointed company, or body of Christ.

The various fruits of the Spirit which must be developed as we go on in the new life are the most desirable that could be imagined. They are enumerated by the Apostles Paul and Peter in somewhat different phraseology. St. Paul specifies these fruits as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control. The Apostle Peter lists them as faith, fortitude, knowledge, self-control, patience, godliness, brotherly love, and lastly the broad general love that covers all men even our enemies. This list is very comprehensive and includes all the fruits of the holy Spirit. If we bear these fruits richly, aboundingly, he says, we shall never fall, but shall have abundant entrance into Christ's kingdom.

DEGREES OF SPIRIT'S MANIFESTATION

In considering the fruits of the holy Spirit as given in the Word, we must suppose that all of these are fully developed in any being who is in the likeness of God and has been tested and proven, the difference on the different planes of life being not in kind but in degree, according to the capacity. Mankind have lost the image and likeness of God to a very large degree. Hence in a natural man of today those qualities are lacking which would have been present had he remained perfect. The members of the Gospel church are put through manifold trying experiences designed under divine blessing and assistance to develop these very qualities; for as they are, if faithful, to be exalted to the very highest plane of being, they must develop these spirit-fruits to the highest degree; and supernatural illumination is granted them in order that they may be able to successfully accomplish this.

While we remain in the imperfect tabernacle, the flesh, cannot manifest these precious fruits perfectly, because flesh is unable adequately to show forth the sentiments of new heart, the new mind. Sin has so marred the human bra that it will not perfectly respond to the holy mind with For this reason the robe of Christ's imputed righteousness mu be supplied to cover our need until our earthly course is f ished.

VARYING DEGREES OF GLORY

Considering the restitution of the world in the age just b fore us, we see that God has set aside the thousand years Messiah's kingdom for the purpose of instructing mankind a of bringing them back to full perfection of mind and mora This bringing of men back to the image of God will mean th they will become sons of God, and will then possess all t fruits and graces of the holy Spirit that the church must no develop. What, then, will be the difference between these d ferent classes? We answer that as we have stated above, t difference will be one of quality and of quantity, not of kin The operation of the holy Spirit in human conditions wou necessarily be limited; for men will be sons of God on t human plane. Similarly, the manifestations of spirit-fruits angels would correspond to their plane of being.

To illustrate these various differences, we might take so of the precious jewels. We might let the emerald represe human perfection, the topaz angelic perfection, and the di mond divine perfection. These are all precious, all beautif Each is perfect on its own plane, but their planes are differe one from another. The diamond emits the greatest degree light. Thus it will be with the divine nature. The Lord h promised that the faithful church shall have the very high glory and honor—immortality. Hence she will manifest the glorious attributes of perfect character in the highest gree of any of Jehovah's intelligent creatures.

But all of the sons of God, on whatever plane, will ha God's holy Spirit. None others will be permitted to contin their existence beyond the final test to follow the Millenniu God will have a glorious universe throughout the ages eternity; and from every inhabited world pæans of praise sh resound, to be taken up and repeated by every loving, lo heart in every part of Jehovah's boundless domain. Existe will be sublime in that glad day, for which all other da have been made; and the most glorious heritage of all v be the heritage of the Christ of God.

CHRISTIAN GIVING

[The last two paragraphs of this article were reprinted from Vol. VI Studies in the Scriptures, p. 343. The remainder reprinted from article entitled, "Will a Man Rob God; Yet Ye Have Robbed Me," published in issue of June 15, 1899. Ple see the articles named.]

CONQUERING EVIL

SEPTEMBER 8.—EPHESIANS 5:11-18.

[The first seven paragraphs of this article, as originally published in August, 1918, were reprinted from article entit "The Sin of Covetousness," published in issue of July 15, 1898. Paragraphs 8 to 11 inclusive were reprinted from article titled, "Ahab's Sin—Covetousness Murder," published in issue of September 15, 1915. The remainder of the article was repri from article entitled, "Awake Thou That Sleepest and Arise," published in issue of March 1, 1902. Please see the arti named.]

WINNING THE WORLD TO CHRIST

SEPTEMBER 15.—MATTHEW 5:13-16, 28; ACTS 16:9-15.

RETURN OF CHRIST THE ONLY HOPE OF THE WORLD—TWO THOUGHTS FORMING THE BASIS OF THE THEORY THAT THE WORLD MUST CONVERTED DURING THE GOSPEL AGE—COMMISSION OF THE CHURCH—DISCIPLES TO BE GATHERED OUT OF ALL NATION THE GOSPEL TO BE PREACHED WORLD-WIDE AS A WITNESS TO THE PEOPLE—THIS PORTION OF THE WORK FINISHED.

"Go ye into the world, and preach the gospel to the whole creation."—Mark 16:15.

From time to time we have demonstrated that there is no hope whatever of general world-blessing through Christ along the lines commonly held by Christian people; that is, the conversion of the world by present-day missionary efforts. We herewith review this subject, not with the purpose of casting disrespect upon all missionaries, but in order to demonstrate afresh the fact that this world-conversion-through-foreign-missions delusion is doing positive and serious harm to the Lord's true people by leading to false expectations and, consequently, to misdirected efforts.

Foreign missions were undertaken with two convictions, one correct, the other false: (1) The correct, scriptural conviction that the only name by which any can be saved is the name of Jesus—faith in his sacrificial death, and obedience and devotion to him; (2) The false, unscriptural conviction that there is no hope for any who die in ignorance of the only name whereby we must be saved. These intertwined theories have been the cord which has drawn hundreds of noble lives to sacrifice, especially during the first half of the nineteenth tury. They have been the cord also which has drawn, and draws, millions on millions of money from sympathetic pu And we need not wonder if the money has in turn drawn s into the missionary work simply for an honorable and easy ing.

REACTION BOUND TO COME

We are not objecting to the sacrifice of noble lives an consecrated money, however; for we firmly believe that and money given with sincerity have been pleasing to the L even though given under some serious and discreditable apprehensions of the divine character and of the plan human salvation. But we hold that this mixture of truth error is very injurious to the people of God, in that it div their hearts and their efforts away from the truth, away f Bible study, away from growth in knowledge and in the gr

e holy Spirit. Moreover, it inculcates instead the thought the chief object of life for all Christians should be the hing fellow creatures from the hands of an angry God t upon hurling them into eternal torment at the hands of ns; or, if not this, the making and contributing of money y the expenses of those who do the snatching.

s a result Christian people "have no time" to study the er's Word, no time to study the divine plan, no time to vate their own hearts. They often say to themselves, and times unguardedly to others: 'Bible study? Nonsense! lready know enough when we know that millions of hu- beings are going down to hell. By and by we hustlers have been less careful for our own spiritual development for Bible study, but more on fire and burdened for souls, have brighter crowns than will these hair-splitting Bible nts, if indeed they are not rejected from heaven entirely.'

ut with the advance of intelligence a reaction from so un- nable a position was bound to come; and it has come. le in general no longer believe in the horrible devil-god of ast, seeking for any possible pretext for the torture of any as possible of his creatures. Reason is asserting it- and man no longer poses as the sinner's only friend to him from a malicious God. Any such proposition is too rd for the enlightenment of the twentieth century.

ut men will have theories; for these are still, as ever, the of action, the rudder of human effort. It has become evi- to all thinkers that one or the other of the strands of the al mission-cord is false, unreliable, rotten. Question: h of the two strands will they reject?

e answer that the true one will be rejected and the false etained. Men will continue to believe that all hope ends death; and they will reject the inspired declaration that in Christ is the only hope, and his the only name. They already concluded, and are becoming more and more con- d, that although the name of Jesus is a good rallying cry, ially when missionary contributions are called for, yet not the only name for salvation. They have concluded, o not care to declare it in so many words, that education ivilization are, rather, the only names for salvation. And me and abroad the term salvation is more and more com- o mean, not a personal relationship to him who is the light e world and in whom alone is life everlasting, but social ess, municipal and national reform—social uplift. Thus he false idea of missions and of their conversion of the led God's people farther and farther away from his . which in their zeal without knowledge they reject.

MISSIONS TO SUCCEED DURING THE MILLENNIUM

o those who are rightly instructed on the subject by God's , who lean not to their own understanding, but who daily h the Scriptures to be thereby taught of God, the utter e of missions to convert the world to even the imperfect tions which prevail throughout Christendom is faith- gthening. This failure demonstrates beyond question the of the Scripture teachings that God is not yet attempt- he conversion and salvation of mankind, but is leaving great work for the future, to be accomplished by the Mes- kingdom, when it shall be established in power and great during the Millennium. It corroborates fully the Bible ation that the present work of God is the election of a h which, when polished, finished and glorified with her and Head, shall by and by bless all the families of the as Abraham's seed. (Galatians 3:8, 16, 29) Then will lfilled the petition of our Lord's prayer: "Thy kingdom thy will be done on earth as it is done in heaven."

any students of the Bible derive a wrong thought from ord's commission to his disciples just before his ascension. commission divides itself into three parts: (1) Making les of all nations; (2) baptizing them; and (3) teaching (Matthew 28:19, 20) The Greek word which in the rized Version is rendered teach in verse 19 is alto- different from that so rendered in verse 20. (See mar- The former Greek word signifies to proselyte or make les; the latter, to instruct. Thus it will be seen that a thought is derived from this text by those who interpret mean: 'Go and convert all nations.' This is not the ht; but rather, 'Go ye and gather converts from all na- and baptize and teach these converts.'

is view is in accord with our Master's declaration on occasions, when he testified that the world would not nverted at his second coming, but quite the reverse. It o in harmony with his statement in Matthew 24:14: gospel of the kingdom shall be preached in all the world witness unto all nations; and then shall the end come."

A FRUITFUL SOURCE OF ERROR

Whoever gets the wrong thought respecting the commission of the church is apt to take the wrong course in his endeavor to comply with it. Those who have concluded that the Lord designed the conversion of the world during the Gospel age are led to various subterfuges, in both mind and conduct, in order to attempt to carry out the commission which they have misunderstood. This is leading some at the present time to ignore the Scriptural definition of the terms of membership in Christ's kingdom—to lower the standard of both faith and conduct, in order to admit a larger proportion of the human family and to convince themselves and others, if possible, that the world is growing better and is being converted.

Furthermore, some not only have concluded that the preaching of the cross of Christ and faith in the redemption is unnecessary, but have even gone beyond this and have claimed that even an historical knowledge of Christ is unnecessary, that heathen religions are to be esteemed as part of the preaching of the Gospel, and that the heathen obedience to their own religious customs is to be esteemed as obedience to the Gospel. Thus more or less false views of the church's commission are leading astray many who see no hope in any other way of ever attaining to that which our Lord commissioned nearly nineteen centuries ago, and which otherwise they would feel has so far failed most miserably and can never be accomplished.

On the other hand we hold that, rightly read and understood, the commission has been fulfilled; that the message of Christ and the Messianic kingdom has been proclaimed, directly or indirectly, with more or less force and energy, in every nation under heaven, and that as a result some from every nation have been made disciples; and that incidentally a witness has been given to all the peoples of the earth respecting the redemption and the divine provision for salvation through the Redeemer. Of these disciples gathered out of all nations by the Lord's message a "little flock" will be found to whom it will be the Father's good pleasure to give the kingdom, in joint-heirship with Jesus in glory as the seed of Abraham, through whom during the Millennium all the families of the earth shall be blessed. Only from this standpoint can our Lord's commission be properly appreciated and its fulfillment recognized.

THE WHOLE CHURCH COMMISSIONED

That our Lord gave this commission, not merely to the apostles, but to all who should believe on him through their word, is clearly shown by the words with which he closed the commission: "Lo, I am with you alway, even unto the end of the age." The apostles did not live until the end of the age; and hence the Lord's words signify that he will be with all of his followers who avail themselves of his commission and endeavor to present his message to those having ears to hear out of all nations. Of course he did not mean that he would be present with them personally; for he had already told them that he would go away but would return at the end of the age (John 14:2), and his words are not to be understood as contradictory. In the present instance his meaning evidently was that he would supervise their work, would be the real Head of the church, would oversee all of their affairs, would be with them in the sense of supporting, guiding and counselling those who would walk in his way and proclaim his message, in proportion as they were faithful to the charge.

This assurance of the Lord's presence was designed to give the apostles courage for the work which he was committing to them. While he was with them in the flesh they merely followed his directions; and as soon as he was smitten they were as sheep having no shepherd. Now he was going away; but he wished them to realize that his power would be with them and that his supervising guidance of their affairs would be granted them, as surely as while he was with them in the flesh, though apparent only to the eye of faith. According to their faith it should be unto them a strength, a power.

All down the Gospel age the Lord's people have similarly been required to walk by faith and not by sight; and doubtless the lesson has been valuable to them in spiritual upbuilding, much more so than had he remained in the flesh with us. If, then, the thought of the Lord's spiritual supervision of his work was to be a source of encouragement and strength to those who would attempt to teach in his name all down the age, much more may we of the present time realize his actual presence in the close of the Gospel harvest. Although we see Jesus with no other than the eye of faith, yet we who believe have joy unspeakable and both strength and courage for the work; for he is once more present with his church in the harvest work, even as he was with the apostles in the sowing of the seed at the beginning of the age.

INTERESTING QUESTIONS

Question:—Was Adam foreordained to fall into sin? If so, how could it be said that he had a fair trial?

Answer:—Adam was not compelled to sin. God did not foreordain that he must disobey the divine command. That is to say, Adam was not limited in the exercise of his will. He could will to do right or wrong. The decision was left open to himself alone. The fact that God knew in advance what Adam would do is an altogether different matter. While we realize that God is so great that he has power we can neither understand nor appreciate, yet the Bible clearly indicates that Adam had a free will. If he had not a fair, full chance, then he could not have been justly condemned. Therefore the Scriptures clearly present the fact that he was not deceived (1 Timothy 2:14) Not only was he created in God's image and likeness, but he had knowledge and at the time of his deflection understood what the penalty for disobedience would be. However, God evidently had much sympathy with Adam in the fall, and did not purpose that this fall should work Adam's eternal ruin. Hence the Bible tells us that God had arranged in advance that Christ should redeem Adam. Moreover, our merciful Creator has also provided that Adam might have more knowledge before his final destiny would be fixed.

Question:—Do we understand that there is a restit call now open to mankind?

Answer:—Until the glorification of the church there c no individual or personal restitution work. There is, ever, a restoration work beginning so far as the prepari the world is concerned. During the past forty-four ye marvelous progress has been made, wonderful inventions in so short a time have made the world rich and have br blessings of comfort and convenience never before dream These great improvements have come because we have en the "times of restitution" mentioned in Acts 3:19-21. E far as mankind is concerned, we understand restitution t man perfection is not due to begin until the Messianic dom shall have been fully established. That beneficent is in process of establishment now. But not until the l the feet members of the body of Christ shall have passe yond the vail will the work of restoring humanity unde New Covenant begin; for that covenant cannot be sealed the blood of Christ until the church has passed into deat the merit released for application to the world. Then the nant will begin to operate for the benefit of all the fa of the earth.

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INFILLING OF THE HOLY SPIRIT PROPORTIONATE TO SPIRITUAL CAPAC

"If any man have not the Spirit of Christ, he is none of his." *"Be filled with the Spirit."*—Romans 8:9; Ephesians

In the use of the word spirit, it is very necessary that we have in mind the wide range of meanings which this word possesses. For instance, God is a spirit, and the angels are spirits; that is, they are spirit beings. This signifies that whatever kind of organism they have, it is so different from the human organism that mankind cannot see them. Angels might be present with us and yet be invisible, unless a special miracle was performed by which they might take on a body of flesh.

Another thought connected with the word spirit is much in line with our general usage of the term—that which is ethereal. For instance, we speak of the mind, the spirit, the disposition of a person. Indeed, in our Common Version of the Bible these words are used synonymously. "If any man have not the Spirit [mind, disposition] of Christ, he is none of his." (Romans 8:9; Philippians 2:5; 1 Corinthians 2:16) We also use the word spirit to mean the life principle, the energizing power which all living creatures possess. The power is something which cannot be touched or handled. Still another use of the word spirit is in connection with liquors. In this sense it has the thought of that which will lightly pass away as a gas, that which will become invisible, which will evaporate.

In our text, however, the word spirit is used in its own peculiar way—to signify the new mind, new will, new purpose, begotten in the consecrated children of God through his exceeding great and precious promises, written in his Word. Originally man was in the image and likeness of God. Then he had a spirit, or disposition, very much in accord with that of his Creator. But after sin had operated for a short time, selfishness and depravity were developed; and in time these evil propensities vitiated his spirit, or disposition. Thereafter instead of having a spirit of holiness, man had a spirit of unholiness, of sin; and all of Adam's posterity have been born with these evil tendencies marked in their brains. Naturally we are inclined to do the wrong thing rather than the right, because of our having inherited these weaknesses and blemishes from father Adam.

THE BEGETTING OF THE HOLY SPIRIT

God has purposed that during the Gospel age and through the Gospel message, those desirous of being in harmony with him may get back his spirit. Very few care to do this, however; and the few who do are said to be holy. This class give up their own spirit, mind, disposition, will, and adopt instead the divine standards, the divine will. What these divine standards are they must learn from the Scriptures.

From the time of his consecration and his acceptance by the Father through the Advocate (1 John 2:1), the Christian is said to be begotten of the holy Spirit. That is to say, a new mind, a new disposition, a new personality, had its start, its beginning, when God accepted him. Just what this spark of the new nature is, we may not surely know. But we recognize the experiences which result from its possession. This begetting of the Spirit of God starts a new life. The start of this new life is not, however, the end of the matter. He is to strive to be "filled with the Spirit."

There is a necessity for this infilling, refilling, conti filling of the Spirit of God. By nature we have the di tion common to the fallen race to which we belong. hereditary disposition is more or less influenced by en ment, training, etc.; and the new mind has difficulty in g fully in tune with the Infinite. Additionally, our me are poor, and our natural tendencies are in the dir opposite to our spirit of consecration, the Spirit of the It is therefore necessary for the child of God to go freq to the throne of heavenly grace in order to be filled mo more with the Spirit of the heavenly Father, the Spirit Lord Jesus.

INCREASE OF SPIRITUAL CAPACITY

In the case of the Master, it is written that the F gave not the Spirit by measure unto him. (John 3:34) statement implies that God gives the Spirit by meas all of the members of the church. The reason for thi ference is that our Lord had a perfect organism. B he had left the heavenly glory, because his life princip been transferred from the heavenly plane to the earth was therefore without any taint of Adamic imperfect being. Being thus perfect, he could receive readily and comprehend without limitation. He could absorb full completely of the Spirit of God; for he was born i image of God.

With the church it is different. In our case we receiv by measure—not that God has limited us to a measur that we are not able to absorb, to receive, a full me Some may receive more and others less, according t natural condition of our body, the condition in which w born, our environment, etc. In proportion as our life is up to the Lord and in proportion as we make straight for our feet, we will choose a pathway in life that v most helpful to us and will most assist us in overcomi weaknesses of our flesh. Thus we shall become the enabled, and the more quickly, to be filled with the Spirit and to receive a larger measure of it as time go

The Lord's people are privileged to be filled wi Spirit and to enlarge their capacity for greater in Our knowledge enlarges, our appreciation enlarges, an needs enlarge. Thus we grow in grace and are enab receive more and more of the Spirit of God. For this a Christian who has had years of opportunity for develo ought to be more able to absorb readily, ought to h much larger spiritual capacity, than when he first e the Lord's family. He should be filled with the Spirit and of Christ. This should give him more and more spirit of a sound mind, should make him more God-like

This Spirit of the Lord, manifested in the lives people, is a spirit of meekness. Whoever possesses this will not be proud nor boastful; for he will see that not pleased with the proud. Therefore he will humbl self, in order to be lowly in mind and in heart, as w Master. If he makes a mistake in judgment, he will first to recognize and correct the error. Gentleness an element of the holy Spirit. Some people are na

; others are noisy and rude. Those, however, who have pirit of the Lord will more and more have a tendency l gentleness. Such will have kindness and sympathy hers. They will not wish to harm anybody, but rather good to all with whom they come in contact. Thus they emonstrate that they have the fruits of the holy Spirit—ess, gentleness, patience, long-suffering, brotherly-kind-love—increasingly developing within themselves day by for whoever becomes infilled with the spirit of the truth, pirit of holiness—and only those—will manifest these ces in their daily lives.

ANOINTING VS. BEGETTING OF THE SPIRIT

e expressions, "anointing of the holy Spirit," and "beget-f the holy Spirit," apparently refer to the same experi-rom its twofold aspect. In one sense of the word, the tation of God's holy Spirit to any one is the begetting new life, the start of a new nature. From the other oint the impartation is the start of royalty, distinguish-hose who are designed for membership in the divine family, according to the divine purposes. The begetting holy Spirit is to a new nature—the spiritual. The ting is to an exalted office—membership in the body of .

nder the divine arrangement for Israel the ceremony of ting with the holy anointing oil was confined to the s and the kings. The antitype of this ceremony, we nderstand, is fulfilled in Christ and his church, who are ted to be both kings and priests unto God, a royal priest-(Revelation 1:5, 6) From the divine viewpoint there one great kingly priest, the Christ, Head and body. In ewish type Aaron represented the Head of this great pical priest. The type shows that the holy anointing is poured upon the head of the typical high priest and down to the hem of his garment. (Leviticus 8:12; 133:2) The sons of Aaron did not receive an indi-l anointing; for they belonged to Aaron, who was ted. And so it is in the antitype. Only when we come he Christ company are we members of the Anointed One. e phrase, "the anointed," is the English equivalent of ebrew *Messiah* and of the Greek term *Christos*. In other , the Messiah, the Christ, is the Anointed One—the long-sed seed of Abraham who is to bless all the families of arth. Whoever, therefore, becomes a member of Christ es a member of the Anointed One, the Messiah; for terms express the same thought. Hence, when the le Paul declares that the church are members of the of Christ, he means that they are members of the Lord's nted, members of the Messiah.—1 Corinthians 12:12-23. e have already called attention to the fact that the holy ting oil was poured upon the head of Israel's high priest an down over the skirts of his garment. In the antitype, eavenly Father anointed the great Head of the Christ at n. (John 1:32-34; Acts 2:33; 10:38) As in the type il ran down from the high priest's head to his body, so e antitype. All the members of the body of Christ e their anointing through the great Head of the church—t Jesus. Hence the Apostle John says, "The anointing ye have received of him abideth in you"—the entire h. (1 John 2:27) From the moment that any one es a member of the body of Christ, he comes under this ting—under its provision and its influence. When he d his back upon sin, accepted our Lord as his Savior offered himself in full consecration, then our Lord ac-d him and presented him to the heavenly Father, who in received him and begat him with the holy Spirit. He became a member of the church which is the body of t, and so came under the anointing influence of the Spirit od.

ILLUMINATING INFLUENCE OF THE HOLY SPIRIT

roughout the Gospel age our Lord becomes surety for all are accepted of God and begotten of the holy Spirit. To our Lord imputes the merit of his righteousness and nts them as members of his body, members of the nted company. This acceptance will continue until every er of the Christ shall have been received. The heavenly r purposes to receive this entire company—all for whom ord acts as Advocate.

he anointing of the holy Spirit has the effect of enlighten-he eyes of understanding of those who receive it. The ht of unction, oiling, is also connected with the phrase. oly Spirit smooths out, modifies, mollifies the disposition l who receive this "unction from on high." This work s in their minds and their hearts, and gradually shows in their conduct, as they manifest the fact that they been anointed with the holy Spirit of God.

the case of the Christian the begetting is a power which he receives from the heavenly Father and which is the start of a new life. As no human child is conscious of the moment of its begetting, so no spiritual child of God can know the exact time of his begetting. In either case the best evidence is the indication that life exists. As in the case of natural birth the first manifestation of life is the quickening, so it is with the Christian. Those who are begotten of the holy Spirit are quickened, energized, made lively or active. From the moment of begetting they make a measure of development, growth in grace and in knowledge of the Lord, until they reach the place where they wish to do something to show their love, their devotion. Then, and not until then, will others 'take note of them that they have been with Jesus and have learned of him—will perceive that the same mind is in them that was in Christ Jesus our Lord.

The work of Christ and the church during the Gospel age is outlined in Isaiah 61:1-3. This outline has no reference, however, to the work of the Millennial age. The entire Christ is anointed to preach the Gospel. As the Apostle declares, preaching is the method by which God is selecting those who respond to the preaching. (Romans 10:13-15; 1 Corinthians 1:21) God is always pleased with those who endeavor to do right; but during the Gospel age he has been inviting a special class to give him their hearts. The first of this class was our Lord Jesus, whom the Father anointed with the holy Spirit at Jordan. In due time, at Pentecost, the same holy Spirit that had anointed our Lord came in anointing power upon his followers assembled in the upper room in Jerusalem. The antitypical holy anointing oil, poured out upon the antitypical priest at Jordan, had begun to reach the body of Christ.

Throughout this Gospel age the message has been proclaimed, promising joy, peace and comfort to those who have ears to hear. Not many have responded; not many have received the blessing. Not many have seen the privilege of sacrificing now with our Lord in order to share in his glory later on. This message of the kingdom is not one of damnation, but of comfort. Therefore the broken-hearted of the present time are the most ready to respond. The self-satisfied and prosperous, those who have all that they desire, are not at all likely to hear the message of God; for the world holds too many attractions for them. Yet in due time they will find that the things which look so bright and beautiful to them turn, sooner or later, into ashes, as it were—prove merely to be disappointments.

THE ANOINTING INDICATIVE OF OFFICE

In studying the typical priesthood, we note that Aaron and his successors in office were anointed with the holy anointing oil as indicative of the divine blessing and authority. The kings of Israel also were anointed to their office. Even in the case of our Lord it was necessary for the Father to manifest the antitypical anointing in some way. At the age of thirty years Jesus presented himself to God at Jordan to be the promised "priest after the order of Melchizedek." (Psalm 110:4; Hebrews 5:1-10) He had received the divine invitation to become a priest, and had accepted it. Had he not been thus invited by God, he might have gone through the form of baptism at Jordan without any further results. That is to say, if God had not invited our Lord to consecrate himself to the divine service, his baptism would have been merely an empty form; it would not have been followed by a begetting of the holy Spirit to a new nature—the divine. But since he had been "called of God, as was Aaron," this course was followed by the proper results. He was begotten to the divine nature. He became a new creature.

After our Lord had presented himself to be a servant of truth, of righteousness, and had offered himself to be the antitypical priest, the Father indicated his acceptance of the sacrifice by imparting the holy Spirit to our Lord; and the fact that our Lord received the holy Spirit demonstrated that he was the one who was to be the "priest after the order of Melchizedek." John the Baptist bore witness to our Lord's special anointing of the Father. After his baptism at Jordan, the Scriptures speak of Jesus as the Anointed, the one who had received a special anointing from on high, an anointing to the office of priest—ordained, if you please.

Just what our Lord received from on high we can only conjecture. That he actually received some power from God is evident from the record of the Scriptures. When he went up out of the baptismal water, "the heavens were opened unto him" as they had not been at any previous time or to any previous person. (Matthew 3:16) This opening of the heavens we do not understand to have been a rift in the sky. The thought is that the higher, spiritual things were thenceforth opened up to his understanding.

THE PURPOSE OF THE ANOINTING

This anointing of the holy Spirit which our Lord Jesus there received was the divine evidence that he was to be this priest after the Melchizedek Order, and it was followed by the illumination of his mind by the heavenly Father. This illumination had the effect of so enlightening his perceptions that thereafter he could understand the purpose and object of his experiences. Thus he was enabled to appreciate the things which were taking place, and to carry out his consecration to sacrifice his own flesh. This work he finished at Calvary, as he declared with his dying breath. On the third day after his death on the cross, the Father raised him from the dead to be a priest in the full sense of the word, a priest with a spirit body. "The Lord is that Spirit." (2 Corinthians 3:17) "He was put to death in flesh, but quickened in spirit."

As we study the records of our Lord's experiences after his anointing with the holy Spirit at Jordan, we receive a proper conception of the subject of anointing. We recall the statement of the Apostle Paul, that God gave Jesus to be the Head over the church which is his body, and that the spirit-begotten followers of Christ are the members of that body which is the church. (Ephesians 1:22, 23; 1 Corinthians 12:27) This the Apostle terms "a great mystery"—that the Messiah was not to be merely an individual, but a company over which Jesus would be the Head. Then he points out the fact that our Lord Jesus is the Anointed Head of the anointed company.

In Psalm 133:2, the Prophet David also points out that this anointing of the holy Spirit would not be merely upon the High Priest, the Head of the Christ, but also upon the members of the body—that the holy anointing oil ran down from the typical high priest's head over his entire body. This signifies that all the members of the body of Christ would have the same divine authorization—ordination by the same holy Spirit—as had the great Head. As the Head of the anointed company was anointed to preach the glad tidings of great joy which shall be to all peoples, so all the members of that Christ company are anointed to preach the Gospel. As the Head of the church was to do a work of sacrifice, so all the members of the body are to do a work of sacrifice and to lay down their lives in the service of God. As the Head was divinely appointed to do a great work, so all the members of the body of Christ are to be his joint-heirs in the blessing of all the families of the earth.—Romans 8:17; 2 Timothy 2:11, 12; Galatians 3:8, 16, 29.

THE EFFECTS OF THE ILLUMINATION

These thoughts give us a clear appreciation of the church of Christ and of her opportunities through Christ Jesus her Head. The Scriptures point out the fact that of themselves the individual members of the body can do nothing, but that only as they abide in Christ can they partake of the divine promises. If we abide in him and surrender our lives to him, if we seek to know and do the will of God, then we shall become joint-heirs with our Lord in all those things to which he is to become heir. Only one class is to possess the Messianic kingdom—the Christ of God, the anointed company; and only by walking in the footsteps of our Redeemer may any one become a member of that class. Only one priesthood is to bless the world during the incoming age; and only by becoming a member of the Christ can any one become a member of that royal priesthood.

Whoever receives the anointing of the holy Spirit will thereby become illuminated. The effect will be the same as it was with our Lord Jesus. In his discussion of this subject the Apostle points out that those who received this illumination were afterward put through a great fight of afflictions. (Hebrews 10:32, 33) Without the illumination of the holy Spirit the members of the body of Christ would not understand the meaning of their peculiar experiences. All mankind learn something from their experiences, except those who are hopelessly dull. But only the church of Christ are properly qualified to get the full blessing out of all the trials and sufferings of the present time.

This increase of knowledge on the part of the church is due to the illumination of mind which results from spirit-begetting. We learn from experience that all things are working together for good to us because we love God and are called according to his purpose. We come to realize that only by much chiseling and polishing can we be fitted and prepared for a place in the Messianic kingdom. We gradually perceive that the dross in our nature must be separated from the gold, and that the gold must be refined. We come to know that only by threshing and winnowing will the wheat be prepared to be part of the loaf which is to be broken for the world of mankind. We realize that if we remain faithful unto death we shall ultimately shine forth as THE SUN in the kingdom of our heavenly Father.—Matt. 13:43; Mal. 4:2.

God has a great work for the church to do in the future well as the comparatively small work of the present time. order to be qualified for that future work we must hav new nature. When St. Paul declares that the church is G workmanship, he means that the body of Christ is a creation. (Ephesians 2:10; 2 Corinthians 5:17) God crea man in the divine image and likeness; but man has fa from his original perfection. Since man's creation the heave Father has rested, so far as humanity is concerned, leav the entire work of man's restoration for Messiah to acc plish during the Millennial age.

A NEW CREATION

Meantime God is bringing forth a new creation, differ not only from men, but from angels, cherubim and seraph This new creation is to be on the divine plane of existe The begetting of the holy Spirit is with a view to transfo ing some members of the fallen Adamic race into new creat in Christ. Whoever does not receive this begetting of holy Spirit cannot become a member of the new creation. begetting which we receive from father Adam is the beget of the flesh. The begetting which we receive from heavenly Father is the begetting of the holy Spirit.

Unless we receive a new life we cannot become creatures in Christ. This new life is represented by begetting of the holy Spirit. At the moment that we rec this begetting of the holy Spirit, we are also given life-ri as new creatures and are received into the family of God. new creatures in Christ we must continue to grow and deve in order that we may be born in the resurrection. Our L Jesus was the first born to this new nature, this new be The church are also to be the first born from the dead.

In order for any one to be born on the spirit plan existence in the resurrection, it is necessary that he sh be developed as a new creature. This would not necessa mean that he would attain the same perfection of works our Lord had; for this would not be possible, since we not the same perfection of mind, of brain power. Bu means the same perfection of will. Only as we keep our submitted to the heavenly Father's will shall we grow as creatures. To whatever extent we permit self-will to com to that extent we are not submissive. As new creatures must be fully submissive to the will of God in Christ. shall we be copies of God's dear Son; and only in thus be ing copies of our Lord and Head shall we have a share in first resurrection. The begetting will receive its verifica in this resurrection, when all who have been spirit-begc will be born on the spirit plane. But the anointing will reach its verification until after the resurrection; for t who attain unto the first resurrection will be the pe Anointed Ones, ready to begin their future work.

THE CHRISTIAN'S CROWN OF LIFE

The life which the spirit-begotten will receive in the r rection will be of a different kind from that which we now. The animating principle with which we now have is the same which we have had since our birth. We have yet surrendered this life except in our minds. In our cons tion we surrendered both our wills and our life as hu beings. We have surrendered the right to control our hu life, even unto death. The new life will differ from the c that it will operate through a different organism. We trusting that according to the Lord's promise we shall a inherency of life—"the crown of life, that fadeth not av

Now the spirit-begotten new creatures in Christ a the embryotic condition. They are not yet born of the S They are actually new creatures, however, in the sense the new nature is begun in them; but they are not creatures in the sense of completion of being. In our L case, although he had devoted his life at baptism, neverth he was three and one-half years in giving it over. Bu until he had fully laid it down could he receive the nature in its completeness. Up to that time he did possess his new life except in the sense that when he surrendered his earthly life at Jordan, he there receive new life by faith. When on Calvary he surrendere earthly life, the new life was awarded him; and when he from the dead, he received it in its fulness.

We are now new creatures who have not yet receive new body. Although God has given us the earnest of th nature (Ephesians 1:13, 14), yet an earnest is not a pletion of the matter. As long as we have this treas the new nature in an earthen vessel, that vessel must i ably be taken into consideration. When we shall have surrendered the things of an earthly nature, then will time of our "change," when our Lord will give us the gl spirit body promised to the faithful overcomer: "Be faithful unto death, and I will give thee a crown of life.

RIGHT MUST WIN

"God's glory is a wondrous thing,
Most strange in all its ways,
And, of all things on earth, least like
What men agree to praise.

"Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible.

"And blest is he who can divine
Where right doth really lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

"And right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

THE DIVINE SANCTUARY AS SEEN IN EZEKIEL'S VISION

STUDY I

TABERNACLE SHADOWS—TEMPLE SYMBOLISMS—NEW IMPORTANCE—THEIR SCOPE—ALL IN CHRIST

The actual Hebrew Tabernacle and its ritual were merely
es of realities to come. The Temple of Ezekiel, seen in a
on, and perhaps never intended to be actually constructed,
a symbol both of things to come and of things that have
n.

The Tabernacle was of the first or Mosaic Law Covenant,
had nothing of real merit in its services, "having a [mere]
dow [an unsubstantial representation] of [actual and sub-
ntial] things to come, and not the very image [exact like-
s or substantial reality] of the [actual] things." The par-
pants in the Tabernacle ritual believed themselves cleansed
n sin, not perceiving that "the law can never with those
rifices [of bullocks, goats, rams, lambs, etc., for sin, tres-
ses, etc.] which they offered year by year continually, make
comers thereunto perfect [justified before God]."

There was no more actuality about the sin-cleansing
acy of the Tabernacle rites than in the shadow-figures upon
otion-picture screen. Both are pictures for the instruction
hose for whom they are intended; the former being "types
examples for our admonition" (1 Corinthians 10:11) The
ernacle rites "served unto [the purpose of] the example
pe] and shadow [obscure representation] of heavenly things
e real things]." (Hebrews 8:5) They were but an
nescent "shadow of [genuine] things to come; but the body
e real solid substantial or essence] is of Christ (Colos-
ns 2:17)"; for "the things which are seen are temporal
anescent, transitory], but the things which are not seen
e things connected with the divine Word] are eternal [like
word which abideth forever']."

SPIRITUAL EDUCATION PROVIDED FOR

Anything intended for purposes of instruction must be
le with the utmost accuracy, in order not to mislead but
dify. It is not surprising that, in preparing the shadows
types for the spiritual education of the very sons of God
self, to be educated to become the actual priests and kings
he eternal and all-embracing kingdom of God, "Moses was
onished of God when he was about to make the [typical]
ernacle [so filled with absolutely essential lessons for the
ing royal priesthood]; for, See, saith he [God], that thou
e all things [exactly] according to the pattern showed
in the mount [Mount Sinai, where the typical law was
n]." "According to all that I shew thee," said God to
es, "after the pattern [of the Tabernacle, and the pattern]
ll the instruments thereof [each thing in nearly every
il being typical, educational], even so shall ye make it"
odus 25:9); "after their pattern, which thou wast caused
ee in the mount."—Exodus 25:40, margin; Hebrews 8:5.
In the carrying on of this educational ritual, every act
to be done exactly right; indeed, it was in a sense an
ossibility for anything to be done wrong; for any error
erforming a rite was prevented by the death of the care-
or ignorant priest, as in the instance: "And Nadab and
u [priests] the sons of Aaron [the high priest], offered
nge fire [fire not taken from off the brazen altar] before
Lord, which he commanded not [God authorized the use of
altar fire alone]. And there went out fire [like lightning]
n the Lord [out of the Most Holy], and devoured them
led them]; and they died before the Lord."—Leviticus
, 2.

To the father and the brothers, horror-stricken, but bound
livine command neither to manifest grief at the death even
on and brother, near and dear (Leviticus 21:10), nor to
rrupt the holy ritual (Leviticus 21:12) prepared for the
ation of the tentatively divine sons of God, the solemn
ning came from Moses, God's representative; "Uncover not
heads [murmur not], nor rend your clothes [manifesta-
s of grief]; lest ye die. And ye shall not go out from the
of the tabernacle of the congregation [the Tabernacle
cture] lest ye die."—Leviticus 10:6, 7.

TABERNACLE AND TEMPLE TEACHINGS

The Tabernacle was peculiarly the type for the instruction of the little flock. The lessons taught by it, as presented in "Tabernacle Shadows," were almost exclusively concerning the consecration of the priesthood and the sacrifices of the day of atonement, with brief treatments of the ashes of the red heifer and of the sacrifices subsequent to the day of atonement. Most of it in anti-type concerns the work of the anti-typical day of atonement, the Gospel age, the consecration of the little flock, and the tentative justification of the believers, the household of faith of the Gospel age. Not much attention is given to the great company or to the work of the Millennial age.

The Temple of Ezekiel deals symbolically in very small measure with the overcomers prior to the Gospel age; to a larger degree with the Gospel-age overcoming of the little flock; in quite distinct detail with the great company; and to a considerable amount with the Millennial age work, including that of the little flock, the great company, the ancient worthies, the Jews and other people of the world. It supplements the "Tabernacle Shadows," particularly in respect to the obscure treatment of the great company in the "Tabernacle Shadows" and the meagre attention devoted to the great age about to be inaugurated in power and glory.

Throughout the Temple chapters of Ezekiel and in the study of the plan and ritual of the Temple, the condition and the work of the various classes are shown; first as living actualities as the classes struggle through their warfare with sin and imperfection; and finally as memories when the overcoming has been accomplished and the days of struggle may be lived over again in the minds of the blessed ones on the various planes of being, who shall not have "received the grace of God in vain."

"TABERNACLE SHADOWS" A PROFITABLE STUDY

The importance of the Hebrew Tabernacle is difficult to overestimate. It was the dwelling place of Jehovah among his people: "At the door [type of Christ, the Word of God, 'I am the door'] of the Tabernacle [type of Christ, Head and body] of the congregation [type of all people ultimately in covenant relationship with God] before the Lord; where I [Jehovah] will meet you, to speak unto thee. And there I will meet with the children of Israel [all in covenant relationship], and the Tabernacle [Christ, Head and body] shall be sanctified [set apart, consecrated] with my glory [Christ, Head and body, the glory of God]." "And there will I meet with thee [Moses the mediator, type of the Christ the Mediator], and I will commune with thee from above the mercy seat [divine justice], from between the two cherubim [divine love and power] which are upon the ark [Christ, Head and body] of the testimony [covenant, the word of God], of all things which I will give thee in commandment [the new commandment, the spirit of the law] unto the children of Israel [all who shall ultimately be in covenant relationship to God]."—Exodus 29:42, 43; 25:22.

The wonderful divine lessons to the consecrated Christian lie in the fact that "Christ [Head and body] being come an high priest of good things [divine blessings through the Word] to come [in the two-phase kingdom of God], by a greater and more perfect Tabernacle [the Christ, Head and body], not made with hands [but the divinely begotten new creatures], that is to say, not of this building [not the earthly tabernacle], entered in once [once for all] into the holy place [the Most Holy, type of the divine condition], having obtained eternal redemption [deliverance by purchase] for us."—Heb. 9:11, 12.

Of what immeasurable importance it is for the consecrated Christian to understand the Tabernacle! For there, by God's grace, he is to live forever: "Lord, who shall abide in thy Tabernacle [the divine condition]? who shall dwell in thy holy

hill [in the royalty of divinity]? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart." (Psalm 15:1, 2) Speaking prophetically of the great Christ, Head and body, David says: "I [the Christ] will abide in thy Tabernacle forever; I will make my refuge [margin] in the covert [secret place, the divine condition, the Most Holy] of thy wings [provided for in the divine Word]." (Psalm 61:4) How much the child of God should want to know about his future eternal home! Especially now that the great tribulation spoken by the Lord is right upon the royal priesthood, how comforting to realize that "in the time of trouble he shall hide me [the Christ] in his pavilion [his beautiful abode]: in the secret [the holy, the divinely begotten condition] of his Tabernacle [the new creature in Christ, the new mind, the word of God] shall he hide me." (Psalm 27:5) The church has joyed greatly and grown strong in the study of "Tabernacle Shadows."

EZEKIEL'S TEMPLE ALSO PROFITABLE

Of scarcely less profit to the new creation is the study of the divine sanctuary shown by the Prophet Ezekiel. Twice does the prophet emphasize the extraordinary privilege of understanding the significance of his wonderful vision, and urges not merely the giving of the keen attention of the spiritual eye and ear, but the setting of the heart upon the deep things of God therein revealed to the sons of Jehovah: "Behold with thine eyes [of the new mind], and hear with thine [spiritual] ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee [this is the purpose of bringing the new creature to the knowledge of these things] art thou brought hither [to the present time and opportunity, for the Ezekiel Temple contains lessons indispensable now to the sons of God]."—Ezekiel 40:4.

It is important to the new creation's welfare now, as a preparation for future service of the Lord, to give attention to even the minutiae of the Temple: "Set thine heart [margin], and behold with thine eyes [of divine understanding], and hear with thine [spiritual] ears [unstopped], all that I shall say unto thee concerning all the ordinances [ritual] of the house [the house of sons] of the Lord, and all the laws ['out of Zion shall go forth the law.' (Isaiah 2:3)] thereof; and set well thine heart [margin] upon the entering in [the porch and the Holy, the begettal and the divinely begotten condition] of the house [the divine condition of the Christ, Head and body, both in this life and in the divine life to come], with every going forth [gates, Christ, the Word of God] of the sanctuary [the entire structure, the divine kingdom in all phases and planes]."—Ezekiel 44:5.

It would scarcely be possible for our Father to tell his children in stronger language the importance of the message of the Temple of Ezekiel's vision. The Temple teaches more plainly than hitherto some lessons about the condition and the work of the royal priesthood, the great company, and the ancient worthies.

A MARVELOUS FAMILY SECRET

The Apostle Paul makes very clear that "ye [the little flock] are the Temple [eternal abiding place, where God will meet with men] of God, and that the Spirit [power, influence, word] of God dwelleth in you [the Word of God abides in the consecrated Christians]. The Temple [Christ, Head and body] of God is holy [set apart from everything else to the divine service of Jehovah], which Temple ye [the little flock] are." (1 Corinthians 3:16, 17) "Your body [the body of Christ] is the Temple of the holy Spirit [through the Word; God often identifies himself with his Word], which is in you [the Word of God is in our mind, heart and character], which ye have of God [the divine Word comes from God exclusively]." (1 Corinthians 6:19) The Temple which Christ spoke of, "Destroy this temple [the body of Christ] and in three [one-thousand-year] days I will raise it up [resurrect it to the divine plane]," was first his literal, perfect body of flesh and also his mystical body, the Church. "For he spake of the Temple [divine sanctuary] of his body [the body members John 2:19, 21.

In gaining knowledge about the Temple of God the ch is learning about herself, her present experiences and coming work and glory. The Temple building was the s ture of which Christ spoke; yet it was but the central fe of a system of courts, rooms, walls, pillars, and porch different planes, which collectively composed the divine tuary. The various parts of the sanctuary symbolize the sons, conditions and offices of the classes in the kingdo God. In due time all beings in heaven and in earth will tog become the sanctuary of the holy Spirit, when God pour his Spirit upon all flesh, as foretold by the prophet Joel.

This is one of the family secrets of the sons of God our beloved Father has made it manifest to his sons, "H made known unto us [the house of sons] the mystery [se of his will [the divine purpose, plan], according to his [how goodness characterizes our God!] pleasure ['thou pleasure in uprightness' (1 Chronicles 29:17); 'all thing thy pleasure are [exist] and were created'] which he purposed in himself: that in the dispensation [the order of things soon to come] of the fullness of times [i Millennium] he might gather together [many need gath in] in one [one great world-wide and universe-wide ch or family] all things [all intelligent beings] in Christ [a is in Christ who has in him the words of Christ. All a learn the truth], both which are in heaven [the fallen a now out of Christ, are to have the opportunity to return which are on earth [few on earth have the truth abou Word of God; practically all, living and dead, need gathered into Christ]; even in him." (Ephesians 1:9, The divine sanctuary of Ezekiel's vision depicts all the ch in heaven and on earth which are to learn the pure Wo God and be gathered into Christ.

UNIVERSAL HARMONY WITH GOD

In a sense God and Christ identify themselves with Word issuing from the Father and uttered by the Son. The ness between Father and Son is a oneness of mind, word, acter. Human beings now learn the Word of God relating divine mind and character, and become one with God Christ, in answer to the Savior's prayer: "Holy Father, through thine own name [through sonship] those [the flock] whom thou hast given me, that they may be on mind, and character] even as we are. ['I and my Fathe one.'] Neither pray I for these [the twelve apostl Jesus] alone, but for them also [the whole church] shall believe on me through their word [ultimately classes]; that they all [the 144,000] may be one; as Father [through the divine Word], art in me, and I in that they also may be one in us."—John 17:11, 21, 22.

"Be like-minded," counsels Paul, "having the same being of one accord [purpose] of one mind." (Philippians That happy age of a universe wholly in the mind, Wo God, is pictured by the prophet Jeremiah: "They shall to] teach no more every man his neighbor, and every ma brother, saying, Know the Lord [learn to know the Wo the Lord]: for they shall all [all on earth and all in hea know me [have the mind of God, each appropriately t plane of being] from the least of them unto the greate them." (Jeremiah 31:34) Then will the divine sanctua finished. Then the Word of God will be true that is wri "And I saw no [earthly] temple [built with hands] ther the two-phase kingdom of God]: for the Lord God Alm and the Lamb [through the Word of God in all and all are the Temple [the Divine Sanctuary] of it." (Revel 21:22) God and Christ themselves will be the Divine tuary; for they identify themselves with their Word; a will be the indwelling Word of God, appropriate to being in his function and plane, that will constitute various beings as members of those classes and as pa the sanctuary wherein it will give Jehovah pleasure fo to abide.

THE CROSS MUST PRECEDE THE CROWN

MY DEAR BROTHER:

In the name of our Redeemer and King I greet you. Grace be multiplied to you and all of like precious faith.

With eagerness I look for the mail, since every letter brings gladness to my heart. You understand I can write but one letter per week, hence little opportunity to answer all the dear ones who so kindly write me. As opportunity offers, please assure them of my deep appreciation of their words of loving kindness. I learn that the dear consecrated ones are standing steadfast in the Lord, joyfully "bearing th proaches that reproached him." Dearly beloved they from whom I have much consolation.

In our Father's due time we shall be gathered to the General Assembly. When I find myself asking, "Is my w the harvest done?" at once my mind turns to the encour words of Volume 3, pages 230 and 231, and especial Hebrews 10:36, 37. With much spiritual profit we can read Volume 3, Chapters 6 and 7, SCRIPTURE STUDIES.

ly and joyfully waiting on the Lord, having in mind couraging words of Hebrews 3:6. Thank God for his ing great and precious promises!

e Kingdom of God which we seek is not in the things g to the flesh (Romans 14:17) but is of the Spirit, in and joyful hope. How glad we are to forget the things and look to the great prize where our joy and pleasures e eternal! How could we better learn the lessons neces- for the royal priesthood than by experience! Such its cause my heart to leap with joy.

dear wife arrived Friday and spent an hour with me. essages of love from the family and others I greatly iate. Presents are not receivable, except at Christmas when the privilege is graciously granted without limitation. I express my deep gratitude for those sent, just the same.

I hope you are all pursuing the Berean Studies faithfully, and growing in the fruits and graces of the Spirit. Be diligent in this, beloved, and be steadfast to the end. I am happy in the Lord in my present situation, and I am confident all the dear saints in joyful anticipation are waiting for his loving smile and the blessings of his glorious reign. But the cross must precede the crown. Saw our brethren Sunday, who send love.

With much love to you, the family, and all of like precious faith, I remain

Your brother by his grace,

JOSEPH F. RUTHERFORD, Atlanta, Ga.

FRUITS OF THE CHRISTIAN LIFE

aragraphs 15-23 of this article, as it originally appeared in issue of August 15, 1918, were reprinted from article en- "The Teacher and the Lesson," published in issue of February 1, 1910, which please see.]

SEPTEMBER 22.—MATTHEW 25:20-23; 5:3-10.

LE OF THE POUNDS COVERS THE ENTIRE GOSPEL AGE—OUR LORD'S RETURN RECKONING WITH HIS SERVANTS—FAITHFULNESS EWARDED WITH RULERSHIP—UNFAITHFULNESS LEADS INTO OUTER DARKNESS OF THE WORLD—FRUITS OF CHARACTER ESSENTIAL TO JOINT-HEIRSHIP WITH CHRIST IN HIS MESSIANIC KINGDOM.

"All things are yours; . . . and ye are Christ's; and Christ is God's."—1 Corinthians 3:21, 23.

e parable of the pounds is an illustration of the fact t his second advent our Lord, before appearing to the in power and great glory in a time of unparalleled e, will be present among his consecrated people, many om will know of his parousia, or presence. He will do ; them a judging work, and decide their rewards in pro- n to their faithfulness.

is well to keep in mind the difference between the le of the pounds and that of the talents. (Luke 19:11- Both pounds and talents represented money; but a talent y times as valuable as a pound. In the parable of the s each servant received one pound; in the parable of the s the number received varied. In some respects all of people have one common footing and one common privi- of service, as represented by the pound. In another t their opportunities, privileges and advantages vary, as ented by the talents.

e parable of the talents is another parable of the king- of heaven. Our Lord Jesus himself went into the "far y," even heaven itself. (Hebrews 9:24) But before parted, he delivered to his servants certain blessings, ges, opportunities, "to every man according to his l ability." The beginning of this parable was in the of the apostles, when Jesus ascended on high and at cost shed forth in the Father's name the holy Spirit, unicating a blessing upon each one of his followers, as ented in the opportunities and privileges given to each. l down the Gospel age these servants have been making or less use of their privileges, and more or less wisely sing themselves to serve the Master. Some traded with talents—used them in preaching, teaching, etc. Others heirs in the earth, perhaps under cares and responsibili- "After a long time the Lord of those servants cometh eckoneth with them." This long time is the Gospel age, e end of which our Lord was to return to hear the of his servants and to reward them. This is the sia of Messiah, and his testing, sifting work in his n.

THE RECKONING HOUR NOW PRESENT

e should distinctly note that this testing and proving is f the world; for our Lord has never recognized as his its any except the fully consecrated. Many Christian believe that we are now in the time when the servants Lord are rendering up their accounts, and when he is ending some and reproving others. But all of this test- nd rewarding of the servants of Christ is evidently prior y outward manifestation of the king in his glory; for orthy ones are to share with the Master in his glorious *lupsis*. (1 Peter 4:13) Therefore this testing must nstrate who are the worthy ones.

the parable the servant who had received five talents and sed them wisely, energetically, faithfully, loyally, had d them, and was invited to share in the Master's joy and His reward would be a position as ruler over many. ner words, the service of the present life is but an in- cant one in comparison to the glorious ministry which the Lord's faithful people in the future, when they sit with Messiah in his throne and, as kings and priests, bless, instruct, uplift and control all the families of the

The servant who had been given two talents and who was equally faithful received his Master's approval in equally kind and benevolent terms. He also was a good and faithful servant over a few things; he also would be set as a ruler over many things; he also might enter into the joy of his Lord. But the servant who had failed to use his talent was branded as wicked and slothful. He knew in advance that the talent was given him for use, because he had professed to be a faithful servant. His failure to use the talent proved him to be disloyal, unfaithful. Therefore it was taken away from him.

It is not for us to presume to say that the Lord will have no blessing whatever for that unfaithful servant. All the time he was a servant, he respected the talent as his Master's property; he did not lose it. But he did not use it properly. Seemingly he represents a class very similar to that called the "foolish virgins" in another parable. This class will not only fail to get into the glories of the kingdom but will surely get into the time of trouble and its outer darkness, disappointment and chagrin, with which the Scriptures declare the Gospel age will end and the Millennium be ushered in. The Lord grant that this lesson may help some of his consecrated servants to be more faithful, more careful, in the use of their consecrated talents, in order that they may glorify the Lord and may hear his "Well done!" in the end!

OUR LORD'S MESSAGE DIFFERENT FROM OTHERS

Fear of the Master has been one great difficulty with many of us in the past. We should have gotten better acquainted with him. We should have learned more respecting his true character and his real purposes. If now the eyes of our understanding are opening, if now we are seeing the beauty of our talents and privileges of service as never before, let us quickly dig the talent out of the earth, wash it free from all soil and use it carefully, zealously, vigorously, for the praise of our King, redeeming the time, knowing that the days are unfavorable.

Of our Lord we read: "Never man spake like this man!" (John 7:46) He was "the man Christ Jesus"; but he was not a fallen man, not a sinner. His life was not derived from Adam, but was transferred from a heavenly to an earthly condition. Hence as a man he was "holy, harmless, undefiled and separate from sinners." (Hebrews 7:26) More than this, at the time of his consecration unto death he entered into a covenant of sacrifice with Jehovah, and thereupon he received the anointing of the holy Spirit, "the power of the highest." What need have we for wonder, then, when we read that "he taught as one having authority," as one who knew and understood the things which he presented!

The beatitudes illustrate the difference between the teachings of Jesus and those from all other quarters. He had a new view of what to present. His is a message different from all others. While other teachers instructed the people to hold up their heads, to remember noble ancestors, etc., and thereby be blessed, the Master encouraged his disciples to realize that the poor in spirit, the humble-minded, would receive the greater blessings. While other teachers held forth the rich, the great, the learned, the mighty, the influential among men as the patterns to be copied, if happiness would be attained, in the beatitudes our Lord sets forth the very reverse. His prescriptions for happiness have indeed been followed by a few; and

these alone appreciate their merit and are finding the promised blessings, both for the present life and for that which is to come.

The contrast between the ten commandments of the Mosaic law and the eight beatitudes declared by our Lord illustrates in considerable degree the difference between the law dispensation and the dispensation of grace. The law instructed the house of servants what they should do and what they should not do. "Moses was faithful as a servant over all his house." (Hebrews 3:5, 6) He delivered to the house of servants, typical Israel, the divine law, by the keeping of which they might be blessed and used in the divine service.

But the Gospel message is a still higher one. It does not ignore the law given by Moses to the house of servants, but recognizes that law as just, holy and good. It perceives that Israel did not obtain that which they sought—everlasting life—because unable, through the weakness of heredity, to keep the spirit of God's perfect law. The new dispensation which Jehovah God inaugurated through Jesus provides a full ransom sacrifice for all sinners, and purposes ultimately to bless and assist whosoever will of all mankind out of the weaknesses of heredity. The law feature will be maintained, but grace and mercy will render the necessary assistance to the keeping of that law.

MEEKNESS A CHARACTERISTIC OF CHRISTIANS

Before that new era of world blessing is introduced, however, the divine arrangement purposes to gather a special class, all of whom must have the character likeness of God's dear son, our Lord Jesus Christ. These are to be his j heirs, in every sense of the word—in the sufferings, denials, persecutions and sacrifices of the present life, as as in the glory, the honor and the immortality of the fu existence.

Our Lord emphasized the thought that undeserved p cution is an evidence of fidelity to himself and his doctr As many had spoken evil of him, so many would speak of those who would seek to follow closely in his footsteps he had been reproached and reviled, so his followers w be treated. All this the Master would have them receiv evidence or proof of their faithfulness in God and of th vine acceptance of them. These trials would demonstrate God found them worthy of shaping and polishing for his ice, whereas others without such persecutions would every reason to doubt that they were in preparation for kingdom. Those who are enduring such trials should re and be very glad. They should realize that in the king there will be different grades of honor and dignity; and the more they suffer for righteousness' sake, the higher greater will be their reward.

The prismatic sum of all the graces of the holy Spir love; and those who possess them are lovely and lovable and by, if faithful to the end of the way, they shall be r perfect in holiness and shall be with and like him wh altogether lovely, the chief among ten thousand. Our is to attain these blessed conditions in the kingdom, as of God and joint-heirs with Jesus Christ our Lord.

WHAT IT MEANS TO BE A CHRISTIAN

SEPTEMBER 29.—1 JOHN 3:1-24.

IMPORTANCE OF CORRECT DOCTRINE AS RELATED TO CHARACTER BUILDING—HOW TO BEGIN THE CHRISTIAN LIFE—WHAT IS M BY GROWTH IN GRACE—OUR LORD'S INSTRUCTIONS TO HIS FOLLOWERS—THE CHRISTIAN A STEWARD—HIS DUTIES AND GATIONS—THE ROYAL LAW OF LOVE INCUMBENT—GOD FIRST IN ALL HIS CONDUCT OF LIFE.

"My little children, let us not love in word, neither with the tongue; but in deed and in truth."—Verse 18.

We are aware that in our day the confused and confusing doctrines handed down from the dark ages have become so obnoxious to reasoning people that many are inclined to say: Away with doctrines! It matters not what a man believes; it matters everything what he does. We sympathize with those who hold this sentiment, although we cannot agree with it; for we hold that doctrine is all important to both faith and works. If this were not so, our Lord would not have given his doctrines so important a place in his teachings and in his parables. No one can build a proper life unless he have some foundation, some doctrine, some faith. A man with no faith, no hope, is sure to be correspondingly lacking in character. We believe that the important thing is that we should have a proper foundation, a proper faith, a proper doctrine upon which to build character and good works.—1 Corinthians 3:10-15.

A Christian is one who intelligently believes that by nature he is a sinner, that by divine grace Jesus Christ the righteous died for the sin of the world, and that through faith in the atoning blood and obedience to the Redeemer's teachings he has become a new creature in Christ. (2 Corinthians 5:17) To such, "old things have passed away; and behold, all things have become new." Such new creatures are separate and distinct from all other members of the race. Instead of earthly aims, hopes and ambitions theirs are all heavenly.

It is not sufficient, however, that these should make the proper start of faith in Christ and full consecration to do the will of God and not their own will. It is incumbent upon them that, having been begotten of the holy Spirit, they shall grow in grace, in knowledge and in love. (2 Peter 3:18) This is styled "putting on Christ"; that is to say, adding the graces of character which God will accept and reward with association with our Lord Jesus Christ in his kingdom. For these consecrated believers God has made provision of spiritual food in the Bible, "meat in due season" for the household of faith. (Matthew 24:45) These are represented as at first "babes in Christ," requiring "the milk of the Word." But if they are faithful they will gradually attain "the full stature of a man in Christ Jesus," "strong in the Lord and in the power of his might."

THE OVERCOMERS, THE ELECT OF GOD

Such spirit-begotten Christians must needs "fight a good fight," not with others, but with themselves, overcoming the weaknesses and besetments of their own fallen flesh, the allurements of their environment, and the wiles of the adversary of God. Such as are faithful in these respects are Scripturally styled "overcomers," "the very elect." The promise to them is that they shall have part in the chief, the best, resurrection, and thereafter be no longer human beings, but spirit beings of the highest order, "partakers of the divine nat (2 Peter 1:4) In death these are "sown in dishonor," weakness," human beings; but in their resurrection they raised "in glory," "in power," spirit beings.—1 Cor. 15:

Our Lord's promise to these overcomers reads: "To that overcometh will I grant to sit with me in my th even as I overcame and am set down with my Father i throne"; "I will give him power over the nations"; etc. A he says: "Blessed and holy is he that hath part in the resurrection; on such the second death hath no power they shall be priests of God and of Christ, and shall with him a thousand years."

All of our Lord's teachings are applicable to this sp class; namely, those who become his disciples, his pupils followers. He did not assume to be a teacher of the w but merely of those who leave the world, sacrificing a become his disciples. To these he said: "Ye are not o world, even as I am not of the world"; and, "If the world you, ye know that it hated me before it hated you. were of the world, the world would love his own; but bec ye are not of the world, but I have chosen you out o world, therefore the world hateth you." The great Te did not include the church nominal as his disciples, but r counted them in with the world. In evidence of this co sion we note the fact that the world which persecuted Lord was the Jewish nation, professedly God's consec people; and that those who have persecuted the followe Jesus have likewise been nominally people of God, but act of the world.

DUTIES AND PRIVILEGES OF CHRISTIANS

These are the Christians addressed by the Master he said: "Love your enemies." Christians are to love enemies in the same sense in which God loves the world; is, sympathetically. They are not to love their enemi the sense of affectionate love and tenderness, such as bestow upon their own families, friends and lovable pe As defined by our Lord Jesus, their love for their en should be such as would lead them to feed even their bit enemy if he were hungry or to clothe him if he were n They should not pray against their enemies, but for th the sense of wishing for them that enlightenment and wisdom which would turn them from being enemies and doers and make of them followers of Jesus or, at least, doers.

Christians are not to lay up for themselves treasur earth; for they have renounced the world and all hopes future life on this globe. Their walk in the footsteps of signifies that as he cast aside all earthly ambitions, and aims, so would they, taking instead the heavenly

sitions, hopes and aims. In other words they live for the uture. This will not hinder them from the ordinary pur-uits of life to the extent that these may be necessary in pro-viding "things honest in the sight of all men" for their fam-lies, etc. But with these Christians any overplus above life's necessities represents so much of opportunity for serving the Lord and his cause; and in so doing, they are laying up treas-ure in heaven.

This does not signify, however, that they must live "from hand to mouth," nor that they must riotously distribute their possessions to others. On the contrary they are to seek in all things to have the mind of the Lord to do God's will. The mind of God is a sound mind. Therefore these Christians who are seeking to do the divine will are said to have "the spirit of a sound mind." This mind dictates that they live wisely and economically.

STEWARDSHIP AND CITIZENSHIP

To these Christians, everything that comes to them or that they possess by nature is considered a thing of God; for in becoming followers of Christ they made a full consecration of their wills, their all, to God. Hence from that moment onward these Christians are merely stewards of their time, their talents, their influence, their property, their all. According to the way they use their stewardship, investing their talents to the Master's praise, will be his commendation of them, as represented in the parable. Whether many talents are possessed or few, the commendation is to those who have been faithful in the use of their talents, not for self-aggrandizement or show or for worldly accumulations of treasure, but in the service of God, showing forth his praises in the assisting of others and of themselves to the knowing and the doing of the will of him who called them out of darkness into his marvelous light.

Christians are to "lend, hoping for nothing in return," and not, as do the worldly, merely willing to do good to those who would do as much or more in return. Thus they are to illustrate the fact that they are children of the Highest, that they have been begotten of God, that they have his holy disposition, and that more and more it is shining out in their words and in all the conduct of life as they grow in the character likeness of the Lord Jesus Christ.

In their daily warfare with the world, the flesh and the devil, Christians have for their use the most powerful weapon known in the world—the "Sword of the Spirit, which is the Word of God." (Ephesians 6:17; Hebrews 4:12) This does not intimate, however, that they are not to put bars and bolts upon their doors to prevent robbery. Nor does it signify that they may not call for police protection; for this is something they pay for in taxation and are therefore entitled to according to the laws of the world. They are ever to be law-abiding and to "do good to all men according as they have opportunity, especially to the household of faith."

While it is our business as Christians to render obedience to the laws, customs, usages, of this world, in so far as these do not infringe upon the explicit instructions of the Word of God, yet this does not mean that we are to become partisans in political strifes and contentions amongst men. Let the world manage its own affairs in whatever way it thinks best. Let us accept whatever it provides; let us be thankful for whatever may come, realizing that God will care for us under all circumstances, that in any event our highest interests are conserved.

GOD FIRST WITH THE CHRISTIAN

The Christian is to "owe no man anything." This does not necessarily mean that he must not under any circumstances borrow; but that if he borrows, he shall be prompt to meet the obligation. There is, however, the standing advice of the Word of God that the children of the great King should be lenders rather than borrowers. "Do good and lend." Indeed, we believe that it would be to the advantage of the Lord's people to put in practice this sentiment in the most absolute sense, and never to borrow anything, never owe anything, always pay for what he needs at the time of purchase or else wait until under the Lord's providence he can pay for it in advance.

There is one thing, however, which the Apostle Paul implies that we are continually owing to our fellow creatures, not only to the members of our own family and to our own neighborhood, but to all men; and that is love. (Romans 13:8-10) Under the divine law we owe them this, and it is a part of our Christian duty to discharge this debt daily. We are to be ready to do good to all men at the expense of our own time and convenience; but we are to be ready to lay down life itself for the brethren of Christ. Moreover, we are to seek opportunities for laying down life day after day, in the sense of giving of our time to the communication of the truth or in helping in any manner the Lord's brethren to put on the whole armor of God.

It will be remembered, however, that the law of love is divided into two parts; love to God, and love to our neighbor. The loving of our neighbor would therefore be only a part of the fulfilling of the law of love. After loving our neighbor, and even laying down our life for him, we would need to see to it that we do not neglect to love the Lord our God with all our heart, with all our soul, with all our mind and with all our strength, so that every human interest would be gladly sacrificed in response to our conviction of the divine will.

WHAT OUR DYING LORD COMMENDED TO THE FATHER

"Father, into thy hands I commend my spirit."—Luke 23:46.

We recognize this statement as among the last words of our Master while on the cross. There is a special force in this expression which perhaps can be seen from only one viewpoint. We contrast it with King Solomon's declaration that at death: "The dust shall return unto the earth as it was, and the spirit shall return unto God, who gave it." (Ecclesiastes 12:7) The wise man's statement refers to the death of humanity in general, and implies that both the body and the life-principle which energizes it are the gift of God, and that they have been forfeited. All mankind are dying. Whether their death occurs when they are a week old, a month old or at a hundred years, it is merely the letting go of the current of life, the spirit of life. Mankind have no right to life; for our first parents lost this right by disobedience in Eden. God permits each child of Adam to use as long as possible the spark of life which he has inherited from his parents. Therefore it is proper for mankind to preserve their lives as long as they can by means of physical care of whatever kind.

SPIRIT OF LIFE DEFINED

The PRIVILEGE OF LIFE, the spirit of life, goes back to God at death. It does not belong to us; we cannot hold it for ourselves. It is absolutely in the divine keeping. It is not a thing; it is a privilege. If one man should say to another, "I will give you the right to cultivate this field for a year," we would understand that when the year has terminated, the field will return to the owner. So it is with the privilege of living. No human being can truthfully say that he has a right to life. Everything like ownership was forfeited in Eden by the first man's disobedience; and at the death of each individual, the spirit of life goes back to God who gave it.

In the case of our Lord Jesus, however, it was different. He was "holy, harmless, undefiled, separate from sinners." (Hebrews 7:26) He permitted his life to be taken from him by wicked men, although he could have retained it if he had so desired. He was merely laying it down, permitting it to be taken from him; and so when on the cross he said, "Into thy hands I commend my spirit," it was still his spirit, unforfeited by sin; and he commended it to the Father's care.

It should be noted that our Lord, at this time, was the possessor of two unforfeited sets of life-rights—one as a new creature and the other as a human being, both of which were committed to the Father's care. On the third day the Father returned both these sets of life-rights to our Lord—one to be his own personal inherent possession, everlastingly, the other (the human right) as a surplus left on deposit with the Father.

This trustful commitment to the Father's care implied our Lord's faith in God's promise to raise him from the dead. Our Lord Jesus still has that right to human life. Although as a human being he gave up his life, nevertheless, he still retains the right to his life as a man. The new creature did not die. As a new creature our Lord slept, but as a human being he died. Because of his obedience to the will of God even unto death, he was raised on the third day a spirit being. It is this right to human life that he will eventually give to Father Adam and all the human family who will be willing to receive it on the divine terms.

We see, then, that there is a special meaning in our Lord's dying statement, "Into thy hands I commend my spirit." The phrase, "into thy hands," seems to convey the thought of entrusting to the Father's care; for the hand figuratively represents power. While both hand and arm represent power, yet the hand more particularly bears the thought of skill, care, divine power, supervision and interest. Thus our dying Lord placed in the Father's care his life and all of its rights,

as a deposit, that in due time he might apply it in harmony with the divine plan for human salvation.

Our Lord had left the heavenly courts in order to accomplish a ransoming work for Adam and his posterity. His change of nature from a spirit to a human being was made with a view to enabling him to be the ransom price for mankind—a perfect man for a perfect man—Greek, *antilutron*, a corresponding price. (1 Corinthians 15:21, 22; 1 Timothy 2:5, 6) At the age of thirty years, he presented himself at Jordan to become the ransom price for all humanity; and he continued to give that price in laying down his life, which in the Father's due time would constitute the ransom price for Adam and all of his posterity. This work of laying down his life, of surrendering it, of sacrificing it, of permitting it to be taken from him, he ended when on the cross he cried, "It is finished!"

Nothing more could be laid down than was laid down there at Calvary—a ransom, a corresponding price for Adam. But it was not paid over in settlement of Adam's account; for had it been so done, Adam and all of his posterity would then and there have been turned over to the Lord Jesus. On the contrary, the price was merely laid in the hands of divine Justice as a deposit, to the credit of our Lord Jesus, in order that later he might apply it in harmony with God's plan. While still on earth our Lord could make no use whatever of the ransom price. He must ascend on high, there to appear in the presence of God before even his disciples could be brought into fellowship with the Father.

THE MEANING OF PENTECOST

Ten days after our Lord's ascension, the holy Spirit was poured out upon the disciples, who according to his instruction had met in the upper room. This outpouring was the evidence that they had been accepted of the Father through the merit of the Lord's sacrifice. He had used as an imputation the ransom merit which he had deposited in the Father's hands when on the cross he had cried, "Into thy hands I commend my spirit"—my life and all of its rights.

Our Lord did not give that merit to his disciples, but merely imputed it to them. It was not for them to possess, but for the world of mankind, "a ransom for ALL, to be testified in due time." All who become footstep followers of our Lord renounce at consecration their share in the restitution blessings that are coming to mankind at our Lord's second advent, in order that they may have a share with their Redeemer in a still greater blessing—glory, honor, and immortality—the divine nature.

When all of the church class shall have been glorified with their Lord, then it will be the due time for our Redeemer to transfer to divine justice the merit of his death, which he placed in the Father's hands as a deposit when he died on Calvary. When this ransom price shall have been formally delivered over to Justice in the end of this Gospel age, then it will no longer be a deposit at our Lord's command, but will have been exchanged for Adam and his posterity, the world of mankind, all of whom will be immediately transferred by the Father to the Son, that the work of the Millennial Kingdom may begin. The ransom price is designed to bring to Adam and his race the earthly life and the earthly life-rights and honors which were lost in Eden through disobedience.

KEEPING THE LAW VS. FULFILLING THE LAW

The Scriptures say that "the law hath dominion over a man so long as he liveth." (Romans 7:1) As regards our Lord, we are not to understand this statement to mean that God's law did not have dominion over him before he became a man; but rather that when manhood was reached, he had a full responsibility. Jesus was born under the Jewish law, and hence was subject to its requirements. During childhood the measure of responsibility to the law would be proportionate to the amount of intelligence of the child; and so of our Lord as a youth we read that "he grew in wisdom and in stature, and in favor with God and man."—Luke 2:52.

Our Lord Jesus was perfect—"holy, harmless and undefiled"—from childhood; and he kept God's Law as a child, though not with the same degree of intelligence that marked his mature years. With more wisdom came more responsibility and a deeper appreciation of that law. One is responsible according to his knowledge and intelligence.—Hebrews 7:26; John 8:46.

An incident is related, that his mother and Joseph were grieved, when Jesus was twelve years of age, because he had remained behind in Jerusalem; and when they found him he had been inquiring of the doctors of the law in the Temple respecting certain features of the law. His mother asked him why he had taken such a course as to cause them so much anxiety. He answered that he thought that they would know he had reached the age when boys were expected to have certain responsibilities: they knew also that he had a great commission, and should not have thought it strange that he was attending to it while they were in Jerusalem. Having learned from the proper source that he would not be eligible to the privilege of sacrifice until thirty years of age, he was content to go back to his home and be subject to Joseph and Mary.

JESUS' DEATH NECESSARY TO FULFIL TYPES

We do not understand that the keeping of the law on the part of our Lord would have necessitated his death. No law could require the death of any one except a transgressor of that law. The Mosaic law could demand the death of all others of the Jewish nation, for all others had violated it; but it had no claim against Jesus, for he had kept its every requirement. This term, "the law," may be viewed from two different standpoints, however; the one view represented in the ten commandments and the other in the typical features of the law—the various offerings, sacrifices, etc.; yet it was all one law. The fulfilling of the requirements of the few commandments did not necessitate the death of Jesus; for he fulfilled them by obeying them—the proper way to fulfil any law. But as for the typical features, these required a sacrifice in order to their fulfilment; and whoever would be that sacrifice must fulfil, in antitype, these features of the Law.

So then, to fulfil the types of the law, it was necessary that Jesus should die. After his consecration, he said to the two disciples who walked with him on the way to Emmaus, "Wist ye not that those things must be fulfilled?" Then he expounded unto them the Scriptures—all concerning himself. He said, "O foolish, and slow of heart to believe all that the prophets have spoken? Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:24-27) He could never have entered into his glory, could never have been the Messiah, unless he had taken these very steps and had had these very experiences. The Mediator of the New Covenant must sacrifice his life before he could mediate that covenant; he must of necessity be the antitype of the Jewish sacrifices.

Many use the expressions, keeping the law and fulfilling the law, synonymously. But these two expressions may be very well differentiated as we have just shown—the keeping of the moral code of the ten commandments, and the fulfilling of the types of the law. When Jesus consecrated himself at Jordan, he fulfilled the type of the slaying of the bullock. When he finished that consecration on the cross, and later rose and ascended into heaven and presented his blood, the merit of his sacrifice, before Jehovah God, he fulfilled the type of the taking of the blood of the bullock into the Holy of Holies and sprinkling it upon the Mercy Seat. In the type all this was done by the high priest. Jesus himself made the offering of himself, his human nature, to God. The mind, the will, of Jesus became the priestly antitype, and offered up his flesh. The Father recognized that priest by anointing him with the holy Spirit at Jordan. The work of sacrifice then proceeded to its actual culmination.

LET US BE EXAMPLES OF SUBMISSION

TO THE LORD'S DEAR PEOPLE:

Grace and peace be multiplied unto you all, through our Lord Jesus Christ.

We know how anxiously your dear hearts are longing to get some message from our imprisoned brethren through the columns of the TOWER, and we had hoped to be able to print letters from them in its columns, but by the advice of counsel we are refraining from doing this, and urge you one and all to possess your souls in patience. We believe that the Lord's dear sheep need the regular visits of the TOWER for their encouragement and spiritual upbuilding, and we desire to print therein only that which will serve this end, and at the same time keep well within the requirements of the Espionage Act and the Overman Bill, and thus avoiding the slightest suggestion of opposition to the Government in its hour of stress. Many things written and said with innocent intent, which would be entirely proper in normal times, would be detrimental to the Government's interests now; and we do not wish to hinder the Government in the prosecution of any of its plans in connection with the great war. These plans of

ecessity place restriction upon our work. These restrictions ay seem severe to those who have never been accustomed to uch limitations; but let us remember that they apply, not nly to the I. B. S. A., but to everybody else and every other rganization. Let us try to be examples of submission without murmuring. No doubt the Lord is permitting these exeriences as tests to us all. We are sure you cannot apreciate difficulties which confront the Executive Committee; nd we remind you of our lack of experience, and hence the greater need of care on our part and of your sympathy and prayers.

We appreciate very much your loving messages and assurances of co-operation, and assure you in return that we are willing to comply with the law of the land, to the end that you may have the continued, regular visits of THE WATCH TOWER. With much Christian love, we remain,

Your brethren and servants in the Lord,

EXECUTIVE COMMITTEE.

The Watch Tower Editorial Committee:

This journal is published under the supervision of an ditorial Committee, at least three of whom have read and pproved as truth, each and every article appearing in these columns. The names of the Editorial Committee now serving are: W. E. SPILL, W. E. PAGE, R. H. BARBER, J. F. STEPHENSON, F. T. HORTH.*

*[First appearance of this paragraph in this form.]

OL. XXXIX BROOKLYN, N. Y., SEPTEMBER 1, 1918 No. 17

VIEWS FROM THE WATCH TOWER

Zionism is a theme of perennial interest to the Lord's peole, who for many years have watched with deep sympathy he evidences of the return of divine favor to God's chosen ation. The beloved Seventh Messenger has written much upon his subject in both the SCRIPTURE STUDIES and the columns f this journal. In Vol. 2, Studies 4 and 7 he has demonstrated the fact that Israel's "seven times" of divine disfavor fully ended in October, 1914; and that shortly after that date he Jews would return to Palestine. He also pointed out hat the year 1878 marked the turning point in the history of Israel; for in that year an event occurred which indicated clearly the beginning of the return of divine favor to the Jews. In June of that year the "Berlin Congress of Nations" was held, in which Lord Beaconsfield, then Prime Minister f Great Britain, took the leading part. We quote:

"There England assumed a general protectorate over the Asiatic provinces of Turkey, among which was Palestine; and Turkey amended its laws relating to aliens, which greatly ameliorated the condition of the Jews then residing in Palestine, as well as partially opened the door for others to locate there, with the privilege of holding real estate. But we must remember that the year A. D. 1878 was but the turning point of returning favor to Fleshly Israel. W have already learned from our study of 'The Times of the Gentiles' that Jerusalem and its people will continue to be trodden down—controlled and oppressed by the Gentiles 'UNTIL the times of the Gentiles be fulfilled,' and hence, though favor was due and began in A. D. 1878, the Jew will not be received back into full favor until A. D. 1914. Thus their rise again to favor will be gradual, as was their fall from it."—Vol. 2, pp. 220, 221.

Shortly before his death, October 31, 1916, Pastor Russell wrote concerning the Jewish hope:

"We are free to say that the restoration of Israel has not been accomplished as rapidly as we had anticipated. Nevertheless the Jews in Palestine seem to be thus far wonderfully sheltered; and doubtless many of their co-religionists in the war districts, especially in Poland, would be glad if they had gone to Palestine when they had opportunity. It is difficult to say how the conclusion of the war may affect the interests of Israel. It looks as though the trying experiences of the Jews would arouse considerable numbers of them eventually to go to their homeland. We have never expected, however, that all the Jews would return thither, but rather a representative company of them, just as in the case of the return from Babylonish captivity—only about 52,000 returned, notwithstanding the great hosts that went to Babylon in the captivity. The returning ones represent those fullest of faith in the Lord and his promises, and doubtless will be dealt with as representative of the whole. We remind our readers that when this volume was written [1889] the Jews themselves had little thought of going to Palestine. Now Zionism has sprung up, and has taken a deep hold upon the hearts of the Israelites. Although it was a secular Zionism at first, it has gradually turned to religious sentiment and hope."—Vol. 3, p. ii.

Within less than a year after his death the joyful message was flashed around the world that Great Britain had promised the establishment in Palestine of a Jewish national center to which "Jews from all countries might unite in spreadiing the influence of Jewish thought and ideals from Palestine to other parts of the world, in complete harmony with other peoples." In November of last year came the cheering news that General Allenby had taken Jerusalem from the Turks. Still later, about the Passover season, 1918, a committee of representative Jews arrived in Jerusalem to form the nucleus of a new Jewish Republic, a homeland for Israel.

In June of this year, just forty years from the time when through the influence of Lord Beaconsfield the door of Palestine was reopened to the Jews, the Zionists held their twenty-first annual convention at Pittsburgh. This convention has attracted much attention, and is said to have accomplished more than had all the preceding twenty conventions. Below we quote from various newspapers relative to this subject:

AIM OF THE AMERICAN ZIONISTS

An excerpt from the *Pittsburgh Gazette-Times* reads:

"The main object of the Zionist movement in the United States is to aid in the re-establishment of a Jewish homeland in Palestine after twenty centuries of striving, thereby fulfilling Old Testament prophecy. There is no thought of any large number of American and English Jews returning to this homeland, but rather the setting up of an ethical center; the making of Jerusalem a City of Prayer for all peoples, rather than a rallying point for political activities. One of the cherished hopes of some of the leaders is a World University for the study of spiritual questions, as distinguished from the purely intellectual or materialistic.

"The Great War has given a wonderful impetus to the restoration of Palestine to the Jews, which is altogether different from the restoration of Belgium, Serbia and Roumania to their respective peoples. The same world event is proving an emollient in racial and sectarian affairs, and at times are more propitious for tne Zionist m vement than ever before. For this reason the Pittsburgh convention will attract the attention and sympathy of a great mass of people who under different conditions would be less interested."

Our readers will perhaps recall that the thought above expressed is the same t.at Pastor Russell set forth in his sermon on Zionism, delivered in the Hippodrome on Oct. 9, 1910. On that occasion he said:

"It is not my thought that the eight millions of Jews in the world will all go to Palestine, even though it has been estimated that the land could support more than twice that many. It is my thought that some of your most earnest and saintly people will go to Palestine quickly and that the rejuvenation there will be astonishing to the world. Further, it is my thought that the Jews in every part of the world, in proportion as they come under the holy influences of God's promises through the prophets, will go to Palestine sympathetically—by encouraging those who can better go than themselves and by financial assistance and the establishment there of great enterprises."—Sermons, page 482.

RESUME OF PROCEEDINGS

From the *Pittsburgh Dispatch* we clip the following:

"With all its constituent bodies cemented into one national organization operating under one head and in one direction—that of rehabilitating Palestine, the ancient home of the Jews—the Federation of American Zionists last night concluded its twenty-first annual convention in Soldiers' Memorial Hall. With the amalgamation of the many subsidiary organizations into one powerful body, the old name of the federation was dropped and hereafter the body will be known as the Zionist Organization of America.

"The final day of the convention, which was the most important and largest that the organization has ever held, was marked by the completion of the amalgamation of the new national body, which will devote its efforts for the restoration of Palestine, by the adoption of a constitution and the election of officers for the ensuing year.

"Justice Louis D. Brandeis of the Supreme Court of the United States, who had served as honorary head of the old organization during the past year and who is one of the

foremost Zionists in America, was re-elected honorary president of the new body by acclamation. The other officers, all of whom have been leaders of long standing in the Zionist movement, were also elected by acclamation.

JUDGE MACK PRESIDENT

"In addition to Justice Brandeis, the following were elected to administrative offices: President, Judge Julian W. Mack, of the United States District Court of Chicago; vice-presidents, Rabbi Stephen S. Wise, of New York, and Dr. Harry Friedenwald, of Baltimore; executive secretary, Jacob de Haas, of New York; secretary for organization, Louis Lipsky, of New York; secretary for education, Miss Henrietta Szold, of New York; comptroller, R. D. Kesselman, of New York; treasurer, E. W. Lewin-Epstein, of New York; assistant treasurer, Louis Robisohn, of New York.

"The constitution, as prepared by the constitution committee, headed by William C. Coven, of Philadelphia, chairman, was adopted at the afternoon session. It provides for an executive committee of 40 members, 18 of whom shall be residents of New York and the remainder from various sections of the country and authorizes the executive committee to decide the places of convention. The constitution permits one delegate to the national convention to every 100 members and makes one-third of the total number of delegates a quorum. It also provides that the convention shall elect its own chairman and declares for proportional representation in the district, the majority in the district being permitted to have two-thirds of the delegates and the minority one-third.

THE RESOLUTIONS

"Resolutions were adopted mourning the loss of comrades in Europe, extending sympathy and assurance of co-operation to those who have suffered imprisonment and expatriation; greeting members of the Jewish Legion of Honor, urging every delegate to take necessary steps to form a local committee in his community to stimulate enlistment in the Legion of Honor; expressing deep appreciation to the British Labor Party for affirming the declaration of the British Government with regard to the restoration of Palestine; expressing deep appreciation to the Inter-Allied Conference for Labor and Socialism for its attitude on the British declaration; extending greetings to the Conference for Labor and Democracy; extending greetings to the newly formed United Organizations of New York for the Restoration of Palestine, and recommending to the executive committee of the Zionist Organization of America the unification and simplification of all funds collected in America for Zionist purposes.

"Cablegrams of greeting from Nahum Sokolow, of the Zionist International Political Committee, and the American Zionist Medical Unit en route to Palestine, were read."

The *Maccabaean*, the official organ of the Zionist Organization of America, states the principles of the Zionist movement. We quote from the August number:

THE PITTSBURGH PROGRAM

"In 1897 the first Zionist Congress at Basle defined the object of Zionism to be 'the establishment of a publicly recognized and legally secured homeland for the Jewish people in Palestine.' The recent declarations of Great Britain, France, Italy, and others of the allied democratic states, have established this public recognition of the Jewish national home as an international fact.

"Therefore we desire to affirm anew the principles which have guided the Zionist Movement since its inception and which were the foundation of the ancient Jewish state and of the living Jewish law embodied in the traditions of two thousand years of exile.

"1. We declare for political and civil equality irrespective of race, sex or faith of all the inhabitants of the land.

"2. To insure in the Jewish national home in Palestine equality of opportunity we favor a policy which, with due regard to existing rights, shall tend to establish the ownership and control by the whole people of the land, of all natural resources and of all public utilities.

"3. All land owned or controlled by the whole people, should be leased on such conditions as will insure the fullest opportunity for development and continuity of possession.

"4. The coöperative principle should be applied so far as feasible in the organization of all agricultural, industrial, commercial and financial undertakings.

"5. The system of free public institutions which is to be established should embrace all grades and departments of education.

"6. Hebrew, the national language of the Jewish people shall be the medium of public instruction."

THE RESOURCES OF PALESTINE

"Although Viscount Bryce is an acknowledged authority on Balkan and Near Orient questions, it is curious that he, too, is under the spell of the usual mistake concerning Palestine. If Viscount Bryce had said that the Palestine of the time of the Judges was as small as Massachusettes he would have been in the right. But to say that this is the size of the kingdom of Solomon shows how little our land is known even to the best Biblical students.

"The Palestine of Solomon, as is well known, extended from the Brook of Egypt to the River Euphrates, and embraces a stretch of land which equals, if it does not surpass the area of Italy, with over 100,000 square miles. As we have reason to believe, the British Government intends, as soon as its armies have won the necessary victory, to restore to the Jews the boundaries of King Solomon. Within this enormous area most of the land, although apparently desolate and barren, is really very productive, and it is only the Turkish government that reduced the most fertile provinces to desolation.

"Most of the Jewish colonies, owing to the reluctance of the government, as well as of the Arabs, to sell to the Jews cultivated land, have been founded in the midst of the desolated parts of the country, and at the outset no one believed that the Jews would be able to transform them into real fertile lands. But the British army today, in its advance in southern Palestine, has found that these colonies, surrounded as they are by rocks and swamps, are the finest evidences of what the Palestine of the future will be.

"It is a known fact that out of a total area of at least twenty-five million acres of cultivable land only two million are cultivated by the Arabs and a quarter of a million by the Jews. But once a stable Hebrew government is established there with the help of the Allies, and irrigation methods comparable to those of Egypt introduced, the remainder of the land will be transformed into a wonderful farming region, especially if we consider the fact that the Jordan, the Letani, the Auja, the Yabok, the Yarmuk, and the Arnon have, according to well informed engineers, water for the irrigation of many million acres. And the rainy season, which is nearly tropical, provides the balance of the water necessary for a vast irrigation.

"It is interesting also to note that most of the cultivable land does not belong to the inhabitants themselves, but to the government, and once the Palestine state is established and the land transferred to the new state, in accordance with international law, possibilities of life and work would be provided not for 600,000, as Lord Bryce suggests, but for ten times as many."—*New York Globe.*

HONORS FOR JEWISH JUDGES

The *American Weekly Jewish News* records with pleasure another signal honor conferred by President Wilson upon American Jewry. Judge Julian W. Mack, of Chicago, Judge of the United States Circuit Court, a prominent educator, and newly-elected President of the Zionist Organizations of America, has been named as one of the ten men chosen by the President, from whom is to be selected an Umpire on all War Labor disputes.

With equal pride, the Jewish people have learned of the appointment of Major Norman Bentwich, a young British Jew, as Procureur General and Judge of Appeals in the occupied parts of Palestine. The Jewish people have assumed important government posts in all lands, and now we have evidence that they are making rapid strides towards self-government in a land of their own.

HONESTY OF HEART VS. PERFECTION OF WORKS

"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—1 Samuel 16:7.

Getting into the wrong attitude of heart, Saul, king of Israel had knowingly violated the plain, specific command which the Lord had sent him through the Prophet Samuel. Apparently the king was not of evil intention, but rather lacked proper respect and reverence for God and for his divine arrangements. As a result, he was rejected of the Lord. This rejection because of disobedience meant not only King Saul's ultimate removal from the kingdom, but the Lord's selection of another man of another family for the office of ruler in Israel and representative of the Lord upon the throne.

In due time the Lord sent the Prophet Samuel to the little town of Bethlehem, there to offer a sacrifice, and incidentally to find and anoint the one who would some da

exalted to the throne of Israel. When he arrived at Bethlem, the prophet, apparently according to divine instruction, sociated himself with the family of Jesse, grandson of Ruth d Boaz, to the intent that after he had offered the sacrifice might without public display anoint a member of Jesse's mily—one whom the Lord had chosen for the rulership of s people. Jesse had eight sons, the youngest of whom was rding sheep at the time when the prophet was looking for e Lord's choice for the kingly office.

One by one the seven older sons of Jesse were inspected the prophet, who thought that surely the Lord's anointed ust be before him. Samuel was looking at the matter as a an, from the human viewpoint. But the Lord said to him: ook not on his countenance or on the height of his stature; cause I have refused him; for the Lord seeth not as man eth; for man looketh on the outward appearance, but the rd looketh on the heart." The prophet then in perplexity ked Jesse whether he had not another son. Jesse replied at there was one, a mere lad, who was out with the sheep. he prophet said: "Send and fetch him; for we will not sit wn till he come hither." When David came, the Lord indited to Samuel that the lad was the one who was to be ointed.

WHAT GOD LOOKS TO SEE IN US

Although the brothers were noble young men, yet David as the one with whom the Lord was pleased. Evidently d had seen something about David's heart that led him to oose the boy. He was not always pleased with David's acons, however; for the record tells us that upon several casions David was guilty of sin. But on the whole he was very loyal, earnest-hearted man; and God was seeking a ng who would have the right kind of heart, one whose exrience would be such that in due time he could write the ok of Psalms, a king who would be a blessing to the people Israel.

This principle of choice applies everywhere. God knows the otives of the human heart—the springs of thought. He sees at we cannot see. We merely conclude from the outward pearance whether some people seem more courageous or eak, and others less so; but we cannot judge their hearts. me people may have very vicious sentiments, and yet be le to cover them up. Others might be very dishonorable, d yet be able to conceal their true heart condition. Nothg is hidden from his sight. Therefore all who are in the ght attitude would seek to have their heart just such as God uld approve.

The qualities of heart which meet with the divine approtion are meekness, gentleness, patience, long-suffering, otherly-kindness, love. With these fruits of the holy Spirit d is well pleased. If his people are in the right attitude heart they will be seeking after, striving after, the develop-nt of these qualities; for "God looketh upon the heart."

To the Jews God gave the law, with the promise that whoer would keep it would live by so doing. To some this ght seem as if God was looking upon the outward appearce of the individual. But not so! He knew all the while e true condition of the fallen race of mankind. He was lly aware that the Jews could not really keep the law. fact, he gave them the law in order to demonstrate that no llen human being can keep the divine law perfectly. Meanne he was looking at the heart. Amongst those who sought keep the Mosaic law were some who had the spirit of e law, and who at heart were seeking to do the will of God. is class were rightly exercised by their experiences, and in e resurrection will constitute the ancient worthies, who will made "princes in all the earth," during the Millennial gn of Christ.

CAN THE CHURCH JUDGE THE HEART NOW?

At our Lord's first advent we see this same principle illusted. When he came to the Jewish people and offered them e Gospel, the terms and conditions were such that only the nest-hearted were able to profit by the divine message. ose who were not honest at heart were repelled, not by any t on God's part, but by their own heart-attitude. They l not care to follow our Lord. To the Jews he said: "Come to me, all ye that labor and are heavy laden; and I will e you rest." The honest-hearted were indeed heavy laden—rdened by their failure to keep the law. This class needed p; and they were blessed under the Gospel message. Of e such our Lord declared, "Behold an Israelite indeed, in om is no guile." (John 1:47) To this class the Master d, "To you it is given to know the mysteries of the kingdom heaven." (Matthew 13:10-17) But to others his teachgs were dark sayings; for God wished to favor only those ose hearts were right before him.

All who are spirit-begotten recognize the fact that a real ristian is a dual being, that there is an inner and outer man. (2 Corinthians 4:16; Ephesians 4:22-24) While the world sees only the outward appearance, we know that the brethren in Christ have new hearts. Therefore, in dealing with them, we endeavor to see only the new creature. The world may say of a child of God: "You cannot deceive me about that person; I see through his little schemes." But the world judges only from the outward appearance. The Lord's people, however, know that it is quite possible to have a pure heart, and yet to have an imperfect power of expressing the sentiments of that heart. Realizing that we are ourselves endeavoring to live after the Spirit and to walk after the Spirit, we should think of others of the Lord's people with sympathy and try to see them according to the heart. When they tell us that their heart is thus-and-so, we should look at the heart and give them credit for the motives there, rather than judge them by the imperfect endeavors to express their real sentiments.

We acknowledge that a good tree cannot bring forth bad fruit, nor a bad tree good fruit. Yet we see that the fruit which is natural to a tree may be more or less changed by conditions. So amongst the Lord's people, in all those who have experienced a change of heart there will be an outward manifestation of that fact; and good fruits will be seen maturing more or less rapidly. If this class make mistakes, they will regret their failure; and if they regret this, they will be glad to make restitution. If they have misrepresented some one else, they will desire to offer apologies.

Probably we all know some of the Lord's people who are continually making slips and blunders—doing many things which they ought not to do, and leaving undone those things which they ought to do. Yet we do not reject them as brethren. On the contrary, we endeavor rather to judge them, not according to their imperfect works, but according to their profession of heart; and we look to see whether we can find in them some evidences of the development of the fruits of the holy Spirit; for we are not to reject any one who gives evidence of heart loyalty to God and the principles of righteousness.

THE ANTITYPICAL DAVID CLASS

Our text appeals to us all in connection with the high calling of the Gospel age; and year by year we realize more and more its general applicability. Like the Prophet Samuel, we are the Lord's messengers seeking for those who are to be anointed with the oil of gladness, the holy Spirit, that they may be kings and priests unto God in his kingdom. We too, like the prophet, might fear to proceed with this work of anointing if we did not realize that the work of sealing the elect is a secret work which the world cannot understand. Indeed, no one can understand this matter of the sealing, the anointing of the holy Spirit, except those who have received it themselves—the David class, the beloved of the Lord.

The name David signified beloved; and as it applied especially to our Lord, of whom Jehovah said, "This is my beloved son," so also it applies to all the members of the body of Christ. Each of these must be beloved; else he cannot be accepted as a member. To such the Head says, "The Father himself loveth you"; and again he admonishes us to love one another as he has loved us. (John 15:12) It is not too much to say that all who receive this anointing of the Lord must ultimately be of this David, or beloved, character. The spirit of love must be in them—love for the Lord and love for one another; else they are none of his.

In seeking for the Lord's anointed who shall by and by reign in Millennial glory for the blessing of all the families of the earth, we notice that as in the type David was accounted by his brethren too insignificant to be considered in connection with Samuel's mission, so also in the antitype. Our Lord Jesus was disesteemed of his brethren; and when the suggestion was made that he should be the Lord's anointed, his people hid as it were their faces from him—disdained him, despised him, and considered him hopeless in regard to anything great or glorious—"as a root out of dry ground." The same has been true respecting the members of his body, the true, elect church. They also have been despised and rejected of men. Of this class the Apostle declares that they are accounted as the filth and offscouring of the world, considered fools for Christ's sake.—I Corinthians 4:10-13.

Again St. Paul declares that not many great, wise, mighty or noble hath God chosen, but the foolish, the weak, the despised, in order that no flesh might boast in his presence. (1 Corinthians 1:26-29) St. James presents the same thought, saying, "God hath chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him." (James 2:5) This principle of the divine selection of things that are not esteemed amongst men, in order to bring to naught those things which are esteemed by men, is noticeable throughout the Gospel age.

Often have we, like the Prophet Samuel, looked about us amongst men seemingly eligible to a place in the kingdom—looked upon those high in position, socially, intellectually, morally, educationally, and in the esteem of men—and have expected that surely the Lord would sanction their anointing with the "oil of gladness" and would grant them a knowledge of the truth pertaining to the kingdom, only to find ourselves mistaken and to be reminded afresh that God looketh not upon the outward appearance, but on the heart.

We concede that we are unable to read the heart; but we are satisfied to accept the divine decision in such matters and to trust that when in due time all the secrets of this present life shall have been disclosed, we shall be able to un stand the meaning of the Lord's selections more comple than we do now. We shall then be able to see what a ference there was between the hearts of those whom he cepted and the hearts of those whom, though outwa humble, he did not so highly favor in respect to the king call. Meantime, we must simply wait, trusting the Lord accepting his decisions, even as did our dear Redeemer w he said: "I thank thee, Father, Lord of heaven and earth cause thou hast hidden these things from the wise and dent, and hast revealed them unto babes; even so, Fat for so it seemed good in thy sight."—Luke 10:21.

ST. PAUL'S LONGING OURS

"For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better."—Philippians 1:

The Apostle's longing was for the time of Christ's second presence when he, with all others who love Christ's appearing, would receive that reward for which they had labored and in comparison with which all the prizes of present fame seemed dust and air. We are now living in the time to which the Apostle looked forward. On Scriptural evidence elsewhere presented we believe that Christ's return has taken place and that, having raised the sleeping members of his body, he is now taking a hand in the affairs of earth, preparatory to a complete establishment of his kingdom of blessing.

We are living in the time where all the rays of prophetic light centre, the slightest knowledge of which was sufficient to spur to deeds of unparalleled bravery, to heights of incomparable moral courage, the faithful ones of past ages. If a distant view of this time thrilled them and enabled them to prove faithful against all manner of odds, is there not a thousand times more cause for us living here and now?

If death seemed gain to Paul, though he knew he w have a long period of waiting in the grave, is it not m more gain for us who do not need to sleep, but who ma changed "in a moment, in the twinkling of an eye?" To faithful everything is to gain and nothing to lose! Can sacrifice seem too great, any pain too keen, if we can but Christ and be found in him? What if we are sown in honor? We shall be raised in glory.

If we can share the unutterable joy of joining in resplendent pageant, that magnificent cavalcade, that hea train, every one of them a miracle of grace, every a radiant jewel to reflect the exceeding riches of God's eternally, if we can join that train as it leaves earth wends its way past moon, sun and stars, past angels, princ and powers to the smile of God himself, we too shall that "being with Christ, which is far better."

THE DIVINE SANCTUARY AS SEEN IN EZEKIEL'S VISION

STUDY II

THE LIVING WORD—CONDITIONS DETERMINED BY THE INDWELLING WORD—ALL-IMPORTANCE OF THE WORD OF GOD—CONDITIONS T IN TABERNACLE AND TEMPLE

What the world of mankind needs above all things else is life, everlasting existence.

"I am come," said our blessed Savior, "that they might have life, and that they might have it more abundantly." (John 10:10) Christ might have said: "That they might have the Word of God"; for of the Word he said, "The words that I speak unto you, they are life." (John 6:63) In a way we cannot appreciate until in the kingdom, the Word of God has life, as says Paul: "The Word of God is living ('quick' as in 'the quick and the dead')"; Peter adds: "The word of God, which liveth and abideth forever."—Hebrews 4:12; 1 Peter 1:23.

It is the indwelling Word that brings life everlasting to beings on any plane of existence. Having the Word is equivalent to having in the very being Christ, who is the Word. As says John, "His name is called the Word of God" (Revelation 19:13); and, "We have heard, and seen with our eyes, have looked upon, and our hands have handled, of the Word of life." (1 John 1:1) It was the new creature, the new mind, the divine mind, that constituted Christ; it was the word in him that had life and was alive, begotten to divinity. Whoever has the Word of God appropriate to his plane of being, has life, and is or will be in Christ, on the proper plane. As says Paul: "He [God] will gather together in one [family] all things in Christ, both which are in heaven and which are on earth." (Ephesians 1:10) He will have the Son, and with the Son have life. "He that hath the Son hath life" (1 John 5:12), and with clearer reference to the Word. "He that believeth on the Son [has his words] hath life." Conversely, in the lacking of the words of Christ, is death; for "he that believeth not the Son [has not Christ's words within him] shall not see life, but the wrath [evidences of divine wrath in imperfection and disease of mind and body] of God abideth on him."—John 3:36.

ALL-IMPORTANCE OF GOD'S WORD

It is the possession of the Word of God peculiar to a certain plane of being in the kingdom of God that causes and will cause a person to become a being on that plane. "As he [a man] thinketh in his heart, so is he." (Proverbs 23:7) The inner thoughts determine the plane or condition of a being in the finished work. A man who meditates upon fallen earthly things is of the earth, earthy," a fallen, imperfect man. One who meditates upon the Word of God relating to justification by faith is tentatively justified. Another whose meditations are, through the indwelling Word, partly upon spiritual things and partly upon earthly, is begotten to the spirit nature and in the resurrection will be a member of the great company, upon the spirit plane. Still another whose meditations are concerning the things of God, the characteristics, and who makes it his one great end to godlike life, is begotten to the divine nature, to the na of God, to divinity, and in the resurrection will be a being, on the divine plane, of the divine condition.—2 1:4.

For, explains Paul, "God giveth it [the seed, the mind character that survives in the resurrection] a body [a perfect body, a perfect earthly body, a spirit body, or vine body] as it hath pleased him [according to the pleasure that as a man thinketh so is he], and to every [every mind or character] its own body [the body bef the mind or character]." (1 Corinthians 15:38) Mind composed of thoughts, and thoughts are expressed in w and according to the words which are in a man's mind determined the plane or condition of the man in the rrection.

No greater lesson is taught by Tabernacle or Te than the all-importance of the Word of God. Nearly feature of these divinely provided buildings teaches cerning the Word of God. In a sense, the Tabernacle an Temple teach about two things, the Word and the flesh. mind of God is expressed relating to the mind and char development necessary to be pleasing to God on the c spirit, perfect human and depraved human planes, an privilege and duties to be carried out in the use and di tion of the fleshly bodies of the members of the va classes developed from the Adamic race, the world of

THOUGHTS DETERMINE DESTINY

For example, in the Tabernacle sin offering of the d atonement, the Word of God for the divinely begotten creatures, typed in the high priest at the brazen altar, slay and burn up the appointed portions of the fleshly in the prescribed manner, and for the animal to be slai consumed exactly as God had directed, while the justified typed in the copper of the altar, is directed to bear co ously the fiery trials, for the sacred altar fire was never allowed to go out. It is the indwelling Word of God ing to each plane that constitutes the being on each what he is; the justified human being a justified one sacrificing priest a sacrificer, the divinely begotten pri fering up his heart's best endeavors; the Christ applyi merit in behalf of the world, the satisfier for sin; and f the glorious and highly exalted blesser of the people, the factor of all humanity.

Each being is what he is through the power of the

nus "working in him to will and to do." (Philippians
As Paul says: "God make you perfect in every good
to do his will, working in you that which is well-pleas-
his sight, through [the words of] Jesus Christ; to
be [the] glory [honor] for ever and ever." (Hebrews
21) "For we are his [God's] workmanship [through
dwelling Word] created [made so] in [the indwelling
of] Christ Jesus unto good works, which God hath be-
rdained that we [the Christ primarily; ultimately all on
anes who shall through the Word be in Christ] should
in them. It is [all] the gift of God [through God's
." (Ephesians 2:10, 9) Every being in every condi-
plane] is and will be what he is through God's Son,
h whom as the Divine Logos [Word, Spokesman] "God
n these last days spoken unto us by his Son, who up-
g all things by the word of his [God's] power [hath]
wn on the right hand of the majesty on high."—He-
1:1-3.

PLACE SYMBOL OF CONDITION

both Tabernacle and Temple a place types a condi-
The condition represented by each place is determined
t to which the Word pertains which finds lodgment in
ind and the heart of each being and finds expression
thoughts, words and acts, habits and character in the
for God shall judge all men according to the deeds
are the expression of thought, mind, word) done in the
whether the deeds be good or whether they be evil, and
f the abundance of the heart [mind, affection, will, pur-
the mouth speaketh" (Matthews 12:34); and out of the
bundance proceed the acts that make the character; and
ter determines destiny.

person whose mind contains nothing but the ideas, words,
len humanity, however good those ideas may be, and
is in no covenant relationship with God, is in the condi-
ped in the Tabernacle "outside the camp." He is "dead
spasses and sins" (Ephesians 2:1); he "shall of the
eap corruption" (Galatians 6:8); he is judicially dead
e "the wrath of God abideth on him" (John 3:36); and
all not see life," because none of the living and life-
words are received into his mind, as a seed into good
nto a good and honest heart. In the Divine Sanctuary of
l this condition is symbolized by the land outside the
ary.

e condition of those who have indwelling the Word of
elating to the perfect human nature is symbolized in the
e by the Outer Court and its gates. In the Gospel age
n the ages preceding the Gospel age, this condition
s in the eastern portion of the Outer Court and in the
ate of the Outer Court. During the period prior to the
age, justification was had only tentatively by the
t worthies, and is figured in the east gate of the Outer
as far in as over the threshold of the porch. Tenta-
ustification during the Gospel age is depicted in the
manner. The vitalized justification of the Gospel age
he vitalization of the justification of the ancient wor-
-their "better resurrection"—are symbolized in the porch
east gate of the Outer Court, and in the part of the
Court between the east gates of the Outer and Inner

PRIESTS IN THE TEMPLE

the Tabernacle the condition of tentative justification
ed in the Court by the space between the gate of the
and the door of the Holy. The condition of vitalized
cation is not definitely and separately typed; and if at
is obscurely represented in the Court for the priests
or those Levites typing the great company, when they
the Court. The fleshly justified bodies of those in the
age who have received the holy Spirit, may be re-
in two ways; (1) as dead justified bodies, whose in-
fat (loving inward zeal) and vital organs (representing
fe itself) are being consumed on the altar, or (2) as
justified bodies suffering on the cross. "By him all that
are justified from all things, from which we could not
tified by the law of Moses" (Acts 13:39), and "being
ed by faith, we [the little flock] have peace toward God,"
man is justified by faith without the deeds of the law."
ans 5:1; 3:28.

e condition of those glorious ones who have been "more than overcomers," have become "partakers of the nature of God," and have won the great reward of divinity, is typed in both Tabernacle and Temple in the Most Holy. In both Solomon's and Ezekiel's Temples the Most Holy is given the significant name of "The Oracle." The expression "oracle" means the Word of God, and suggests that in the condition of divinity, the Christ, Head and body, will together be the Word of God, the sole channel of expression of the divine will, plan and purposes.

In both Tabernacle and Temple the condition of those begotten to the divine nature, is typed in the Holy. As the walls of the Holy in the Tabernacle and the articles therein, typing the Christ, are of gold, typing the divine nature, it is signified that those begotten to divinity, and having the divine mind, have divinity in the sense that if they do not let slip, or lose, the treasure they have received, they will surely have the divine nature in heaven. They have divinity tentatively, just as the tentatively justified have justification tentatively, or in a probationary manner. The condition typed by the Holy may be termed tentative divinity.

LEVITES IN THE TEMPLE

In the Temple the condition of the great company, who will be born of the spirit, but not to the divine nature, is clearly represented in the east gate of the Inner Court, and the spirit-born condition of the great company is symbolized in the Inner Court. The little flock and the great company are both begotten to divinity in the porch of the Temple building. The little flock retain in their bodies the wonderful treasure of the words of God relating to divinity, to perfect love, and so let those words find free course in their bodies, that they will be accounted worthy of the first resurrection to glory, honor, and immortality.

A very large class of those begotten to this divine nature and entering and being in the Holy for a time, prove unfaithful, and are put out of the Holy into the east gate of the Inner Court. In the resurrection they will find themselves members of the great company, servants of the priesthood, Levites, and their begetting of the Spirit will be, because of its outcome, as though they had been begotten in the porch of the east gate of the Inner Court. They are portrayed by Paul, "Other foundation can no man lay than that is laid, which is [being in] Jesus Christ. I have laid the foundation [of the words about being in Christ] and another buildeth thereon. The fire [searching judgment or inspection of divine justice] shall try every man's work. If any man's work shall be burned [exposed as not of divine love] he shall suffer loss (of the divine nature); but he himself shall be saved [as a spirit-born member of the great company]"; and, "I deliver such an one [a spirit-begotten one turned to following after the flesh] unto Satan for the destruction of the flesh, that the spirit [the spirit-begotten being] may be saved."—1 Corinthians 3:10-15; 5:5.

HOW FUNCTIONS ARE TYPED

As the Tabernacle type is intended for the instruction of the little flock, the condition of the great company is only obscurely typed. The great company are begotten, with the little flock, in the Holy to the divine nature; but the great company, proving measurably unfaithful, are put out of the Holy into the court. Thenceforth they are typed as Levites, not distinquished from other Levites, who type believers not having the spirit, until the end of the Gospel age. At a time still future, and designated Scripturally as the fall of ecclesiasticism (the city), all the Levites typing mere believers will go out of the court condition and leave in the court the Levites typing the great company. While the court does not there type the spirit-begotten condition of the great company, they are the only ones left in the court condition. From this fact it is easily seen how the Inner Court of the Temple, which corresponds in location to the Court of the Tabernacle, symbolizes the condition of the great company.

In the Tabernacle the functions or offices of the various classes are symbolized by the use of things in the various places. In the Temple their functions and offices are symbolized in the pavements or spaces surrounding the Outer and Inner Courts proper and those surrounding the Holy of the Temple building.

ABRAM LEAVING HOME

OCTOBER 6.—GENESIS 12:1-9.

PLAN OF SALVATION FORESHADOWED IN ABRAHAM'S EXPERIENCES—HIS CALL TO SEPERATE HIMSELF FROM HIS NATIVE LAND, HIS KINDRED AND HIS FATHER'S FAMILY—THE GREAT COVENANT WHICH GOD MADE WITH HIM—HOW FOLLOWERS OF CHRIST BECOME PART OF THE SEED OF ABRAHAM—THIS SEED TO BE MULTITUDINOUS—ITS WORK.

"Be thou a blessing."—Verse 2.

ther of the faithful is a title which is justly applied patriarch Abraham, one of the grandest characters in all history. The most enlightened peoples of earth look back to him as the divinely appointed channel through whom all

their religious hopes and prospects have been received. God's promises made to Abraham constitute the foundation of faith for Jews, Christians and Mohammedans, although many of them are not aware of this fact.

The Jews are Abraham's descendants through Isaac and Jacob; while the Mohammedans represent especially the Ishmaelite, Keturah and Esau branches of Abraham's family. Christians profess to have become heirs to the chiefest blessings promised to Abraham's seed by becoming heirs and joint-heirs with Christ Jesus, whom they consider the antitype of Isaac and the heir to all things. The New Testament claims that the church of Christ, composed partly of Jews and partly of Gentiles, is the antitype of Rebecca, Isaac's wife and joint-heir. In this picture Abraham typified Jehovah God, Isaac typified Jesus Christ, and Rebecca the church. The New Testament teaches that this spiritual seed of Abraham is yet to be God's agency in blessing all the nations of the world.—Galatians 3:8, 16, 29; 4:22-31.

FOLLY OF REJECTING THE BIBLE RECORD

Alas, how much of the New Testament teaching was lost sight of during the darkness of medieval times! Christians forgot their high calling, forgot that the Messianic kingdom was yet to bless all the families of the earth. Instead, they got the narrow view that merely the saintly elect would be saved at all, and that to all eternity this little flock would look over the battlements of heaven and see the remainder of mankind in torture, groaning in untellable anguish to all eternity. Only now are Bible students gradually getting freed from these erroneous teachings and coming back to the truth of God's Word. Only now are we learning the true import of St. Paul's words to the church: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" made to him, as recorded in today's lesson.

Under such circumstances one would think that every Jew, every Christian, every Mohammedan, would have absolute confidence in the fact that Abraham once lived. Indeed, it has been merely their confidence in the promises which God made to their great ancestor Abraham that has held the Jews together as a nation, and that has gathered Christians from all nations to be heirs of that same promise. What excuse would the Jews have, living as they do in every nation and speaking many languages, for continuing to keep themselves Jews at all if they repudiate the peculiar promises of God which relate to them as a people and which caused them originally to remain separate from all other peoples, according to divine instructions and in hope of a blessing ultimately? The Jew or the Christian who would repudiate Abraham as a mythical personage would simply make himself ridiculous in the eyes of all intelligent thinkers. Such an individual would do himself credit to renounce all claim to either Judaism or Christianity, and thereby he would benefit those from whose company he would thus separate himself.

Abraham's birthplace was Ur of the Chaldees, the ruins of which are now called Mugheir, a mound on the western bank of the Euphrates, one hundred and twenty miles to the north of the Persian Gulf. This land is thought by modern scholars to have been about the size of Scotland, and it was known as the richest portion of Asia. His father Terah was a heathen. Polytheism, the worship of many gods, prevailed throughout this region. Jewish legends tell us that as a boy Abram, as he was originally named, loathed the vices with which he was surrounded. When only fourteen years old he refused to join with the family in idol-worship, and on one occasion destroyed seventy-two costly images.

GOD'S CALL TO ABRAHAM IN UR

From Ur the family migrated to Haran, about five hundred miles to the northwest and in the direction of Palestine. There Abram remained until his father Terah's death, when he moved to the land of Canaan. According to the account given by St. Stephen (Acts 7:2, 3) God's dealings with Abram began while he was still in Ur. This city was then situated on the Persian gulf, whose waters have receded more than one hundred miles since that time. Ur is said to have been a great maritime city, built with a wall and having a high degree of civilization and a large commerce. God called Abram out of the midst of its evil surroundings in order that he might be the founder of a new nation that would be holy and obedient to God. The words of the call are not fully given, nor are we informed of the manner in which it was conveyed. It is sufficient for us to know that he recognized the message as from God and that he rendered prompt obedience.

Evidently the Lord fixed no earlier date than the death of Terah for Abraham's going into Canaan. Otherwise the latter would not have been justified in delaying to go until after that event. Doubtless he had something to do with the migration from Ur to Haran. It took them away from the idolatrous scenes of the metropolis to the quieter condi of pastoral life, and would be recognized by Abraham step in the right direction, a step toward Canaan, so th the death of his father he could quickly enter upon the arrangement.

THE ESSENCE OF THE PROMISE

A portion of the call is recorded: "Get thee out o country and from thy kindred, and from thy father's h unto a land that I will show thee; and I will make of a great nation, and I will bless thee and make thy name g and thou shalt be a blessing; and I will bless them that thee; and in thee shall all the families of the earth be ble —Verses 1-3.

In harmony with this call Abraham, who was then sev five years old, took up his journey at the death of his f Terah and went to the land of Canaan. There were no l estates in those days. The land was free to all. Sometim fore this, Abraham's elder brother, Nahor, had married had set up an establishment of his own. His other br Haran, had died, as had also his father Terah. Abraham married his half-sister Sarah; and together with his ne Lot, the son of his elder brother Haran, he removed his and herds to Canaan, so called because inhabited by th scendants of Canaan.—Genesis 10:18.

The Bible makes a clear distinction between faith credulity. Abraham was not credulous, but filled with in God. This feature of his character especially endeared to the Almighty, who because of that faith styled Abr his friend. As St. Paul writes: "Abraham believed God it was accounted to him for righteousness." (Galatians The Bible does not claim that Abraham was perfect, nor any other member of the fallen race of man is perfect. the contrary, the very reverse of this is declared: "The none righteous [perfect], no, not one. . . . All have s and come short of the glory of God." (Romans 3:10-23) human being measures up to the glorious image of Go first it was represented in father Adam. Although Abr had the weaknesses incidental to the fallen condition o human race, yet withal he had a noble character.

Abraham was not the friend of God because of his p tion as a man, nor because of his great education, nor be of any wonderful intellectual powers. None of his attain are held up to us as a basis of his special favor from and his special relationship to the Almighty. Neverth we see that he had intellectual powers. The fact that h very rich indicates that he was a good manager. His sk a leader of men and as a general was shown at the time Lot and all the wealthy Sodomites were taken captive by Chedorlaomer and his associates. In the most matter o language we are told that Abraham promptly armed hundred and eighteen of his own servants, pursued the v routed them by strategy and recovered the spoils.— 14:8-16.

CHILDREN OF ABRAHAM

But it was not for his skill as a general, nor for hi erosity in dealing with the spoils nor for his generosi other occasions that God loved Abraham. The quality i that God esteemed is repeatedly mentioned in the Bi his faith. "Abraham believed God." He did not lean own understanding, did not believe in his own imagin or in those of other men or in dreams or fancies. To hav as a friend and guide is to be esteemed far beyond every e blessing.

From the divine standpoint Abraham's children includ those who have a faith in God similar to that of the arch. The original evidence of his faith and obedience w rite of circumcision of the flesh, which figuratively repre a turning away from sin to be obedient to God and to become inheritors with Abraham of the promise m him and to his seed. To the Jews circumcision has largely a mere ceremony, in which they have little faith. Such faithless observance of the rite entitles t no special favor from the Almighty. But all Jews wh trust in the God of Abraham and in the wonderful pr made to their great ancestor are subject to divine fav according to our understanding of the Bible, will soon cipients of marked evidences of that favor at the ha the glorious Messiah, the long-promised seed of Abraha is soon to set up God's kingdom and to bless all the f of the earth.

St. Paul explains that all Christians who faithfully out their part of the individual covenant which the made with God, whether they came originally from J Gentiles, become the spiritual seed of Abraham, heirs tain spiritual promises not yet fulfilled. But the Apost us that as the natural seed must maintain their faith cumcision, to mark their separateness from the Gent

he spiritual seed must have an antitypical circumcision of he heart, still more effective, separating them from the world nd from sin, marking them off as God's peculiar people ealous of good works.—Titus 2:14.

We therefore exhort both Jews and Christians to honesty nd faithfulness, to obedience to God; the one class, that they nay inherit the heavenly promises; the other class, that they nay be ready for the inheritance of the earthly promises, which vill be theirs as soon as the heavenly, spiritual seed of Abraham shall have been completed by their change of nature in the first resurrection. The return of Palestine o the Jewish people is a marked evidence that soon God will leal with his chosen nation as in the days of old; but first nust come "the time of Jacob's trouble," after which they vill recognize their Messiah, as the Scriptures foretell.—Zechariah 12:9, 10.

THE GREAT OATH-BOUND COVENANT

The great promise made to Abraham, and confirmed to saac and to Jacob, reads thus: "In thy seed shall all the amilies of the earth be blessed." This promise was for the uture, not for the patriarch's own time. The world was not lessed in Abraham's day, nor did he have even one child at he time this promise was given. Isaac did not fulfil this romise; for it was repeated to him and later to his son acob. (Genesis 26:1-5; 28:12-15) Isaac was merely a ype of the greater seed of Abraham who in due time would less all mankind. Jacob and his descendants, the twelve ribes, fleshly Israel, still looked for a great Messiah to ful-il the promise, to bless them and through them all the fam-lies of the earth.

The Apostle Paul referred to this covenant made with Abraham, and declared that the seed of Abraham therein nentioned is the Christ. All Christians agree to this, even hough they have not distinctively and properly associated it vith the declaration of the promise. But the Apostle makes t clear to us that Christ is the seed of Abraham, that Jesus s the Head of the Christ, and that the overcoming saints of he Gospel age are the body. In other words, the long-pro-nised seed of Abraham which is to bless all the world is not n individual, but a composite body. This is distinctly indi-ated in Genesis 22:17, where the heavenly seed is likened to he stars of heaven, a multitudinous company.

The spiritual seed of Abraham, then, is the Gospel church, Jesus the Head and the church the body. (Galatians 3:29) t follows, then, that this seed could not be completed until he full end of the harvest of the Gospel age is reached. That ime is here, we believe. What a wonderful thought is in-volved in this plain interpretation of the Word of God! It is illed with hope for spiritual Israel, the spiritual seed, for leshly Israel, the natural seed, and ultimately the Millennial lessings for all the families of the earth.

THE VERY CREAM OF THE PROMISE

To the church of Christ belongs the very cream of the Abrahamic Covenant, "the riches of God's grace." The pro-nise implies the greatness of the seed of Abraham, the Lord Jesus Christ and the overcoming church of the Gospel age. This greatness is so wonderful as to be almost beyond human comprehension. Those who during the Gospel dispensation make heir calling and election sure in Christ are to be joint heirs with him in the glorious Millennial kingdom which is to be God's agency in bringing about the promised blessing of all nankind. To whatever extent we are able to grasp the mean-ng of these wonderful promises, they speak to us of blessings, favors, "exceedingly abundantly more than we could ask or hink."—Ephesians 3:20.

The second class to be blessed under the Abrahamic Covenant is fleshly Israel. We are not forgetting that God declared them to be a stiff-necked, rebellious people; that they slew the prophets and crucified our Lord. Nevertheless, the Scriptures clearly hold that after they have had a period of chastisement, which they have been undergoing since our Lord's crucifixion, and after spiritual Israel shall have been glori-fied in the kingdom, then a blessing from the Lord will come upon natural Israel. They shall be saved or recovered from their blindness: and as the prophet declares, "They shall look upon me whom they have pierced and they shall mourn for him," for the eyes of their understanding shall be opened. We rejoice, too, that the Lord will pour upon them "the spirit of grace and supplication." This God will do, not because of their worthiness, but because of his promise made to the fathers; for this is his covenant with them when he shall take away their sins.

But if God is to have mercy upon the natural Israelites, whom he declares to have been stiff-necked, hard-hearted and rebellious, would it surprise us that his benevolent purposes should be to bless others than the Jews—others who in the past did not have the privileges of that favored nation, and whose course therefore was less in opposition to the light? It should not surprise us; and so we find in this great oath-bound covenant a blessing for all nations, all peoples. Let us look at the promise again, remembering that our heavenly Father made it deliberately and subsequently bound himself to its provisions by an oath, and that therefore without a peradventure this promise shall be fulfilled. It reads: "In thy seed shall all the families of the earth be blessed."—Hebrews 6:13-19.

What is the blessing so much needed by all mankind? It is the very blessing which Jesus declared that he came to give, saying, "I am come that they might have life, and that they might have it more abundantly." (John 10:10) It is life that the whole world needs; and our Lord Jesus declares himself to be the great life-giver. Indeed, in the Syriac language, in which our Lord probably discoursed, the word life-giver is the equivalent to our word savior. Jesus came to save mankind from sin and its just penalty of death. It is a human invention of the dark ages to attach eternal torment as the penalty for sin. It is the divine arrangement to attach to sin a reasonable, just, but terrible penalty—death. It is because all mankind are sinners that the race is a dying one; and for our Lord to give life implies that he will take away the sin and all necessity for this penalty. Hence "Christ died for our sins."

FUTURE OF HEATHEN PEOPLE

The clear teachings of the Scriptures are to the effect that at the present time salvation is only for the church class, who are the spiritual seed of Abraham under our Lord Jesus Christ the Head of this seed; and that when this Christ company shall have been completed, a blessing shall extend to every member of the Adamic race, the blessing of a full opportunity to know the Lord, to understand the advantages of righteousness and to choose between obedience and everlasting life, on the one hand, and disobedience and everlasting death on the other.

The blessings of the future will be of such a kind that every one who has not had a full opportunity during this present life will have it then. This will not be an opportunity to become members of the little flock, the spiritual seed of Abraham, not an opportunity to have part in the great change from human nature to divine, not an opportunity to sit with the Lord in his throne, but an opportunity to obtain that which was lost in Eden—human perfection, everlasting life under human, earthly, paradisaical conditions—an opportunity of coming again into the divine likeness, almost obliterated in the human family during the six thousands years of the fall.

Surely the hearts of the Lord's people are stimulated as they contemplate the meaning of the great Abrahamic Covenant! It gives our souls encouragement as we perceive how gracious is the character of our heavenly Father, how wonderful is the plan which he has devised for the salvation of mankind, and how wisely he has carried it forward step by step up to the present hour. By his grace we are what we are. By divine favor we have been called to joint-heirship with our Redeemer as members of the seed of Abraham, which in the near future will begin the great work of blessing all the families of the earth.

TWO KINDS OF LIFE AT THE SAME TIME

The word life may be used in different ways. No one but our Lord ever had a right to two kinds of life at once. He had a right to human life; for having been made flesh, he committed no sin and never violated or forfeited his right to life. He was always obedient to the divine law. His life was not taken from him; as he declared, he laid it down of himself. (John 10:17-18) The Father's reward gave to him a new life, on the divine plane. Hence he had the right also to the divine life. He therefore had a right to two lives. Our Lord is to give his human life to the world of mankind, and the offer or gift of this life will be made during the thousand years of his reign on earth. If he were still a man, and should give that human life away, he would have no life for himself; for when he would apply his life for Adam, he would lose life altogether.

But this right to life on two planes of being has never been ours, as disciples of Christ. We were born under sentence of death. We had no right to life on any plane. God never recognized us as having even earthly rights. The Apostle Paul says, "The life that I now live in the flesh, I live by faith of the Son of God." (Galatians 2:20) Before this he was in a dying condition, and the whole world is dead in trespasses and in sins.

The only life-right the Lord's people have is spiritual, although actually they still have a measure of human life. Our work now is the laying down of the earthly life with Christ. Our human body is being sacrificed. It is reckoned dead, but it is really dying daily. As new creatures we have life and a right to life, as recognized by God. The Apostle John says, "The world knoweth us not, because it knew him not." (1 John 3:1) So then, we are dual beings while in the flesh, though we are not dual-minded. The world does not understand this. The world did not know that Christ Jesus was a dual being when here on earth, after his consecration and baptism in Jordan. They knew not that he had a right to two lives—the one which he had not yet fully laid down, and the one which he had not yet fully assumed, life on the divine plane.

ABRAM HELPING LOT

[Paragraphs 1 to 11 of this article were reprinted from the article entitled, "Abraham was Very Rich," published in issue of January 15, 1913. The remainder was reprinted from the article, "The Oath-Bound Covenant," published in issue of February 15, 1907. Please see the articles named.]

INTERESTING QUESTIONS

Question: What should be our attitude toward those who have withdrawn from our meetings and are in opposition to present truth?

Answer: Those in opposition to the Lord's arrangement for this time should be treated according to St. Paul's advice to the early church: "Mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." (Romans 16:17) Mark those who are tending toward division. Do not make them your bosom friends; do not elect them elders, deacons, etc.; for to do so would be to encourage them in their wrong course. Do not encourage any one who is in a hypercritical condition of mind or who finds fault with the brethren. Moreover, do not permit any such disposition to gain an entrance into your own heart. Let us be gentle, courteous, but firm in our dealings with the opposers. If any such should approach us, we would shake hands with him, just as we would do with any worldling who would offer us his hand; but we would not make of them confidential companions, would not fellowship with them. Let birds of a feather flock together. Our Lord Jesus is our bosom friend, or should be. We desire to be intimate with those who have most of his character likeness and who are therefore most like him. Counsel with those who have the spirit of the Lord.

Question: What are the "heavenly things" mentioned in Hebrews 9:23?

Answer: Under the Law Covenant a series of types co-operated—the animals, the sacrificing of the animals by the priests, the various parts of the Tabernacle, etc. All these were necessary; and the blood also was necessary to their cleansing, or purifying, which was there typically accomplished. In Hebrews 9:23 the Apostle says that the heavenly things, the antitypes (the word heavens means the high or heaved up things) are purged with better sacrifices than these. These better sacrifices we understand to be the sacrifice of Jesus and of the church which is his body; and these better sacrifices purge the higher things, typified by the Court, the Holy, the Camp, etc. Thus our Lord makes atonement for the church and for the world, making full reconciliation for iniquity and providing for the bringing in of the everlasting condition which God has promised. The words heaven and heavenly in this text have no reference to spiritual things.

"'Dreamer of Dreams!' We take the taunt with gladness,
Knowing that God, beyond the years men see,
Hath wrought the dreams that count with them for madness
Into the substance of the life to be."

TWO GENERAL CLASSES IN THE RESURRECTION

We have been asked, In view of the fact that some will never reach the condition of perfection, how shall we understand the words of the Apostle Paul in Acts 24:15, that both the just and the unjust are to be resurrected?

This Scripture seems very plain and simple if we give careful attention to what we read. Those Jews who stood by and heard the defense of the Apostle before Governor Felix, of which the words of Acts 24:15 are a part, had every reason to believe that all of the just would have a resurrection. That is what they had been taught by their forefathers. And now the Apostle Paul was not only reiterating this, their conviction, but adding to it. He says, "There shall be a resurrection, both of the just and the unjust"; that is to say, the resurrection for which God has provided, and which is yet to come, is not only for the good, but also for those who are now evil.

The thought is not that those who remain in an unjust condition will be granted a full resurrection. The text does not state that all the unjust will be resurrected, brought to perfection of life. There are some now justified who will share in the resurrection, even as there are others who are not now justified who will also have a share in the resurrection. And all mankind will have a share in God's provision for a resurrection. The just will have a special resurrection, which will be a reward for their special obedience. But the opportunity will during the incoming age be thrown open for all to gain everlasting life, through Christ. Those who are now just, the church class, will be "changed in a moment, in the twinkling of an eye," from the earthly to the heavenly condition—made perfect spirit beings. Those of the past dispensations, justified in God's favor through faith, are to be brought forth perfect men, instead of in the condition in which they died—imperfect men. This will be after the merit of Christ will have been applied for all the world.

So we have the resurrection of the highest class of the just—the "little flock"—on the divine plane; that of the great company on a lower plane; that of the ancient worthies on the earthly plane—three classes who pass their trial, their testing, in the present life. But it has been provided in the divine plan that the remainder of men may gradually be raised fully up, out of every frailty, back to the original perfection that Adam had in the beginning. They are unjust now, they have never come into relationship with God. The divine purpose is that the death of Jesus shall effect the release of the whole family from the condemnation in father Adam. Therefore, the entire thousand years of the Millennial reign of Christ have been set aside for the resurrection of the world.

NOT ALL THE UNJUST TO BE RESURRECTED

But how large a proportion will profit by this arrangement remains to be seen. The Scriptures say that during the next age a sinner a hundred years old shall be cut off from life altogether. They declare that such a sinner will be but a lad, in comparison to what he might have become if he had availed himself of the opportunities provided at that time. (Isaiah 65:20. See especially Leeser's translation) It will be entirely their own fault if any do not profit by the blessings of that day. Only wilful, personal rejection of God and his merciful salvation through Christ will consign any one to the second death.

Note carefully that the Scriptures do not say that all shall participate in the resurrection. How about the justified class? Will they all be resurrected? Oh, no, there will be some who have been justified but who will go into the second death. And so with the world. After they have had a full opportunity, under clear light, whoever then sins wilfully against this light, will receive the penalty of the second death. But nothing will be lacking, so far as God's provision is concerned.

The Lord said, "The hour is coming when all that are in their graves shall hear the voice of the Son of Man, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto a resurrection by judgment." (John 5:28, 29. R. V. and Emphatic Diaglott) Those who have pleased God in that they have exercised faith, have made consecration of themselves to the Lord, and who obeyed the leadings of his providences and his Word—these are the ones who have done good. God does not ask any more of them than that they shall show their loyalty by doing their best, that they shall seek to live in harmony with his will according to their ability, whether they lived during this Gospel age or during the ages preceding.

Abraham, Isaac, Jacob, the prophets, and all others less prominent who are mentioned in Hebrews 11—these died in faith. With these ancient worthies God declared that he was pleased, and that they shall have a "better resurrection." The

uperiority of their resurrection will be that they will be wakened perfect human beings; while others of the world will ave to go through the thousand years to attain perfection.

RESURRECTION MEANS MORE THAN AWAKENING

They that have done good will come forth to a resurrection of life. Some of these will receive a resurrection of life n the human plane, others on the spirit plane, still others n the highest order of the spirit plane—the plane of the ivine nature. Then Jesus tells us about the other general lass—those who have done evil. This includes all whom God annot approve and accept. Those who are not accepted are hose who have not done good according to God's standard; ney have done evil; they were unjustified. Many of them ave been respectable, moral people, but they are not worthy f the "better resurrection."

These will come forth also that they may attain, if they ill, complete raising up to life. They will be awakened rom the tomb in order that they may have a resurrection. They will be resuscitated from hades, the grave, the death state; but their awakening from the tomb will be only the beginning of resurrection. Some will be awakened only to die again later, because of failure to accept God's terms of blessing.

The resurrection process will go on day by day, week by week and year by year during those thousand years—the great resurrection day, that great day, the last day, during which there will be an opportunity for all to gain life eternal. But whoever will not make the proper progress will be accounted unworthy of a full resurrection. Those only who will be adjudged worthy of eternal life on God's terms will get it.

Thus there will be a resurrection, a bringing up to perfect life, both of the just and of the unjust. All that are in the graves shall be brought forth, shall come to a knowledge of the truth, to the intent that they may be restored, if they are willing and obedient, to all that was lost in Adam and redeemed by the world's Savior—Christ Jesus our Lord.

LETTERS FROM AFIELD

GREETINGS FROM THE CINCINNATI CONVENTION

EAR BRETHREN:—

In remembrance of the manifold disinterested and self-acrificing services rendered by you on our behalf we, the 175 iembers of the I. B. S. A. representing churches from five tates, assembled today in convention at Cincinnati, herewith xpress our heartfelt gratitude to God for your help in our rogress toward joint-heirship with Christ Jesus, and assure ou of our keen appreciation, our deep and abiding love for ou and of our constant bearing of all of you to the throne of eavenly grace.

Yours in the bonds of Christian fellowship,

I. B. S. A. CONVENTION.

HID IN THE CLEFT OF THE ROCK

EAR BRETHREN IN CHRIST:—

We thank our dear heavenly Father and our present Lord or your labors of love on our behalf, and are grateful to him hat it is according to his wisdom that we still receive THE ATCH TOWER, which is full of the "meat in due season", and hich is so helpful to the household of faith at this time. We ray that the Lord's blessing may continue to be upon you ll. How sweet is it to know that through all the trials nd temptations of these latter days he knows and cares and is atching the crucible to see that the precious metal is not in-ured by the flames, but that just enough heat is applied to leanse it of dross so that it may perfectly reflect his glorious mage!

How precious is the knowledge of his wondrous plan, and he knowledge that he neither slumbers nor sleeps in his watch âre over Zion! We can rest completely in him, always as-ured of his love, and knowing that all things are working ogether for our good and to his glory. Truly it is precious o be hid in the cleft of the rock, where only that part of the torm reaches us which comes through Jehovah's hand.

Your sister by his favor, D. M.—Kans.

SUGGESTIONS AS TO AN OBSCURE TEXT

EAR BRETHREN:—

At a Berean Study here recently an explanation of Genesis :3 was asked for. Not finding it explained in the SCRIPTURE TUDIES we investigated with the help of Strong's and Young's Concordances and Professor Bush's notes on Genesis, and ound that the Hebrew word ruach, translated spirit in this nstance, is the same word translated spirits in Psalm 104:4 nd has the same thought as the Greek word pneuma, trans-ated spirits in 1 Peter 3:19 and applied to the angels. Would ve be justified in using the word spirits (plural) in Genesis :3? Especially seeing that the word "strive" from the He-rew word dun, is only once thus translated, and has the hought of to rule, in the sense of to control as a sovereign, nd that the word translated "for that he also" is from the Hebrew be-shag-gam, which as a primitive root means to stray r to sin with more or less apology, is also used only once.

If this is so, would it not corroborate the inference of He-rews 2:2, that the first dispensation was under the control of ngels? A suggested rendering therefore would read thus: 'And the Lord said, My spirits shall not always rule man; for hey have strayed away [while being] in flesh; yet their days of ruling] shall be one hundred and twenty years [longer]."

Understanding that God does not strive with sinners and hat the words "he also" imply others than man being flesh, ogether with the fact that the one hundred and twenty years eferred to evidently did not apply to the age limit of man, ince Noah, his sons and even Terah lived after the flood much onger than this period, would this not tend to support the uggested interpretation? It seemingly is in complete harmony with the context. Additionally, as it stands in the Authorized Version the text gives no real reason for what God was about to do; for it merely says, "For that he also is flesh," a statement which appears superfluous if applied to man, but which if applied to the sons of God on account of what they had done by straying away or leaving their "first estate" as Jude says, would be a real reason.

Assuring you of our appreciation of your past services and a continuance of our love to yourselves and of our loyalty to the medium which the Lord has so long used for the promulgation of the "meat in due season" for the household of faith, we remain

Your brethren in the narrow way,

F. W. D. and H. R.—England.

IN RE "TABERNACLE SHADOWS"

DEAR BRETHREN IN CHRIST:—

Having found WATCH TOWER articles invaluable for a thorough study of "Tabernacle Shadows" I enclose a list of such references from the TOWERS from 1914-1917. This supplements a list from TOWERS from 1907 to 1914, which was published in the issue of August 15, 1915, and which was sent in by a brother in California. Possibly you may consider this list also helpful.

Every succeeding issue of the WATCH TOWER is indeed "meat in due season," and we wish to express both our gratitude for your arduous labors on our behalf and our steadfast confidence in your devotion as our heavenly Father's human agents in directing the closing work of the Gospel harvest and under the present but unseen Chief Reaper, our blessed Lord.

Your sister by his grace, Mrs. A. M. T.—Ill.

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THE RECENT ZIONIST CONGRESS

DEAR BROTHER IN THE LORD:—

Just a note to assure you of our continued love and loyalty to the Lord, the truth and the brethren, and of our daily petitions to the throne of heavenly grace on your behalf. May the dear Lord grant that your faith fail not in this the most

trying experience in your life. The Pittsburgh friends are rejoicing in the opportunity to suffer with you, and the Lord is granting the daily strength.

On Saturday and Sunday we had the pleasure of hearing our dear Brother Thorn expound the further unfolding of God's plan. He spoke of the restoration of the Jews to their land, called the attention to the significance of their Passover Supper coming the day following ours, and also to the significance of the opening date of the recent Zionist Congress in Pittsburgh, June 22nd, the day following a most memorable day in the history of our Society. Note how in this wonderful sequence of events the ceremonial and governmental features of the movements effected have been kept separate and distinct. This Congress accomplished more than did the former twenty Zionist conventions put together; and we are agreeably surprised to learn that it occurred forty years to the month after the Congress of Berlin, 1878, the first ray of hope to the Jew since the dispersion in 73 A. D. We are also glad to note t this important Congress honored the home city of our belo Pastor, who for the past forty years has through his writi been calling the attention of the world to the significance that event.

"A little while, now he has come,
The hour draws on apace,
The blessed hour, the glorious morn
When we shall see his face.
How light our trials then will seem,
How short our pilgrim way,
This life of earth a fitful dream,
Dispelled by dawning day!"

With further assurance of our daily prayers, and requ ing your prayers for our guidance, we are

Your brother and sister in the Lord,

O. M. & B. I. M.—Pa

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THE NEW COVENANT

"Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah."—Jeremiah 31:31.

The new covenant is the Scriptural name for the new arrangement between God and man which will be instituted at the beginning of the age to follow this, and by which God purposes to receive the world of mankind again into favor with himself. The covenant relationship which Adam originally enjoyed with his Maker, and its resultant harmony with him, was based upon contingent obedience to the expressed will of God, and was forfeited by disobedience.

This covenant relationship with God was renewed typically at Mount Sinai, with Israel. (Exodus 19:1-9; 24:3-8) Through Moses as mediator, God promised that if Israel would keep his law they should have everlasting life. The inauguration of that Law Covenant was effected by their mediator, six months after Israel left Egypt, through the sacrifices of bulls and of goats; the children of Israel solemnly agreeing to their part of the covenant. These Atonement Day sacrifices were repeated year by year continually; for the blood of bulls and of goats could never take away sin. (Hebrews 10:1-9) Israel failed to gain the blessing promised in their Law Covenant. God foreknew that Israel would fail; but through their endeavors he was giving an object lesson which would in the future be a lasting blessing to Israel and to the world.

The mediation of the old Law Covenant brought Israel into a typical covenant relationship to God. The mediation of the new Law Covenant will bring not only Israel, but all mankind who will have come into line with the kingdom arrangements, into actual covenant relationship. Then each individual will be finally tested by Jehovah, as Adam was in the beginning, to demonstrate whether he is worthy of everlasting life. None who fail to stand the test will be permitted to enter upon the eternal ages of blessing to follow.

THE EFFECT OF THE "BETTER SACRIFICES"

God will introduce this new Law Covenant through the Mediator of the New Covenant, Christ Jesus, in whom the entire arrangement centers, and through whom it will be carried out. For a period of a thousand years this Mediator will do a work of mediation for mankind. And he will not only be Mediator, but will be Priest, Prophet, King, Judge. As priest, he will uplift and bless humanity and receive their offerings. (See Tabernacle Shadows, pp. 93-100) As king he will rule mankind in righteousness; as prophet he will teach them; as judge he will decide and pass sentence, favorable or unfavorable. It will require the full thousand years to bring the people out of their condition of death and degradation, to restore whosoever will of all mankind to the image and likeness of God, lost by Adam in Eden.

The basis of mediation on the part of the better Mediator will be the "better sacrifices" of this Gospel age. Let us notice the Apostle's declaration regarding this matter. In referring to the type, he says, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." (Hebrews 9:23) The words "heavens" and "heavenly things" as used in this text do not refer to spiritual things; for nothing spiritual is secured by these better sacrifices. Only human blessings, human rights, are thus secured. The word "heavens" means "heaved up, or higher"; and in order to understand its specific meaning in any text, the word must be defined in harmony with its context. St. Paul is here contrasting the types of the Jewish age with the antitypes of the Gospel dispensation.

In the antitypical arrangement the sacrifices will never repeated. They are offered once for all. Through the "bet sacrifices" the antitypical Mediator will have the power start the world with a clean slate, as it were. Then the w of uplift, of restitution, will begin. As the Lord decla through the prophet, "I will take away the stony heart of your flesh and give you a heart of flesh."—Ezekiel 36: 11:19.

DEATH UNDER THE NEW ORDER

Thus Adam's sin and condemnation, which came to m kind by heredity, will no more be remembered by anybo that is to say, it will be no more a torturing remembra While the lessons learned by the world through their exp ences with sin and death will never be forgotten, nor th benefits lost, nevertheless these experiences will cease to tress mankind. The joys which will then be theirs will swal up the sorrows and tears of the past; and the minds of m kind will be filled with the wonderful truths, the wonde blessings, the glorious new projects and prospects continu opening before their widening vision. To all eternity the fected earth will be filled with a race of happy, perfect bei in the human likeness of their Lord.

The work of taking away the stony heart, and the giv of a heart of flesh will be gradual, however. Many will aw to shame, in proportion to their wilfulness in sin in the p But the disciplinary processes of the kingdom will gradua relieve all who are amenable to the influences of righte ness and to the work of reformation then instituted. By grees their hard-heartedness will disappear, and they will come more and more tender-hearted and affectionate. No m ber of the human race will longer be held accountable Adam's sin. In Ezekiel 18:2-4, we read of present co tions: "The fathers have eaten a sour grape, and the c dren's teeth are set on edge." But during the next age effects of the sour grape of sin will be gradually elimina Under the new order, whoever dies will die for his own sin, for the sin of his fathers.

Since all mankind are in a condition of imperfection, will in that day still be liable to commit sin. The only rangement by which they can attain to everlasting life will by their adoption into the family of the Mediator—the Ch —who will quicken their weak mortal bodies. Although divine condemnation will hold over against them from t past, yet only such as come into proper relationship with Mediator will receive the divine blessing. Under the N Covenant the special favors of the Lord will be only for obedient. Whoever rejects the opportunities then offered w at the close of the first hundred years, be destroyed fr amongst the people.—Isaiah 65:20. *Leeser.*

THE SEALING OF THE NEW COVENANT

God cannot consistently enter into a covenant with pe who are under his own sentence of death. Under the typ arrangement of the Law Covenant, the death of bulls an goats was accepted as a sacrifice to God; and the people Israel, thus typically cleansed, were enabled to enter int typical relationship with him. This did not mean that blood of bulls and of goats was sufficient to take away s but that it was a typical representation of the real sacrifi under the Grace Covenant, the Covenant of Sacrifice.

If the New Covenant were now sealed, then all the bl of the covenant must have been previously prepared, must h

en already fully shed. If this were true, then we could have chance of sharing in the death of Christ. It is evident, en, that the New Covenant is not yet sealed. The antitypi- l bullock has been slain, and his blood taken into the Most oly. The antitypical goat is in process of being slain. When sacrifice shall have been fully completed, its blood will be rinkled upon the heavenly Mercy Seat by the great High riest, as was the blood of the bullock. In other words, the erit of Jesus, now in the hands of Justice, will then be free om embargo, and will be applied by our High Priest as an fset to Adam's sin. At the end of this Gospel age, now about osed, all the sacrificing will be over, and the great Mediator ill be ready to do the work assigned to him for the world.

The first work of the new dispensation will be the applica- on of the blood upon the antitypical Mercy Seat, in heaven, make reconciliation for the sins of "all the people"—the en- re race of Adam. Until that shall have been done, the New ovenant cannot be inaugurated. This second presentation of e blood of Jesus, of the merit of his sacrifice, will effect the aling, or making valid, of the covenant.

NEW COVENANT BENEFITS WORLD-WIDE

For many centuries the New Covenant has been promised Jeremiah 31:31-34), but it has not yet gone into effect. As on as the blood of the Atonement shall have been applied for e sins of all the people, the New Covenant will become oper- ive. At the beginning of the new dispensation the world ill begin life anew, so to speak. The condemnation resting on them for six thousand years will have been canceled. Sat- faction to Justice will have been made for Adam and for his osterity, who fell in him. All the resultant blessings are to me through the Redeemer's hands, as Mediator. Throughout e Millennium, all who ever would have life must obtain it rough this great Life-giver. (John 5:21) None can receive share of the blessing provided save by the terms of the New ovenant and by endeavoring to live up to them. All who so will be helped and granted grace sufficient through the ediator.

The sprinkling of the blood upon the heavenly Mercy Seat behalf of all mankind will take place before restitution be- ns, before the legal right to live can be given even to the an- ent worthies. Nevertheless, although the sins of the past ill be fully canceled, whoever would have God's blessing, od's approval must become "an Israelite indeed"—must be- me a believer in God, by believing in the Mediator, who will God's Representative, and by placing himself in the hands the Christ for training and uplifting. This law of the New ovenant will be applicable to every son and daughter of dam. Whoever would attain life everlasting must accept hrist and join this earthly kingdom class; for Christ's king- om will rule the world until all sin and all wilful sinners re destroyed.

The entire race of mankind will receive some benefit from e New Covenant, irrespective of their acceptance of Christ, that they will be awakened from the tomb and be brought a knowledge of the truth. (1 Timothy 2:3-6) The Scrip- ures tell us that as by the offense of one man condemnation assed upon all, so by the obedience of one man the free gift omes to all, unto justification of life. (Romans 5:12, 18) ecause of the application of Christ's sacrificial merit for all en, it will be just for God to awaken the world from death nd give all an opportunity to attain justification to perfect fe. This free gift of God through Christ does not guarantee ternal life to any except upon specific conditions. We would y, therefore, that the benefits of the New Covenant will be pplicable to everybody in a limited sense. If God had fore- en that nobody would adopt this arrangement, that fact ould no doubt have altered his plan.

THE SIN UNTO DEATH

At the introduction of the new age, all the accounts against umanity will have been canceled by divine Justice, and man- ind will be turned over to the Mediator; for if they were ept under divine Justice, they would immediately be con- emned again, because of their inability to do perfectly. There- re the Father will not take cognizance of sinners. For a housand years they will be left under the merciful provisions the New Covenant. Those who will obediently do their best ill receive all the blessings of the kingdom; and those who ill not become obedient under those conditions will go into e second death.

During the Gospel dispensation, the only ones who can mmit the sin unto death (1 John 5:16), blasphemy against e holy Spirit (Matthew 12:31, 32), are those who have en enlightened of the holy Spirit. St. Paul says, "As touch- g those who were once enlightened, and tasted of the heav- ly gift, and were made partakers of the holy Spirit, and sted the good Word of God, and the powers of the age to come, and then fell away, it is impossible to renew them unto repentance." (Hebrews 6:4-6. Rev. Ver.) Their sin would be wilful; for it would be "blasphemy against the holy Spirit."

Therefore only the church are on trial now. We who have been begotten of the holy Spirit are on trial for life or death eternal. Those who now die the second death will have no opportunity in the future. (Proverbs 21:16) If those now be- gotten of the holy Spirit are faithful, they will be granted to be members of the glorified bride of Christ. Those of the spirit- begotten who fail to attain a place in the bride class will, if overcomers, eventually receive life on a lower plane. They will be of the great company, the virgins who serve the bride. (Psalm 45:13, 15) But if they fail to attain either of these positions, all that remains for them is the second death.

As for the world, their day of judgment, as individuals, has not yet fully come. They are still in condemnation through father Adam—not recognized as having any rights at all. Some of the world are excellent people; but even these have neither part nor lot in the salvation of the present time. The blessed arrangement for them is in the Millennial age, when, if they yield full obedience to Jehovah's Anointed, their sins and their iniquities will be forgotten.

As the sins of the church are now canceled, so likewise will the whole world go absolutely free from the condemnation of Adamic sin; and they will have all the kingdom opportunities and privileges, if they accept of Christ, the great Mediator. Nevertheless, they will suffer stripes, as a result of the deeds done in the present life—not as a punishment for their sins, which have during that time all been remitted, but because of the habits previously formed, the character developed; for the weaknesses of the fallen nature will have left wounds, which will require more or less rigorous treatment in order to their healing. With the world it will then be true, as now with the church, that if they shall sin against the spirit of holi- ness, the holy Spirit knowingly and wilfully, the penalty will be a second condemnation—to the second death, destruc- tion.

While our Lord Jesus said that all manner of sin would be forgiven except blasphemy against the holy Spirit, yet the Pharisees, to whom these words were addressed, could not commit this sin, because they had not the fulness of knowl- edge.—Matthew 12:31, 32; Acts 3:17.

FORGIVENESS OF ADAMIC SIN ABSOLUTE

When God recognizes the satisfaction of justice and cleans the slate for the sinner race, this does not mean that he has merely transferred the account to Jesus, who will hold it against them. Our Lord will not hold against mankind the things which the Father has forgotten. On the contrary, as the Representative of the Father, the Lord Jesus will be glad to give to men the benefit of that forgiveness, merely holding them at a distance from the Father during the period of their imperfection, standing between as Mediator, to give whoso- ever will of mankind time for restoration, development of char- acter, etc., and taking away the stoniness of their hearts and giving them hearts of flesh.

The Lord through the prophet says, "Their sins and their iniquities will I remember no more." The Apostle Paul calls attention to this statement. He points out that under the Law Covenant this was not done, but that the sins remained; for although atonement was made afresh for Israel year by year, nevertheless the inferior sacrifices could not take away sin. (Hebrews 8:10-12; 10:1-4, 16, 17) This New Covenant in Christ, however, will absolutely take away sins. See Jeremiah 31:31-34; Ezekiel 36:25-29. When mankind becomes a part of Israel, the promises made to Jews will apply to Gentiles also.

"PRINCES IN ALL THE EARTH"

The Scriptures tell us that "out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." (Isaiah 2:3; Micah 4:2) When the kingdom is set up the ancient worthies will be made "princes in all the earth." (Psalm 45:16) This arrangement will appeal first and primarily to the Jew, who would naturally be the first to come under the new regulations. We may not say that all the Jews will do so, but that this will be true of at least a considerable number of them. In time others of the world will join. There are many well-meaning people who have not taken the vow of consecration to the Lord, but who would like to help rather than to hinder oth- ers. Such will in due time attach themselves to the kingdom, which shall be "the desire of all nations."—Haggai 2:7.

In the case of the ancient worthies, the earthly "princes," their freedom from imperfection will make them conspicuous amongst mankind. As the world come to know about these, they will say, "Are not these God's people?" Mankind will per- ceive that God has rewarded the ancient worthies by giving them an instantaneous resurrection to perfect life, and will

learn that their "better resurrection" was given because of faithfulness in the past.

EXPIATION OF WILFUL SIN

Our Lord Jesus, having laid down the ransom price for the sins of the whole world, has placed it in the hands of Justice as a deposit, to be held during this Gospel age for the benefit of the church class. At the end of this age he will apply it to the cancelation of the claims of Justice against Adam, which will include all sins due to the fall. Jehovah God will accept the price and will remit the Adamic sins. There will be some sins, however, which will not be covered by this great Sin-offering. These are wilful sins committed by members of the race. As wilful sins are not covered by the Sin-offering, but only Adam's sin and those sins resulting from Adamic weakness, God has mercifully arranged that the sufferings of the great company class, the "scape-goat" class, necessary to the destruction of their flesh, which they had covenanted to sacrifice, will be utilized as an expiation—not as a sin-offering—for these wilful sins of the world.—Leviticus 16:8, 10, 20-22.

When the great company shall have finished their course, the Atonement for sin shall have been fully accomplished, and the account against the world upon the books of Justice shall have been fully squared. Divine condemnation will be entirely lifted from the race, the new covenant of blessing will then be inaugurated. Then it will be the part of the people to come up to the requirements of the New Covenant, by earnestly striving to do their best. If, however, because of imperfection they unwittingly violate God's Law during the Mediatorial reign, they will not be amenable to that law; for the Mediator will stand between them and that law.

COVENANT RELATIONSHIP WITH GOD CONDITIONAL

The Mediator will not, as we have said, hold against any one the transgressions of this present life. But it will require long, patient effort to regain the perfection from which the first parents of the race fell. Some of mankind have fallen much further down than others, because of having inherited greater depravity, or because of a more perverse disposition and of a less effort to control their fallen nature. But under the gracious arrangements of the New Covenant, the great Mediator purposes to grant the necessary assistance, by helping the people individually to understand the requirements of the new arrangement, by promptly punishing any attempt to do wrong, by rewarding every effort to do right, and by supplying strength, physical and mental, to meet the requirements of his righteous rule.

By the close of the Mediatorial reign those who respond and make earnest efforts to advance, will be brought to a condition of human perfection and of covenant relationship with Jehovah, as was Adam at the beginning. Then they must be subjected to the same test of loyalty as was Adam, with no mediator between them and God's justice. How many will maintain that relationship, and how many will lose it and suffer destruction, we cannot know. That some will prove unworthy of life and meet this extreme penalty of wilful sin—the second death—is clearly shown. See Revelation 20:7-9; 22:14, 15.

The ancient worthies are to be at the head of the earthly phase of the kingdom. They will form its nucleus, ruling under the glorified church, which will be invisible. These worthies cannot come forth from the tomb until divine justice has been satisfied for the world; for they also were members of the fallen race. After the Mediator has made this satisfaction, the ancient worthies will be the first to be blessed by the New Covenant, and will be raised from the dead as perfect men, in the image of God, as Adam was originally created. In their resurrection they will receive complete restitution to human perfection; for during their previous lifetime "they had this testimony, that they pleased God."—Hebrews 11:5.

Soon after the awakening of their faithful prophets of old, the Jews then living who still retain their faith in the New Covenant promises made to them (Jeremiah 31:31-34; Hebrews 8:7-12), and who have waited for their Messiah, will begin to see clearly, and will join themselves to these ancient worthies. Then the world will gradually come to see, and will also come under the terms of Israel's New Law Covenant by becoming a part of Israel, a part of Abraham's earthly seed.—Romans 4:17, 18; Isaiah 49:6-12.

Covenant relationship with God means perfection, either actual or reckoned. During the thousand years of Messiah's kingdom, mankind will be approaching actual perfection. But they will not enter into it as a race until the close of the thousand years. Then the Mediator will turn them over to God; and they will be privileged to enter into covenant relationship with him, and must stand or fall individually. As we read, at that time Satan shall be "loosed for a little season"; and all who love unrighteousness in their hearts, whatever has been their outward course during their trial time, will be manifested. They will be deceived by the adversary. "These shall go away into everlasting punishment [Greek, kolasis, cutting off or cutting short], and the righteous into life eternal." (Matthew 25:46) The one class passes into life while the other class is cut off, restrained, from life. The reward of the righteous will be everlasting life; the reward of the wicked—"the devil and his angels," his messengers, all who are of his spirit—will be everlasting death—destruction. Those who are of the Millennial "sheep" class, who go to the King's right hand of favor, will, after the final testing at the hands of God, enter upon the ages of glory beyond, the blessings of which are not revealed in the Scriptures.

THE CHURCH NOT UNDER NEW COVENANT

The church of Christ is not under the New Covenant. Therefore it is not proper to speak of the church as being blessed by this covenant, although the church receives a great blessing and privilege in respect to it. If there were to be no New Covenant, there would then be no need of a Mediator, and no need of the "better sacrifices" whereby it is to be instituted.

St. Paul's statement that God has made the church "able ministers of the New Covenant" indicates that the Lord's people have something to do with its preparation. (2 Corinthians 3:6) Unless there were the "better sacrifices," there would be no basis for that New Covenant. The sufferings which the church undergo at this present time are a blessed privilege to us; for we are ministers of that New Covenant in the sense that we are serving it by training for future service, for service after it shall have been inaugurated.

While a great building is in process of erection, the men working upon its construction might be said to be greatly benefited by that building. That would not mean that they would be benefited by the use of it in the future, but that they were being benefited during its construction. So now the church receives certain rich blessings and privileges in connection with the New Covenant. Later, the entire world will be blest by it, in a different way.

During this Gospel age, God is dealing merely with the church, not with the world. There is, however, some resemblance between the divine blessings now coming upon the church and those coming upon the world by and by. Then the Lord will rewrite his law in the hearts of mankind, as it was originally written in Adam's heart; and men will have new hearts. At the end of the thousand years all mankind will be fleshly images of God, and ready for their final testing; for those who have refused to make progress to perfection will have been destroyed during the Messianic reign. But the church have new hearts now, right views of things, right sentiments. In the case of the church, however, there is not a taking away of the stoniness of heart and a making of it a heart of flesh; but there is an entirely new nature. This new nature of course has something to do with the flesh; for the flesh is now the servant of the new creature. The law of God is recognized in the flesh, under the compulsion of the new creature.

GIFT OF THE CHRIST TO THE WORLD

The New Covenant, with all that goes with it, is the blessing which the Christ gives to mankind. It is God's Covenant and he has arranged that it shall go to the world through the Christ class, Head and body. If, then, the church are to give these blessings, they must first have had them. No man can give away what he does not first possess. This thought that the New Covenant is a testament, or gift, of Christ to the world is made very prominent in the Scriptures. It is a gift in which the church shares; for every member has relinquished his restitution rights with Christ. "If we suffer with him we shall also reign with him; if we be dead with him, we shall live with him," and all things are ours because we are his.—2 Timothy 2:11, 12.

These glorious things are clearly set forth in various types in the Old Testament, as well as plainly stated in the New Testament. For instance, St. Paul explains that Isaac, the heir of Abraham, was a type of the Christ, Head and body. Isaac did not receive his inheritance by a new covenant, but by the original covenant with Abraham, as does the church.—Galatians 3:8, 16, 29; 4:22-28.

In Micah 4:1-4, we read that "in the last days, the mountain [kingdom] of the house of the Lord shall be established in the top of the mountains [kingdoms of earth], and many people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." The succeeding verses of the chapter depict the influence that will be exerted. The blessings and prosperity will then be with those who will be in harmony with God.

Now it is different. "All that will live godly in Christ

Jesus shall suffer persecution." (2 Timothy 3:12) They 'shall say all manner of evil against you falsely, for my sake." (Matthew 5:11) These things indicate that all who are faithful to God during the present age will have more hardship than do those who are unfaithful. Many of the worldly, even the wicked of the world, have great prosperity in the present time. The world think that Christians, true followers of Jesus, are making their lives miserable by the course which they pursue. But the world is greatly mistaken in this matter. On the contrary, we are enjoying ourselves greatly; we are having a good time! We have much advantage every way, in spite of our afflictions; for we know that in a very little while our trials and afflictions will all be over, that the glorious Kingdom of Messiah in which, if faithful, we are to share, is about to be set up in the earth.

In the future dispensation, God tells us, the tables will be turned. None of the wicked will prosper. THEN whoever is unrighteous shall suffer, and whoever does righteously shall receive a blessing. (Psalm 37:1, 2, 7-17, 22) Very often now the wicked prosper, and the poor and needy and the good of earth are oppressed. When the times of restitution come to the world, all will be changed. The blessing will be of God; and the only way to gain that blessing will be by coming into harmony with the new order of things in the kingdom of Messiah.

PERSECUTION AN AID TO CHRISTIAN CHARACTER CRYSTALLIZATION

"All that will live godly in Christ Jesus shall suffer persecution."—2 Timothy 3:12.

Persecution is a word that primarily means the infliction of an injury as a punishment for adherence to some opinion or course of conduct which cannot properly be regarded as criminal; such as a religious creed or mode of worship. Not all who have been persecuted have been hanged or crucified or burned at the stake, however. Some have been persecuted by being put into prison; others have been persecuted by bitter words, which the Scriptures liken to arrows shot out by the wicked. (Psalm 64:2-4) Although with the advance of civilization matters have changed considerably, nevertheless the statement of our text is still true. Adventists, Baptists, Methodists, Presbyterians and others have in turn been persecuted for their religious beliefs. These persecutions have taken various forms; sometimes they were public whippings, etc.

We are now living in a day when gross, vile persecution is not so popular as in olden times. Today public sentiment is too high for any one to attempt such persecutions as Nero practised; such as throwing to the lions or other wild beasts those who incurred his ill-will. Nor will it permit the putting to death of those who differ from popular creeds as to the interpretation of the Scriptures, or who hold different opinions along other lines of thought or practise. But nevertheless persecution continues to be practised in various more refined forms. There is a kind of social boycott which is popular. People will separate from their company those who think differently from themselves along religious lines, and will have nothing to do with all such. They will cast out the names of such as being evil, and will speak lightly of even their best endeavors to live as consistent Christians.

In our text the Apostle declares that some form of persecution will attach to any one who would live a godly life. He explains that the infliction of injury might come directly upon an individual, or he might suffer indirectly by being associated with those who are persecuted. (Hebrews 10:32-34) Here he shows that those who become companions of those who are persecuted for righteousness' sake are themselves also suffering persecution. Other Scriptures indicate the same thought. "Whether one member [of the body of Christ] suffer, all the members suffer with it." (1 Corinthians 12:26) Whatever injury is done to one will affect all who are of the same class, not only in the way of arousing their sympathies and causing them mental pain, but also in their being associated with the class thus treated and sharing in the contumely to which they are subject.

Having seen what persecution includes, and knowing that all who would be acceptable to God must endure it in some measure, we remember that St. John said, "Marvel not, my brethren, if the world hate you," and that the Master assured his disciples of what they would have to share as his disciples, saying, "Ye shall be hated of all men for my sake." (1 John 3:13; Mathew 10:22) In a general way everybody belonging to the world is in opposition to the Lord's people—everybody who might be included in the world, everybody who might be worth anything, everybody whose opinion is valued by the world, everbody who is honorable in the eyes of the world.

WHAT CONSTITUTES GODLY LIVING

To live godly means to live after the manner which God would approve, to live in opposition to sin and in harmony with righteousness, endeavoring to do that which is right, that which is in accord with the divine law—practising the Golden Rule, doing unto our neighbor as we would wish done unto ourselves.

In the world there are two companies; one under the banner of Satan, and the other under the banner of God. The first class is of darkness, of sin, over whom the prince of darkness has an influence. The other class serve the right. Whoever walks in the light of the Word of God will find that the darkness opposes the light. Nevertheless, we who are under the Lord's banner are to walk in the light. Our Lord exhorted us to let our light so shine before men that they may see our good works and glorify our Father in heaven. In other words, we are to let the world see what godly living means.

In some respects the world has attained to a very good standard. The laws of the civilized world have been just. We are glad that we are living in a time when the laws are so just; we are glad to have these special favors that belong, we believe, to our day more than to any previous day. At the same time there is on the part of many an endeavor to avoid the spirit of the divine law. Because of the selfishness which prevails in the world, there is a disposition to take advantage of a neighbor, to cheat him, to take from him more than is right, to give him less than is just. In a general way, therefore, whoever stands for what is right will find himself in conflict with the majority of people. If he adheres closely to principle the greater number will be against him, will esteem him to be a mean man, hard to get along with, etc. Those who are of the darkness hate those who are of the light. There is a feeling of condemnation which the world experiences when in the presence of the godly. They are never comfortable when such persons are present. This is not because the godly ever do to them wrong, but because they recognize the fact that the godly maintain a higher standard of living than do they.

LIVING GODLY IN CHRIST JESUS

To live godly in Christ Jesus means much more than merely the keeping of the Ten Commandments. Not to blaspheme, not to do harm to another, etc., is to be on the right side. But to live godly in Christ Jesus is something far beyond this. The Leader, the Head, of the church laid down his life in self-sacrifice; and those who are seeking to follow his example are also sacrificing their earthly interests, they are ambassadors for God, and therefore will proclaim his kingdom which is soon to be established—set up—in the earth. The message of the kingdom will necessarily be out of harmony with all others.

Those who proclaim God's message of the coming kingdom will be opposed by those who claim that the kingdom is already here. They will also be opposed by those who say, "Why do you not get out and do slum work? The present social order is very well established. We are trying to make the people see that God's kingdom is already in power. We are trying to lift the churches to a higher level and to do those things which will make a greater outward show, and which will deeply impress the people. But if you continue to talk about higher conditions, etc., you will put us in a bad light before the world, and will gain nothing by so doing; for they will merely think that you are unbalanced."

So those who would live godly in Christ Jesus have a narrow path to travel, a difficult way. This is because they are going contrary to nominalism, contrary to all the things of the world, contrary to the devil. Those who faithfully pursue this course bring tribulation upon themselves—the persecution to which our text refers. But all who are loyal to God and to the truth must thus suffer. They must expect persecution; for doubtless they will receive it until the last member of the church shall have finished his course in death. Whoever submits patiently to this opposition must not only sacrifice his natural preferences for the friendship of the world and for the pleasures of the present life, but he must learn to endure hardness in whatever shape it may come, while he is endeavoring to do the Lord's will and his work of advancing the interests of his kingdom.

In order to be really in the service of the Lord we must study carefully and continually his plan of the ages, in order to imbibe its spirit of loving self-sacrifice and to possess an enthusiastic zeal for its accomplishment. Moreover, we must be active to the extent of our ability, in its service, at whatever cost that activity may require. This course will bring persecution upon us, as the Apostle has foretold in our text. Our

Lord Jesus Christ suffered on this account; and as the Scriptures explain, his people are called upon to suffer with him, in order that after a while they shall reign with him in glory.

WHY PERSECUTION IS PERMITTED

The word suffer as used in our text has the significance of experience. That is, those who will live godly in Christ Jesus shall experience persecution as a part of their lot. This persecution may be of one kind or of another kind, according to circumstances. Sometimes it will result in mental suffering; at other times it will produce physical pain. Sometimes it will cause very severe suffering, protracted anguish; at other times the anguish will be less agonizing. But the persecution will be there in either case. Those who have come into Christ are enabled to live above the conditions, however. Those who have become members of the body of Christ have become such by full consecration to God and by the begetting of his holy Spirit. On this account they belong to this special class that "will live godly in Christ Jesus." For them to live godly means to live according to the standard which God has set for his people in his Word.

There are others than Christians who may be said to live a pious life. Even among the heathen there are people who devote their lives to some lines which they consider to be pious; and they are morally good people. Likewise in civilized lands there are people who live moral, upright lives, and to that extent godly lives—lives of which God would approve. Some of the human race are less fallen than are others; and this class find it natural to live better lives than would those who are more injured by the Adamic fall. Therefore amongst the worldly there are worthy men and women who are highly esteemed. For instance, Stephen Girard, of Philadelphia, is reputed to have been a very just man and to have given much alms to the poor. He provided Girard College, an institution for the support and education of poor fatherless white boys, where they were admitted between the ages of six to ten years, and received an education and learned a trade, that they might support themselves honestly.

History affords many examples of upright men and women who have done much for the betterment of humanity. All these were godly in that they avoided the practise of sin and that they had an appreciation for truth, honesty and the character of God. But we do not hear that these people were persecuted for their morality. The world can appreciate that condition of things. But those who come into the body of Christ are permitted of the Lord to have a certain amount of persecution in order for their development. The apostles were noble characters; yet they suffered persecution, even as did our Lord himself. Evidently, therefore, it is the will of God that those in Christ should thus suffer, in order that their characters may be developed and that they may be prepared for the great work of the future, when all who endure faithfully shall reign with Christ Jesus their Lord.

THE BLESSING FOR THOSE WHO OVERCOME

We would naturally expect that those who came into relationship with God under the special covenant arrangement of this Gospel age would be immune from suffering and persecution— that all such would be well thought of by the world. But the Scriptures inform us that this would be a wron expectation. For thousands of years the world has held i esteem a religious class of worldly people and has not pers cuted them. Even back in the days of the Babylonian Em pire the priestly class were regarded as very sacred. In ou own day there are priests and preachers in the nominal churc who are highly esteemed amongst men and who are not pe secuted. But everywhere the Scriptures call our attentio to the fact that those who belong to the royal priesthoo will suffer persecution if they live godly, and that whoeve amongst this class does not thus suffer has evidence that h is not living godly.

The conditions imposed upon the church are designed b the Lord to be crucial tests of LOYALTY to him and to th principles of righteousness. Trials, difficulties and persecu tions are useful in demonstrating whether our covenant of co secration is really from the heart. Those who have mad merely a lip covenant will in due time be sifted out, man fested, separated from those who have covenanted from th heart to be dead with Christ. These the Lord purposes t make joint-heirs in the kingdom with his well-beloved So our Lord Jesus. It is for this reason that the call of th church takes place during this present age, while evil is sti permitted to reign in the world, and while the majority o mankind are under the blinding influences of the adversary who is not yet bound.

As our Lord Jesus explained, the darkness of sin and erro is in direct antagonism to the light of truth; and conse quently, when his people let their light shine, the effect upo the darkened world is that opposition is aroused, for the ligh makes manifest the evils of darkness which otherwise woul not appear, and thus disturbs those who are in sympath with darkness. As a consequence, this latter class hate th light, and either publicly or privately oppose the children o the light, the light-bearers. Even those who have gotten ou of the extreme darkness of moral pollution into the twilig of moral reformation cannot endure the clear, searching ligh of the true Gospel, but such prefer a measure of darkness.— John 3:19-21; 2 Corinthians 4:4-6.

We can sympathize with those who see nothing of the ligh of the glorious character of our God. We can also sympathiz with those who see a little and who strive toward moral an other reforms, striving in various ways for sectarian pro perity rather than for the upbuilding of the saints, "th church of the living God," those whose names are writte in heaven. We should have patience with all such who giv evidence that they are laboring in harmony with their con victions; for whoever is engaged in good work of any kin will surely obtain a blessing as a result. But the true churc is laboring, not merely for A blessing, but for THE blessing— "the PRIZE of our high calling of God in Christ Jesus" (Philippians 3:14) Let all, then, who see the prize, and wh see the light of the glory of God as it shines in the face o our Lord Jesus Christ, be faithful to the terms, condition of their covenant of sacrifice; for all who are faithful un death have the glorious promise that they shall receive th crown of life—immortality.—Revelation 2:10.

THE CHRIST—"THE RIGHTEOUSNESS OF JEHOVAH"

"Thou shalt be called by a new name; . . . thou shalt also be a crown of glory in the hand of the LORD, and a royal diade in the hand of thy God."—Isaiah 62:2, 3.

The context seems to refer this statement to Jerusalem. But we realize that the old Jerusalem was merely a type of the New Jerusalem; the old Zion was a type of the new Zion. The New Jerusalem, the new Zion, will be the church in glory. This church is pictured in Revelation as "the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband"—gloriously arrayed. This is one picture of the church, representing her queenly position. (Psalm 45:9) The New Jerusalem is spoken of as "the bride, the Lamb's wife." (Revelation 21:2, 9-11) The power and the glory of the Lamb are to be manifested in the Messianic kingdom.

The Scriptures indicate that the name Jerusalem is to take on a new meaning; that the type is to give place to the antitype. This does not mean that the literal Jerusalem will no longer exist; for we understand that it is to be greater in the future than it ever was in the past, that it is indeed to be the world's capital when the new age is inaugurated. But there is to be a far greater and grander Jerusalem—the heavenly Jerusalem, the New Jerusalem. The New Jerusalem is to be the City of Peace, which signifies the blessed or peaceful government. As Jesus is spoken of as the Prince of Peace, as he is the antitypical King of Salem, King of peace (Hebrews 7:2), his kingdom is very properly spoken of as the kingdom of peace.

"This is the name whereby he [Christ] shall be called: Th Lord our righteousness." The same statement is made in r spect to the church: "The Lord our righteousness." (Jer miah 23:5, 6; 33:15, 16) But this expression, "The Lord ou righteousness," does not give us the proper thought of the ori inal, which would be better translated, "Our righteousness Jehovah." See SCRIPTURE STUDIES, Vol. 5, p. 42. The Chris Head and body, will be called the Righteousness of God, th One from whom the world will receive their righteousness, the deliverance from sin and death, the one whom God will appro as being the standard of righteousness.

THE CHURCH'S FUTURE GLORY

We must not forget that Christ Jesus is the Head of th church, the most important member in the body, just as th head is the most important member in the human body. Th church beyond the vail will be a special manifestation of th glory of God—something which the angels will behold an will see is especially approved of God; something for ma kind to take note of, as the ones whom God delights to hono God will make known his church to the world. "Every kn shall bow and every tongue confess" to this standard of righ eousness which Jehovah will set up.

"Thou shalt also be a crown of glory in the hand of Jeh vah, and a royal diadem in the hand of thy God"—not in th

d of our Lord Jesus, but in the hand of the Father. iah 62:3) Jesus and the church together, in this pic-, will be the "crown of glory." The word crown signifies top, whether it be the crown of a building or of the head whatever. Upon their crowns the kings of the earth have t much wealth. All the great monarchs of Europe have finest of diamonds in their crowns. On state occasions e jewels are brought forth, as representing the wealth of sovereign who wears the crown.

We are not to think, however, that Jehovah is to bring h the crown in order to wear it himself, as though he ld do himself honor in this way. The crown, the diadem, aid to be in the hand of Jehovah. Nothing is to be a crown Jehovah. He himself is the abundance of that which filleth things. Nothing could add to his glory of person or to his es. He is the great One, the almighty One, from whom ceeds all good—all perfection, all blessing. Instead of ring this diadem upon his head, he holds it in his hand, ibiting it. In this way the glory and beauty of it are dis-ed. It is not to be hidden away, but is to be brought forth he world, and held up to their view.

GLORY TO LAST THROUGHOUT ALL AGES

To hold a crown in one's hand would be to show it, to let light shine upon it—to move it about so that its beauty, its colors and its lustre will be discerned by all. The hand represents power. This diadem in God's hand will be exhibited throughout all eternity, and will be shown to all the different worlds of the great Universe. These countless millions of worlds are to be inhabited. God's Word declares of the earth: "He created it not in vain, he formed it to be inhabited." (Isaiah 45:18) Here the thought is implied that just as surely as worlds are created they are created to be inhabited. God would not create a world or a sun unless he had use for it; for he never does anything in vain.

As the Father has used the Son always, in all of his mighty works, so he still purposes to all eternity to use the Son. He has exalted Jesus to the very highest plane, the place next to himself. He has also been gathering out through this Gospel age a church, to be associated with Christ in all his great and honored work. He is choosing those who have Jesus' spirit, who have been glad to lay down their lives with him, in devotion to righteousness, to truth. God is pleased with these. This will be the new name whereby she, the glorified church, shall be known hereafter—"The Righteousness of Jehovah"—the illustration of what he most highly approves. The name of the bridegroom is given to the bride. And all who get Christ's new name, we may be sure, will be called upon to demonstrate that they are overcomers. They must all meet the approval of the Lord our God.

ABRAHAM GIVING ISAAC TO GOD

is article was a reprint of that published in issue of February 1, 1913, under title "Abraham's Faith Tested," which please see.]

ISAAC AND REBECCA

[The first four paragraphs of this article were reprinted from the article entitled, "Isaac's Peaceful Career," published in e of March 1, 1907. The remainder was a reprint of the article entitled, "A Peculiar Marriage," published in issue of ruary 15, 1913. Please see the articles named.]

A little while! 'Tis ever drawing nearer—
The brighter dawning of that glorious day.
Blest Savior, make our spirits' vision clearer,
And guide, O guide us in the shining way!

A little while, O blessed expectation!
For strength to run with patience, Lord, we cry.
Our hearts up-leap in fond anticipation;
Our union with the Bridegroom draweth nigh.

GOD'S GUIDANCE OF THE AFFAIRS OF HIS SAINTS

"My times are in thy hand."—Psalm 31:15.

In the above words the Psalmist no doubt spoke in a pri-y sense for himself. He had consecrated his life to God—in the same way as does the Christian, but nevertheless as y as was possible for any one in his time. All of his in-sts he placed in the hands of the Lord; and in the many varied experiences of his eventful life his confidence in Je-ah never failed. David had strong faith, and the many utiful and touching expressions of his faith have through all centuries since his day been an inspiration and blessing to saints of God. In times of his greatest trials and afflictions d he had many—his trust in the Lord remained steadfast firm. He was one of God's heroes, and his name appears the roll of honor read to us by the Apostle Paul in Hebrews

But we may assume that in a special way King David spoke phetically for the Christ, Head and body; for "holy men ld spake as they were moved by the holy Spirit"; and we w that their utterances were especially "for our admoni-, upon whom the ends of the ages are come," and more ss for the saints throughout the Gospel age. The Psalm n which our text is taken is a very precious one, and seems e peculiarly applicable to the spirit-begotten children of the d. Verse 5, we remember, gives the dying words of our r Redeemer. The saints of this age are a particularly con-ated class, with clear knowledge of the purpose of their con-ation, this being the time during which Christ and the rch have been called out to prepare for a glorious work yet e inaugurated by Jehovah.

The word "times" has here the sense of years. The Scrip-s speak of the times of restitution, the times of the Gen-s, and the seven times of Israel's chastisement under the tile kingdoms. The term "my times" would mean all my rs, including the thought of all my interests, the use of all talents, my opportunities for service, during these years—that might be mine to use for the Lord during the period my consecrated life. As children of the heavenly King have placed in his hands our every interest, in trust, in h, in obedience, in consecration.

THE SCOPE OF OUR TEXT

Invited of Jehovah to become members of his family, we e gladly accepted his invitation, counting all the things of life as loss and dross that we might gain the glorious prize held out to us by our God. He has made us new creatures in Christ Jesus—beings of an entirely new order. He has called us with his Son to a plane of life, the capacities, the powers and the glories of which far outrank those of all others of God's creation. We may thus have the assurance that since we have accepted his marvelous offer, and have placed ourselves fully in his hands, he will give the most careful attention to our training, development and preparation for the high exaltation to which he has called us in Christ. This he has pledged himself to do. He assures us that "all things are ours," because we are his, in this peculiar and pre-eminent sense.

So "our times are in his hands,"—our Father's hands—and he will overrule all the affairs of our life for our good and our upbuilding, so as to prepare us for the glorious conditions to which he has invited us. This does not mean, however, that our times are so entirely out of our own hands as to be beyond our control. We are made very largely controllers of our own destiny. The Lord neither compels nor coerces our will. He leaves it to us to will and to do according to his good pleasure, although he works in us to that end, after we have become his. Our times are in his hands to the extent that we are faithful to our covenant, to the extent that our trust is in him.

If at any time, however, we allow self-will to actuate us, and are not entirely obedient and in cheerful harmony with his will, if we ever desire our own will or way and yield in the slightest degree to a spirit of rebellion, to that extent we are taking ourselves out of his hands; and the result will be our spiritual loss and the hiding from us to the same extent the smile of the Father's face. And we shall be permitted to do this if we choose, though his loving hand will follow us and administer necessary stripes to bring us back, that we stray not out of the fold. The true child of God should exercise great care and watchfulness that he may keep in closest touch with the Lord, that no earth-born cloud shall separate him from the Father's favor to any extent; for any wandering from God endangers the life of the new creature, and every yielding to the impulses of the old nature makes easier a further yielding.

The having of our times in God's hands, under his protection, began with us when we made our full surrender to him in consecration. There we gave him our all, there we submitted

ourselves and became dead to the will of the flesh and alive to the will of God. There the new life in Christ began.

THE CHILDREN OF THE SAINTS

While, as we have said, the time of our consecration was particularly the time when we came into the Lord's hands, there is a sense in which some of us were in the Lord's hands before we made a personal consecration to him. Some had consecrated parents; and because of this our times, our interests, while we were children, were in God's hands, in his care and keeping, under his protection and guidance, in a sense that the interests of the children of unbelievers would not be. The Apostle Paul tells us that if either one of the child's parents is consecrated, that child is under the special care of the Father.

This care of the child on account of the parent would seem to last only so long as the child is a minor. If, when he comes to years of discretion of mind, he should fail to make a personal consecration of himself to the Lord, he would no longer be counted as justified, and hence would no longer be under this special guidance and care. As he failed to place himself in the hands of God, failed to choose God for his guide, he would not wish the Lord to be his caretaker and instructor.

GOD'S "HAND" A TERM OF DEEP SIGNIFICANCE

The word "hand" has here a very beautiful significance. The hand is one of the most skilful and beautiful members of our body. Our hands can be used in an almost infinite va of ways. With our fingers we can handle, touch most d most delicately, most artistically. The hand is related t the services we render. So when the Scriptures spea God's hand, the expression is very full of meaning. Jeh is represented as "holding the seas in the hollow of his h "The heavens are the work of his hands." These expres represent the great skill, power and majesty of the Almi God. He tells us, his children, "I have graven thee upo palms of my hands."—Isaiah 49:16.

So the assurance of the Word that all our times, ou terests, all that concerns us, are in our Father's hand—tha power, his skill, is continually exercised on our behalf—is of comfort and of deep significance to the saint of God. shows how fully he controls every circumstance, every ex ence, for our welfare as new creatures, warding off all would be harmful or injurious, overruling so as to brin all the needed experiences and blessings. How blessed th surance that no detail of our lives can fail to aid in the working of the glorious purposes of our God for us, if w trustful and obedient children, and if his will is ever our As consecrated children of God, let us ever look for his lea in all the affairs of life. Let us never undertake anyt whether temporal or spiritual, without first seeking to di the divine will in the matter. Thus we shall increase confidence in his goodness and faithfulness.

THE HOST OF FAITHFUL WARRIORS

"Ten thousand times ten thousand
In sparkling raiment bright,
The army of the ransom'd saints
Throngs up the steps of light:
'Tis finished! all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in.

"What rush of hallelujahs
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumphs nigh!
O day for which creation
And all her plans were laid;
O joy for all its former woes,
A thousand-fold repaid!

"Oh, then what raptur'd greetings
On Canaan's happy shore;
What knitting sever'd friendships up
Where partings are no more!
Then eyes with joy shall sparkle
That brimm'd with tears of late;
No orphans there, nor fatherless,
Nor widows desolate.

"Bring near thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of thine elect,
Then take thy power, and reign:
Appear, Desire of Nations,
Thy people long for home:
Lo, in the heav'ns thy promised sign!
Thou, Savior, Prince, art come!"

LETTERS FROM BRETHREN

DESIRE TO UPHOLD OUR HANDS

DEAR BRETHREN:—

The church at Lynn voted to extend to the dear Bethel friends, through those brethren whom the Lord has placed in control of the affairs of the Society, their sympathy and love. We wish to assure you of our loyalty to the Lord and the Society. We desire to uphold your hands. May the Lord comfort and bless you as you seek to carry on the work which remains this side of the vail, and may he give us all an abundant entrance into his heavenly kingdom!

With much Christian love, THE LYNN ECCLESIA.—*Mass.*

LOVING WORDS FROM AN ASSEMBLY OF GOD'S PEOPLE

DEAR BRETHREN:—

On July 4 the Louisville church and surrounding classes met for a one day convention at Jeffersontown. We had a glorious day, thinking and talking about what the heavenly Father has in store for them that love him supremely. By unanimous vote I was requested to convey to you our love and to assure you that our prayers never cease to ascend on your behalf. You will be glad to know that we are continuing to do with our might whatever our hands finds to do. Perfect harmony prevails among the brethren, and our meetings are going on as usual.

In conclusion, dear Brethren, remember that thousands of prayers ascend daily on your behalf, and that all power in heaven and on earth is in the hands of our Father, and that nothing can happen to his children without his permission. Oh, what a consolation this is! Courage for a little while longer; for we are nearing home.

Faithfully your brethren in the Lord,

Per W. H. D., *Sec'y.*

NEARING THE END OF THE WAY

DEAR BRETHREN IN CHRIST:—

Grace be to you, and peace, from God our Father and from the Lord Jesus Christ. In the special trials and tribulations through which you are passing we wish to assure you of the continued prayers of the St. Louis Ecclesia on your behalf. We rejoice also on account of the inspiring example of love patience you have set for all of the Lord's people.

Seeing now with our natural eyes so many of the th which we have long discerned by the eyes of faith, bet ing the final features of the work on this side of the vai cannot fully express our gratitude to our dear heav Father for all his goodness to us. May he continue to you, dear Brethren, and to guide you along the remai of the way. We wish that we might be nearer to yo that we could minister to your physical needs somewha possible. We ask an interest in your prayers, that we may remain faithful unto the end.

THE ST. LOUIS ECCLESIA, by unanimous vote.

A LETTER TO THE BETHEL FAMILY

DEARLY BELOVED IN CHRIST:—

I take great pleasure in writing these few lines to to assure you, dear Brethren, that I am rejoicing in the L in the truth and in all the experiences that I am havin this time. They are all great blessings to me. I know you have been praying for me; and the Lord has answ your prayers on my behalf. I thank you all for your lo interest in me. What a blessed thought it is to know our dear heavenly Father is taking care of us. He comi us through his Word and by his dear people. Blesse his holy name.

I cannot find words to express my gratitude to my heavenly Father for all his rich blessings toward me. It about September, 1905, that the dear Lord sent a colpor (Sister Mary L. Cobb) to Riverside, Conn., with Volum SCRIPTURE STUDIES, in Italian. Oh, what a blessing that For many years I had been a member of the nominal ch (Baptist); but like all the rest I did not know anyt about the wonderful plan of salvation of our dear heav Father for the world of mankind. But when my blind were opened, then I saw the glorious truth of the good of God as it is presented by our beloved Brother Russell in SCRIPTURE STUDIES; and of course I wanted to tell it to ot

that they might also be blest. And so for more than ve years I have been privileged to proclaim the glorious sage of salvation to my poor countrymen (the Italians); by the Lord's grace a good many hearts have been made , and are now rejoicing in the Lord in the truth and in the ls also.

And now, my dear Brethren, the Lord has permitted my rty to be restrained for a while, or maybe altogether on side of the vail. I am rejoicing, however, for the glorious spect of the blessed work in our future estate, in the dom of our glorious Lord, for the restitution of the poor ld of mankind who for more than six thousand years have under the taskmaster Satan, and under his faithful co-kers, the clergy, who have made the world as a wilderness. saiah 14:16, 17.

My association with you as a member of the Bethel for y years has been a very great blessing to me, for which n truly thankful to the dear Lord. In a few days I ex- to be taken to my new abiding place, the Federal Prison Atlanta, for ten years. May the dear Lord's blessings be you all, as you endeavor to serve him and his people in trying time. "Let not your heart be troubled," dearly ved. The Lord is our helper, and he will never forsake Remember me in your prayers, as I also remember you

With best wishes and love to you I remain
Your brother in Christ. GIOVANNI DE CECCA.

AN INTERESTING VISIT

R BETHEL FAMILY:—

Love and greetings in the name of Him who does indeed e rich all who put their trust in Him! We have learned ut our trust in Him as never before, and never has he ed us. Every day he grows nearer and dearer to me!

Strenuous indeed has been each day since we came here; not until now has there been time for messages, although thoughts have been with you daily, our prayers also. I fess that you have been missed very keenly. I did not ize how closely our hearts had twined about dear Bethel the loving family of God centered there.

We had a quiet, uneventful trip South, being very, very d. On the way down I slept much of the time. Sister — rested, but could not sleep during the daytime. At station we were met by two of the brethren with their s, and were taken to the home of the brother where we engaged rooms. Here we were greeted by his family, and ate an appetizing breakfast prepared for us in true South-style. What a pleasant place the Lord had in readiness us! We raised our hearts in thanksgiving. Best of all, are with the Lord's own people.

In the afternoon we went out to see the brethren. The s for visiting the Federal Prison are very strict, and nec-arily so. Only the immediate relatives are permitted to t prisoners, and then only once in two weeks. But being comers, and having just arrived from New York, we were rileged to see them for three successive days, having one r's talk with them each time. Upon our arrival we were wn into a good-sized private room, where we greeted our r ones and then were seated with a table between us, the rd meanwhile seated at the head of the table. We deliv-l all the good messages you dear ones had sent; and told n how they were loved and missed. Then we laughed at husbands in their blue suits, broad-brimmed hats, etc., ll they were cheered and rested by the little change. Both looking and feeling well.

During our second interview we were granted more privi-s than during the first. Of course we did not take advan-e of these privileges. The Lord's people are law-abiding er all circumstances; else we could not truly be his people. Some of the brethren have been assigned to the tailoring artment. One of them made such good buttonholes that he complimented by the head tailor. Some of the brethren n in pairs, together. This privilege is very much appre-ed by them. The time goes very quickly. They are asking no favors whatever, but quietly trying to obey every rule trusting the Lord through every experience. Thus they being greatly blessed. Everything is scrupulously clean. food is plain, but plentiful.

The brethren all send love, and we join with them. May Lord bless you and keep you under the shadow of his g! The friends all send love to the Bethel family. "God vith you till we meet again."

Your sister in the Lord, L. T. VAN AMBURGH.

DIVINE GRACE EVER SUFFICIENT

RLY BELOVED BRETHREN:—

Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. We wish to use this opportunity to express our heart-felt Christian love and sympathy, and to assure you of our appreciation of your loving service not only to us, but to all the dear saints still this side of the vail.

We do indeed thank our dear heavenly Father for the angel of Revelation 8:3, which came and stood at the altar and had a golden censer; and we wish by his grace to assure you of our loyal support and co-operation, and to encourage your hearts by calling to mind the loving words that divine grace is sufficient in every time of need, and that our Lord Jesus Christ is with us always, even unto the end of the age.

It is a comfort to us that even though we are separated in the flesh, yet we are all gathered together in "the secret place of the Most High," and are abiding under the shadow of him in whom is everlasting strength, and are trusting in the covert of his wings. We pray daily for you all, and for our brethren in bonds, two of whom it was our privilege to know and love personally for many years. May we all be faithful, waiting patiently on the Lord, that we may be ready when by his grace the door of service opens.

With much Christian love to all,

THE CHURCH AT SCRANTON.

ALL THINGS WORKING FOR OUR HIGHEST GOOD

DEAR BRETHREN:—

At our regular meeting a vote was taken, and carried unanimously, that the church send to the Bible House our love and greetings, and that we assure them of our continued support. We believe that the Lord is with you, and that all things will result in our highest good. We continue to pray for the dear ones at the Bible House every day.

Yours in Christian love,

THE BINGHAMTON CHURCH,—*N. Y.*

DAILY REJOICING IN THE LIGHT OF TRUTH

DEARLY BELOVED BRETHREN:—

After having been fifteen years in the truth, and thirteen years an Elder, having taken the Vow soon after it first came out, (but now for the first time informing you of that fact), a little explanation may be needful now, when I am sending in my answers to the V. D. M. questions. These questions I considered unnecessary, as the church, who elect their own elders, should ask and know what those about to be elected believe—especially as the questions do not include the covenants, the sin-offerings, etc.

Recently we thought, as Elders in Manchester, that it would help some members of our class to answer the questions, as a personal examination of belief, etc. This we could scarcely recommend, unless we all had ourselves so done. So I gladly fall in line, and I have been blessed in the answering. I trust that they are to your complete satisfaction.

Daily I rejoice in the beautiful rays of light that stream forth from the Word of God, through the STUDIES, TOWERS, etc. I am fully determined, by the grace of God, to hold fast; for I can see nothing better, look where I will. To my judgment no views of the Scriptures so beautifully exalt the Creator and so humble the creatures as the "Ransom for all" does. Having proved then for some fifteen years the power of the knowledge of the truth to be a magnet, drawing me nearer to God, the weaning influence from the world, giving victory over inbred sin, and an ever-deepening desire to be more Christ-like in spirit, I consider that I should be committing spiritual suicide were I to neglect the channel which God, by his holy Spirit, has so graciously used!

With warm Christian love and tender sympathy to you all at Bethel, and with the hope that we all may meet "at Home" in the morning, I am

Your brother under Christ Jesus, our Head,

J. W. W.—*England.*

PROMPTNESS AN ELEMENT OF CHARACTER

DEAR BRETHREN:—

There is a matter of which I wish to speak, yet hesitate to do so lest I should seem to be speaking evil of one of the Lord's people. Yet I feel that the matter is of grave importance; for it has to do with character development, and we are so near the goal of the church that we cannot afford even to seem to come short in any respect. It is this:

Our leader is a very fine brother in many respects, but he has the serious fault of seldom being on time at meetings. On some occasions he arrives as late as a whole hour after the time set for the meeting to begin. We love this brother dearly, and do not wish to offend him in the least. But we know of nothing else to do to awaken him to a sense of his deficiency in this respect. Will you kindly suggest something which may help him and us as well?

With Christian love, I remain

Yours in the Master's service. — — ——

OUR REPLY

The criticism in the above letter is one which has come to us from various classes. We hardly know just what sug-

gestion to make in such cases; for there are two ways of looking at the matter. One of these is the fact that the elder may be unable to meet at the hour set by the church. In that case the spirit of a sound mind would suggest the change of the hour of meeting to one which would be convenient for the leader. On the other hand, if the tardiness be the result of thoughtlessness, lack of character development or some similar reason, the spirit of a sound mind would prompt us to elect a leader who had the interests of the church much at heart that he would keep his engagements with same degree of carefulness that he would exercise in the m ter of any other business arrangement. In THE WAT TOWER of Dec. 1, 1916, there is an article which deals w this very matter of punctuality—"Decorum in the House God." It would be well for all who are habitually unpunct to consider carefully its contents.

IMPORTANT NOTICE

The circulation of the following books and papers is completely suspended during the period of the war:

THE FINISHED MYSTERY
Special Edition, March 1st, WATCH TOWER (ZG)
All BIBLE STUDENTS' MONTHLIES
All KINGDOM NEWS

Any classes or individuals holding any of the above lite ture belonging to THE WATCH TOWER BIBLE AND TRACT CIETY are hereby instructed to hold the same, subject to orders. This is a confirmation of notice sent you last Ma

VOL. XXXIX BROOKLYN, N. Y., OCTOBER 1, 1918 No.

REMOVAL NOTICE

Please address of communications in future to
WATCH TOWER BIBLE & TRACT SOCIEY
FEDERAL AND RELIANCE STREETS
N. S. PITTSBURGH, PENNSYLVANIA.

The removal will delay about thirty days all orders received after August 26; but we know the friends will bear patiently with us for that length of time or even longer.

After prayerful consideration, and counsel with brethren in other places, it was decided by the Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY, the Executive Committee and the Board of Directors of the Peoples Pulpit Association, to move the offices of our Society from Brooklyn, Y., to Pittsburgh, Pennsylvania, North Side. Large and c modious quarters have been secured in the Martin Buildi third floor, corner of Federal and Reliance streets. A bea ful reception and fellowship room has been provided for vi ing friends; and all friends are cordially invited to pay u visit. The Bethel home has been discontinued for the pres

VIEWS FROM THE WATCH TOWER

For nearly forty years this journal has sought from time to time to forewarn its readers against the peculiar trials and temptations of the period marking the closing years of the Gospel age. Especially has it endeavored to warn the Lord's people against the increasing activities of the demons, evil spirits, the "angels which kept not their first estate." During this period we have been much encouraged by the many letters received from a number of our readers, showing us that our efforts have not been in vain, but that their influence for good has been widely felt, not only in restraining the Lord's people from curious and dangerous investigation of occultism and various forms of spiritism, but also in opening the eyes of some—including a few mediums—who had been partially overcome by the wiles of the devil and his associated fallen spirits.—Ephesians 6:12.

Once more we would remind our readers that "the days are at hand, and the effect of every vision"; that the restraints under which the fallen angels have been held ever since the days of Noah were gradually to be relaxed during the closing years of the Gospel age, the time now present. The Biblical record is that the evil spirits, the demons, were "restrained [in Tartarus, the atmosphere of earth] in lasting chains of darkness unto the great day" of judgment for the world. (Jude 6; 2 Peter 2:4) As that great day drew near, the Watchers have noted many evidences that the chains have been gradually loosened, that evil spirits have greater liberty than ever before.

FALLEN HUMANITY EASILY DECEIVED

We are well aware that many intelligent people laugh to scorn the Scripture teaching along these lines. But God's Word forewarns us that those persons are in great danger who refuse to believe in the existence and the activity of the demons, and who regard as superstitious the Bible narratives of how our Lord and his apostles cast out demons, and who sneer at the Mosaic laws which strictly prohibited the Israelites from any dealings with witches, wizards, necromancers and others who held intercourse with unseen intelligences purporting to be the spirits of the dead. As a result of present day skepticism along these lines many of the self-confident have been easily caught in the demon trap, which is baited with curiosity. A visit to a medium, a seance with friends, a planchette or ouija board at a neighbor's home, etc., entrap the unwary to their destruction. At first their curiosity is aroused. Then they are gradually given what seems to them indubitable proofs of the existence of their beloved dead. Experiment follows experiment until finally they are fully convinced that they actually hold conversations with "those who have gone before." Thus little by little they are brought under the influence of the demons.

The Word of God repeatedly warns us that mankind are no match intellectually for the unseen intelligences that masquerade as the spirits of dead human beings. It declares t these are evil spirits, "angels that kept not their first esta and that we need the protection afforded us in the counsels the divine Word. In the end of the Jewish age many Israel were afflicted with evil spirits; and a considerable part the work accomplished by our Lord and his apostles was freeing of the afflicted from the merciless persecutions of t fallen angels or demons. So prominent is this subject t the four Gospels contain no less than forty-two references the demons—mistranslated devils.

SATAN'S ORIGINAL LIE STILL BELIEVED

A similar influx of evil intelligences is predicted to oc in the end of the Gospel age. St. Paul points out that this time the Lord will send, or permit, a strong delus to come upon professed Christians, to try them. He s "For this cause God shall send them strong delusion, that t should believe the lie [Greek], that they all might be demned who believe not the truth, but had pleasure in righteousness." (2 Thessalonians 2:11, 12.) Thank God we see that this condemnation is not to be everlasting ture! The blasphemous misrepresentation of God's Wor one of the devices with which these wicked spirits h driven many honest men away from God, by which they h blinded men to the true character of Jehovah God. But in the closing hours of the age these strong delusions are ing permitted in order to differentiate between those who l really loved and obeyed the divine counsel and those who h failed thus to do and are about to be judged unworthy of high reward soon to be given to the faithful overcomer.

In the context the Apostle points out that these str delusions which will characterize the close of the old orde things will ensnare mankind because "they received not truth in the love of it." The truth here referred to is statement which God made to father Adam in Eden: "In day thou eatest thereof, dying thou shalt die." (Genesis 2 margin) In other words, it is the fact that the dead are d and cannot re-live except by the exercise of divine power their awakening from the death-sleep. This plain tr abundantly set forth in the Scriptures, is not relished by except the truth-hungry. The majority of mankind do like to believe thus. On the contrary, they prefer to think the dead are really more alive than they were before they d Rejecting the plain statement which God made to Adam Eden, they prefer the monstrous lie which Satan there clared to mother Eve: "Ye shall not surely die." (Gen 3:4) All who thus reject the foundation truth are easy ma for the demons, who have continued to repeat the orig lie told in Eden. Indeed, so thoroughly have they succee that all mankind except a few followers of Jesus are t oughly indoctrinated with this fundamental untruth.

erature, whether historical or mythological, perpetuates s egregious falsehood; and throughout the centuries since its st inception the demons have used every means within their wer to impersonate the dead and thus to give an appearance truth to Satan's original lie—the lie. See John 8:44, aglott.

BELIEF IN SPIRITS WORLD-WIDE

"Missionaries in heathen lands tell us that the demons are rking today as they did of old, and that the New Testa- nt description of demoniacs would be equally applicable to ses under their observation in heathen lands.

"The old traditionary ideas and belief in demonism are in- sively reproduced in the great civilized nations of modern nes. It is not called 'demonism,' now, but 'spiritualism,' ychic science,' 'spiritism,' etc. But call it by what name will, it bears the same stamp, the same earmarks, the ne brands, as the old demonism. The wonders performed by ancient wizards, necromancers, sorcerers, magicians, are these days repeated a hundredfold in the seances that are ld continually throughout Christendom.

"It is impossible to tell the number who are avowed spirit- lists or are its adherents. The organization is as loose and nsistent as its teaching. Algernon Pollock says that there e 60,000,000 spiritualists in the world, with 200 journals voted to its propaganda. . . . In the United States the mber is estimated all the way from 2,000,000 to 16,000,000.

"The great war, with its millions of dead, the intense xiety of relatives for their beloved ones, the strong advocacy the belief by men like Sir Oliver Lodge, who has recently bodied in a book long communications from a spirit which believes to be his son Raymond, who was killed in this r in France—all have tremendous influence in making con- rts. Now if we add to these the countless heathen hordes China, India, Japan, Africa and the islands of the sea, we t a faint idea of the extent of spiritualism, and the reason its consideration here.

"During the last twenty years spiritualism has spread ace. The planchette, or ouija board, has had tremendous les. Private and amateur circles have been formed. Scien- ts of the highest repute and many others 'under every test ndition that expert scientific knowledge and trained detec- e ingenuity could devise' to eliminate fraud, prevent de- ption, and shut out the invisible human element, have come the conclusion that there are intelligences behind the mani- tations."—World Problems.

PERISHING FOR LACK OF DIVINE WISDOM

There is a reason for this increased activity on the rt of the demons. As the world has approached "the judg- nt of the great day," the chains of darkness which have re- rained the demons throughout the centuries since the Deluge ve gradually been unloosed; and as a consequence they have re liberty than they have had for many centuries. So suc- sfully are they able to impersonate the dead that they e able more and more to deceive the whole civilized world cept those who have heeded the warnings of the Word of God ng these lines. Even the wisest among mankind are being ceived into thinking that they can hold communion with the ad, for they have rejected the divine Word as unreliable and a collection of old wives' fables which no intelligent mind n believe.—1 Corinthians 3:19.

Rejecting the Scriptural teaching that the dead are dead der the sentence pronounced upon Adam for his disobedience Eden, and accepting in its stead the monumental lie which tan there foisted upon their first parents, men have un- ttingly aided the demons in their age-long deception of the fessed church of Christ. When the tide turns—and turn surely will—Christian people will examine the teachings of Word of God, and will realize that, despite all the advan- ges of Bible study which characterize our day, they have not derstood the first principles of the Scriptures, but have ig- rantly taught and believed "the doctrines of demons."—1 nothy 4:1; 2 Timothy 3:1-9.

During the past forty years a marked change has taken ace in the attitude of scientific men toward the subject of ligion. At one time perhaps the majority were purely terialistic in their views. While some believed in the ex- ence of God, perhaps none had faith in Christ as the Re- emer of the world, or in life on any other plane than the terial. In 1882 a number of eminent British scholars nded the Society of Psychical Research, for the purpose of king an organized and systematic attempt to investigate all ritual phenomena. The members were some of the most ed statesmen and scholars of our day. In 1884 an Ameri- n society was established for the same purpose; and in 1890 was incorporated with the British society. Similar so- ties have since been established in other countries. The growth of these societies has been so rapid the past few years that hundreds of cities have flourishing branches.

SCIENTISTS ALSO MISLED

As a result of the work of these organizations the subject of spirit phenomena has attracted many of the brightest minds of our time; and many who were once skeptical materialists have now swung to the opposite extreme and are credulous spiritists. Ignorant of the Bible teachings in regard to the work of the evil spirits these wise men and women have fallen prey to the demons, who have played all manner of tricks upon them. But instead of realizing that men have been duped by evil spirits, poor humanity thinks that it has proved the existence of life beyond the grave, and that the spirits of dead human beings really communicate with mankind. So far has this work of deception been carried that books have been written to describe life in what is called Spiritland. There the dead are said to live much the same as they did on this side the grave. Music, the arts, intellectual and spiritual (?) knowledge and progress are said to have increased. People build, plant, carry on business, etc., much as before death. In fact, life beyond the grave is merely a repetition of present day conditions on this mundane sphere. Very different indeed are the Scriptural descriptions of the joy and peace which will obtain during the "times of restitution," under the beneficent rule of the Messianic Kingdom.

A careful scrutiny of various communications from these spirits show us that the fallen angels are shrewd enough not to reveal anything concerning conditions beyond the human plane of existence, but that they do all in their power to impress upon the minds of their dupes the original lie which Satan told in Eden. To those who do not know the truth as it is set forth in the Word of God, however, these communications give something tangible, something with which to mitigate their sorrow of heart at the death of their loved ones. As a result many who have lost friends and relatives on the battlefield are becoming spiritists or theosophists in the vain hope of coming into touch with their dead, so the daily press informs us. It is said that in London lectures on occult subjects are crowded with women, including royalty. Doubtless a similar condition prevails elsewhere.

APPEALS TO THE HUMAN SENSES

To illustrate the insidious nature of the attempts made to entrap the unwary, we give an excerpt from a book purporting to be the work of a young physician who died a short time ago:

"Listen! Son speaks to you. He is not far away today; he is close by you. Did he enter as you turned away to hide your tears? You did not hear his footstep, but he came and stood close beside you. Doors do not keep him from entering."

Such words as these could not fail to appeal very strongly to a mother who is grief-stricken at the death of her boy. But to those who are well versed in the Scriptures relating to the subject of death the deception is easily seen. But while the Bible is explicit in regard to the present state of the dead, yet remarkably few people know anything about the real teachings of the Word of God. Hence when death enters the family circle they know not which way to turn in order to get comfort. Under such circumstances they fall an easy prey to such appeals as the above excerpt; for these give the natural mind something on which to build hope.

MODERN FICTION PERMEATED WITH OCCULTISM

Since the beginning of the Gospel harvest the reading public has multiplied four or five times, as a result of the impetus given to education during this period; and cheap editions of popular novels have brought them within the reach of all classes. Meantime the demons have not been slow to take advantage of these conditions, as the following excerpt shows:

"The application of modern science to supernaturalism or of the supernatural to modern science is one of the distinctive features of recent literature. . . . Each advance in science has had its reflection in supernatural fiction, and each phase of research contributes plot material, while some of the elements once considered wholly of the devil are now scientific. The transition from the sorcerer, the wizard, of older fiction, to the scientist in the present has been gradual. . . . Hypnotism enters largely into the fiction of modern times. It borders so closely on the realm of the uncanny, and is so related to the science of today as well as to the sorcery of the past, that in its earlier stages it was considered as distinctly diabolic, used only for unlawful purposes, being associated with witchcraft. Only in more recent times has it been rehabilitated in the public mind, and thought of as a science which may be used for helpful ends. . . .

"That there is at present a definite revival of interest in the

supernatural appearing in the drama, in poetry and in fiction, is evident to any one who has carefully studied recent publications and magazines. Within the last few years, especially in the last two years, an astonishing amount of ghostly material has appeared. I hesitate to suggest a reason for this sudden rising tide of occultism at this particular time, but it seems clear to me that the war has had much to do with it. . . . But whatever may be the reason for this revival of the ghostly, the fact remains. . . . Now the weird and the ghostly have regained a popularity which they never surpassed even in the heyday of medieval fiction. . . . The rising tide of the unearthly in art shows itself in all literary forms, such as dramatic, narrative and lyric poetry."—The Supernatural and Modern English Fiction.

ANTAGONISTIC TO SCRIPTURE

That psychic research must greatly modify the teachings of the church is the firm belief of Sir Conan Doyle, the noted writer, who is deeply interested in occult phenomena. In the January Metropolitan he says:

"Christianity must change or perish. That is the law of life—that things must adapt themselves or perish. Christianity has deferred the change . . . until her churches are half empty, until women are her chief supporters, and until the learned part of the community on the one side and the poorest class on the other, both in town and in country, are largely alienated from her."

The reason for this condition is then given. To those who know nothing of the philosophy of the Ransom, but who have been indoctrinated in Evolution theories, the explanation may seem to be very logical. But to those who know the Word of God it is a poor substitute for the soul-satisfying portion on which the Lord's people are fed. The noted writer continues:

"One can see no justice in a vicarious sacrifice, nor in the God who could be placated by such means. Above all, many cannot understand such expressions as 'the redemption from sin,' 'cleansed by the blood of the Lamb,' and so forth. As long as there was any question of the fall of man there was at least some sort of explanation of such phrases; but when it became certain that man had never fallen—when with fuller knowledge we could trace our ancestral course down through the cave-man and the drift-man, back to that shadowy and far-off time when the manlike ape slowly evolved into the apelike man—looking back on all this vast succession of life, we knew that it had always been rising from step to step. Never was there any evidence of a fall. But if there was no fall, then what became of the atonement, the redemption, of original sin, of a large part of Christian mystical philosophy? . . . Too much seemed to be made of Christ's death. It is no uncommon thing to die for an idea. Men die continually for their convictions."

How true it is that the wisdom of this world is foolishness to God! Of a similar class in his day the great Apostle to the Gentiles said: "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things." (Romans 1:22, 23) His clear, cold logic deals a mortal blow to all evolutionary theories. He fully believed in the fall of man. His masterly presentation of the philosophy of the Ransom Sacrifice offered on Calvary has never been surpassed.

DEVICES FOR ENTRAPPING THE UNWARY

That a great wave of mysticism is breaking over the civilized portion of the world is claimed by many. The demand for planchettes and ouija boards is said to be beyond the ability of the manufacturers and jobbers to supply. The ouija board consists of a little table with three wooden legs, which moves about on a polished plank bearing the letters of the alphabet, the basic numbers and usually the words, "Yes" and "No" and "Good-by" Two or three persons sit around the board with their finger tips resting lightly on the table; and the "messages from the dead" are spelled out as the triangular table moves about on the board, pointing out the letters with the table leg at the top of the triangle. The causes of the movement and the origin of the messages are still much in dispute among spiritists. But the Lord's people can easily trace these phenomena to the demons, who seek to destroy mankind by breaking down the barrier of the will.

Professor Olin, of Akron University, is quoted by the Akron Beacon Journal (March 1, 1918), as warning people not to take the ouija board too seriously. "Many people, falling victims to its lure, have been mentally unbalanced," said the gentleman, who has made the ouija board the subject of careful study. A similar warning has come from Sir Godfrey Raupert, who has investigated psychical subjects both in America and in Europe. The end of the study of occultism and of various experiments connected therewith, Sir God declares, is in many cases the sanitarium or the insane asy Often what seemed to be a simple means of amusement led to the loss of reason.

Everywhere about us the signs deepen that the evil sp are invading the human mind as never before. Our litera is steeped with occultism. Our psychological laboratorie given over to experiments in hypnotism. Our periodicals filled with advertisements of books which show people to use hypnotism and spiritism to take advantage of fellow men. Not in vain do the Scriptures warn us that " was in the days of Noah, so shall it be in the days of the of Man"—at the time of our Lord's second advent. Truly wrestle not against flesh and blood, but against princi ties, against powers, against the rulers of the darkness of world, against the wicked spirits in heavenly places."

"The devil and his angels are old. They are master craft and cunning. With satanic ingenuity they have practising upon the mortal human race for millenniums. have been studying the art of impersonation and deceptio thousands of years. They have been adapting the beliefs customs and the inventions of the humans to their own d tions. They know all the details of the man's life his that his own relatives could know; and in the secret inet and the seance they recall them, and counterfeit voice and manner."—World Problems.

A WARNING TO THE CHURCH

Our beloved Pastor Russell, the Messenger to the L cean stage of the church, has written much upon the ject of Spiritism. Those who have heeded his warning the lines of occultism have been enabled to escape snares of the adversary. We quote from his well-k sermon on "Spiritism Is Demonism":

"On the basis of human credulity—the supposition the dead become more alive when they appear to die—th mons have advanced their deceptions, and sought to ent humanity. Invisible to men, yet fully informed respectin human affairs, they can readily personate the dead. The angels, since the Deluge deprived of the power to materi use as channels of communication such individuals as can deceive into being their servants—mediums. Mar these are noble characters, and many of them the reverse vicious or ignorant or good, the demons use such as the control, none being too debased for their service.

THE BASIS OF ERROR

"Working on the credulity of their dupes, they use th or the pencil of the medium to describe the dead one, is supposed to be very anxious to communicate with th ing. And the description generally fits well to the dupe' knowledge of the person—age, sex, clothing, all. So de do people become that they fail to remember that the ch of two or ten years would, ten years later, if alive, be t or twenty years of age, and proportionately larger, an tainly not content to wear in a spirit land the same cl they wore when last seen by the dupe. The demons' pow discuss matters known only to the dupe and the deceased ries conviction.

"And all the teachings of all the denominations, tha dead are not dead, are helping on with the deception. venerable minister, deceived by the doctrines of the dark tells his hearers at the funeral that their deceased is ho over them; and that if he could speak, he would say, not for me.' The medium and the clairvoyant announce they are under spirit control and that the departed on speak through them. Is it any wonder that the decept a powerful one with many? The antidote for all the trines of demons is the message of the Word of God:

(1) That the dead are really dead;

(2) That Christ died on our behalf;

(3) That at his second coming and kingdom, 'there be a resurrection of the dead, both of the just and unjust.'—Acts 24:15.

"Let those who deny that there are invisible evil s explain what Jesus meant when he gave his disciples over all manner of disease, and over unclean spirits. them explain what the apostles meant when they ret with joy, saying, 'Lord, even the demons are subject u in thy name.' It is for them to explain, too, what really place at Gadara, where the Scriptures declare Jesus legion of these evil spirits out of one man. That legion mitted to go into the swine, were sufficient in number to the entire herd.

"Let us also have an explanation of what St. Paul when he turned to rebuke the young woman who ha power of divination, and commanded the evil spirits to out of her. (Acts 16:16-18) Let them explain wh

hsaying prognostications were at an end, when once the spirit was gone forth. Let us also remember that there not a suggestion anywhere in the Bible that these evil its were even human beings in any sense of the word, or ny time. Let us all remember that these are the same spirits dealt with at the time of the Deluge.

'Immediately after the Flood, they began their attack n humanity, their attack upon the truth, their endeavor make humanity believe the lie—that the dead are not l. To whatever extent they succeeded in so deceiving hu- ity they prepared mankind proportionately to be their es. The goal of their ambition is possession, everything being merely accessory to this end.

'Spirit mediums recognize the demon character of the its communicating through them; and they dread them warn each other against the danger of allowing their s to come completely under spirit influence, knowing that ly the result will be possession, demonization. And this ur day is called insanity, although many physicians real- the difference, and candidly say that not one-half the s in an insane asylum are due to functional disorder. The ority are cases of possession by evil spirits.

SUGGESTION, DIVERSION, IMPRESSION, POSSESSION

'These are the four steps along which those who do not themselves under the guidance of the Lord are in danger eing led by the demons. And every step of the way should fought with a determination of the will, if the 'wiles of adversary' would be escaped. The vacant, unoccupied d is the most open to suggestions of the demons. The pur- ful, earnest, energetic, have a protection in their activ-

'But if suggestions, or imaginations, have been entertained, second step will soon follow—diversions. The mind will liverted from the lines of thought—study, prayer, or what The power of suggestion becomes so strong as to inter- with proper thinking and reasoning.

'This leads on to the third step—impression. Some are rally more impressionable than are others, and can re- e promptings, or suggestions, from the evil spirits with ittle difficulty that they do not realize the source of the ression, but rather wonder if it is a power of their own. lly it is the outside power impressing them, and more more bringing them under occult influence.

'Finally comes the last stage—possession—and the evil it gets full power and control of the will, and ignores human will entirely. This is not always accomplished out more or less of a struggle—sometimes covering years. he struggle, sometimes by clairaudient powers, sometimes through mediums, the spirits will seek more and more the confidence of the dupe. If he be inclined toward evil, the leadings will be that way. If he have a religious tendency, he will be counseled to pray or read the Bible, then be chided, the object always being to bring him into full submission of his mind, in a manner that none should yield himself, except to the Almighty, whom the evil spirits sometimes even dare to impersonate in their speech.

WITCHES, WIZARDS AND NECROMANCERS

"Many today laugh at the stories of witchcraft handed down from the past. Quite probably some executed as witches may have been good people, misunderstood by their neighbors. This does not, however, alter the fact that witches, wizards and necromancers are not mere myths. The Bible tells us of them as realities, and explains the demon power operating through them.

"In olden times, the divine law forbade any witch, wizard, or necromancer (one claiming to have communications from the dead) to live in the land of Israel, or to practise their black arts. (Deuteronomy 18:9-14) Through the prophet the Lord asks the people why the living should seek unto those who peep and mutter and claim to have communication with the dead [for wisdom, knowledge, guidance, etc.], and not unto the living God? 'Should not a people seek unto their God?'—Isaiah 8:19, 20.

"We all remember the story of the witch of Endor, and how King Saul, when he could not have communication with the Lord, sought communication with Samuel the prophet, who was dead. Saul saw nothing and heard nothing. The witch described to him an old man with a mantle, and Saul recognized the description as corresponding with that of the Prophet Samuel. The witch was guided by the demons, however much she might have supposed that the visions she saw and the words she heard were from the dead prophet. Her prophecies were all from the evil spirits, the demons. (1 Samuel 28:7-19; 1 Chronicles 10:13, 14) So in all heathen lands, the demons have had to do with the people.

"The lesson to God's people is full loyalty to God, strict attention to his inspired words through the prophets and the apostles. These are the only sure protection against the wiles of the adversary. How glad we are that the lessons to angels and to men, built upon God's permission of a reign of sin and death for the past six thousand years, will soon be finished! How glad we are to know of a surety that the end will justify the permission of all the evil which has come to pass! How glad we are to know that eventually all the blinded ones will be enlightened and that eventually all the wilfully evil shall be destroyed, and that without remedy!"

THE HEAVEN-CENTERED MIND

"Center your mind on things above."—Colossians 3:2.

)ne thing is certain: we cannot have everything. If we ur minds go wandering off down the pleasant by-paths of an interest we shall never reach the Celestial City. Even he world choice between things must constantly be made. oung man approaching life's responsibilities must choose vocation. He cannot hope to become highly proficient in than one field; at best he may have an avocation, or field econdary interest.

The Apostle's words are perfectly plain: "Center your mind things above," or, as the King James' version states it: your affections on things above." The same thought of entration is expressed by the Master when he said: "If e eye be single, thy whole body will be full of light."

The first chapter of Paul's letter to the Church at Colosse s with Christ the Head; the second admonishes the church to be led away from Christ the Head, either into false k speculations or into ascetic Jewish practises; chapter e urges those who have risen with Christ to live as they ld live—in fellowship with their exalted Head.

RISEN WITH CHRIST

)f the first seventeen verses of chapter three the first contain general exhortation, placing before the mind glorious privilege, the manifest ideal of the new crea- ; verses five to eleven suggest the things to be discarded; verses twelve to seventeen enumerate the things to be ired.

)ur motives for action are drawn from the past, pres- and future. We were raised from that burial with Christ aptism (2:12); we do seek for the heavenly things; and Lord is represented as at God's right hand in assurance est after conflict and victory.

Seek" points but vaguely to the outward conduct. One t seek after the rainbow; but the exhortation, "Center mind," is subjective and definite. It tells how we can most effectively accomplish what we need. Seeing then that at our conversion we shared not Christ's death only but his resurrection also, let us go where he sits at God's right hand. Let our whole thought be set on heavenly, not on earthly things.

Again, in the third and fourth verses the Apostle's consecrated mind sweeps the past, present and future of our experiences. We died the death to self; our new life is hid with Christ in God; and when Christ, our life, shall appear then shall we also appear with him in glory.

NEW CAPACITIES OF MIND

When we were raised from our consecration burial to walk in newness of life, the new life which we there began was not new from the standpoint of outward environs, but rather new because a new dominating force was in control, a new standard for thought and conduct—the will of God. This change is perhaps feebly illustrated by the taking off of colored glasses. The scenery is the same as it was before; but it looks different, the perspective has changed, the color relationships are altered. Again, the newness of life may be pictured by a change of presidents in the White House. The chairs, the tables, the pictures on the wall are the same, but the president is different; he has different policies of government to carry out. Thus the new will comes into the same mind that existed before; it uses the same mental machinery, so to speak; but its aims are different.

From another standpoint, it may be said that we receive new capacities for every organ of our brain. By our spirit begettal we receive the capacity to consider and work upon spiritual things instead of merely natural matters. But this new capacity does not operate with ease. It requires the exertion of force on the part of the new will to set or center our attention on heavenly things when all our natural desires and proclivities cling to things on the earth. Then when the

attention grows lax it requires the exertion of more energy to redirect the mind to spiritual thoughts. The Apostle speaks of this new capacity of mind when he says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit, for the spirit searcheth all things, yea, the deep things of God."—1 Corinthians 2:9, 10.

We died with Christ and our union with him is a hidden life in God. It is not always to remain hidden. At Christ's second coming, it will be revealed; for Christ is our very life, so that his manifestation involves ours.

MORTIFY THESE THINGS

To whatever we give our heart's devotion, that we make our God. A story is told of an old minister and a youthful one. The young man was perplexed because he found it impossible to get the young people to listen to his earnest preaching. The old man said, "That is easily explained: they worship elsewhere." One may pay homage to various desires of his own flesh, be they sinful or proper in themselves.

We should realize the experiences already ideally ours, by putting our sins to death, impurity and covetousness, those hidden vices which draw down God's wrath, and which we once practised, or the tendency to practise which we find in our flesh. God's wrath is the expression of his disapproval, the attitude which he must bear toward sin and unrighteousness. It should be kept separate in our minds from the manifestations of man's puny wrath, which are, as likely as not, mere acknowledgments of impotence.

The Apostle exhorts us to put away anger, wrath, malice, blasphemy, abusive speech, lying; for the old self has been discarded and the new self has been put on, which is being renewed by a deeper knowledge into conformity with the Creator's image.

Blasphemy may be committed unknowingly. It consists (1) in ascribing to God what should not be ascribed to him; (2) in not ascribing to God things which should be ascribed to him; (3) in ascribing to another what should be ascribed to God. It will be seen, therefore, that the worst form of blasphemy is not that thoughtless profanity which one may hear on the street, but such misascriptions of divine power or purpose as may be made by intelligent men in responsible positions.

RENEWED BY KNOWLEDGE

The Apostle tells us that the new man is renewed, refreshed, invigorated by knowledge. But can he mean knowledge of a general character? No; for such knowledge is a mere array of facts, the possession of which may only encourage a spirit of pride of self-sufficiency. The kind of knowledge which is here referred to is mentioned in the ninth verse of the first chapter of this same epistle of the Colossians.

There the loving and faithful Paul expressed his joy at hearing of the progress in the truth which the Colossian brethren had made. He expressed his desire that they might be filled with a knowledge (epignosis, exact or accurate knowledge) of God's will in all wisdom and spiritual understanding. A knowledge of God's will means more than the knowledge that he has a will. It indicates an intimate acquaintanceship with, a deep appreciation of the motives of the Almighty. It means such an acquaintanceship with God's holy will which would lead us, if we had the power, position and authority of God, to do exactly the same things that he does, and which knowledge or acquaintanceship does lead us to do the same things that he does, in the measure that we have power, position and authority of any kind.

Such knowledge as this is surely refreshing and invigorating to the new creature. This new creature is God's creature, God's child, though the creative work is not yet complete. Every influence which tends to perfect this new man brings him into closer and closer conformity to Christ, the image of the invisible, the express image of the Father's person.—2 Corinthians 3:18.

Where there is such a new nature, and to the extent that it is ascendant, all previous distinctions of race, religion, civilization and social position are annulled, and Christ is all and in all the relationships of life.

ACQUIRE THESE THINGS

As probationary members of the body of Christ our characters should be graced with sympathetic deeds of mercy, with kindness, with humbleness of mind, meekness, longsuffering, forbearance, love, peace, thankfulness. All of these are heavenly qualities in the sense that they emanate from God and have his approval. If our minds are centered upon these graces and our attention turned to their admiration and their development, we are fulfilling the Apostle's command in the only feasible way. He does not wish us to be gazing at t clouds by day and the stars by night.

Surely the world is in need of sympathetic deeds! O opportunities for practical assistance may be very limi now, but the sympathy can well be shown for the poor wo in its distressed condition. In this matter we have need wisdom that our attitude be not patronizing.

The word here translated kindness means to supply wh is needful. It therefore suggests tact, suavity, and goodn of heart. To be truly kind we must have the welfare of oth at heart. Their happiness must occupy a place in our hea at least as great as our own happiness, so that we shall ha the tendency to share what we have, if other people's supp of happifying medium falls below the average.

Humbleness of mind, or humility, suggests a willingness occupy our appropriate position in respect to the Lord and providences. If the Lord's providence leads us into the lir light and our natural preference is for the quiet shadows, is not humility but self-will, if we resist his leadings and st in the shadow. If we love the limelight, but find oursel in the shadow of social obscurity and the Lord does not le us out, we would be on very dangerous ground indeed take matters into our own hand and seek to bring oursel forward. We may have, in fact very likely will have, our o preferences, prejudices or judgments concerning a matter; if the Lord's Word or the Lord's leading indicates anot path than that we would naturally tread, the only humble w is to say: "Not my will, but thine be done."

Meekness is teachableness of mind and tractableness heart. It is closely identified with submissiveness. Meekn is the kind of conduct which a humble heart inspires. It possible to think of being meek for policy's sake, with being truly humble; but it would seldom, if ever, occur unl for purposes of deception.

Longsuffering is a quiet carriage in the midst of exasp ating circumstances. It implies the control of natural co bativeness. Forbearance comes from a proper regulation of organ of destructiveness. We have plenty of things to dest —the spirit of the world, the deceitfulness of the flesh and wiles of the devil—as these influences operate against Christian progress.

Forgiveness means a complete dispensing with a cha against a person, without regard to what brought about satisfaction. The Anglo-Saxon prefix *for* suggests a co pleteness of the action described in the verb. The w therefore means literally to give completely away—to one's self entirely of something, and, by custom, of someth objectionable or unpleasant, especially an unpleasant or favorable attitude of mind which we may hold toward a p son who has done us wrong.

Jehovah holds sinners in disfavor because, wittingly unwittingly, they have transgressed the laws which his jus framed. He can forgive or change his attitude toward sinner only when some kind of satisfaction is made for outraged laws. Since man was unable to make this satis tion for his cardinal sin, God in his goodness sent his o Son to die for us, that we might live. On the basis of t redemptive work the prophet long ago foretold: "He will give your transgressions and remember them no more." W an account is once settled, God is too courteous ever to refe it again. It is completely dismissed from his calendar.

The Apostle continues, in substance: And let love, wh binds Christians in one, do its perfect work. Let the pe of God control your life; do nothing to ruffle it, and thankful.

Love is that good will which, apart from obligation, lights to give. It appreciates the privilege of sacrifice. It lights in every good principle. Peace of mind is a condit which is made possible by the operation of justice in our c duct. When we have done justly, then we have peace of mi we have a good conscience.

Thankfulness is repeatedly urged upon us by the Apo Paul. In his first epistle to the Thessalonians he says: everything give thanks; for this is the will of God in Ch Jesus concerning you." Thankfulness is the habitual expr ing, by word or demeanor, of the spirit of gratitude in heart. Gratitude is appreciation for boons and blessi which we did not expect or which we had no right to dema

Wisdom is the discreet application of God's word to own hearts and to our own life problems. It should dwel us richly; for the discernment, the discretion which enables to apply the Word to ourselves and ourselves to the Word, r be had for the trustful asking.

IN WORD OR IN DEED

Divine power is called forth by the admonition: "W soever we do in word or deed, do all in the name of the L

us." Love prompts, wisdom devises, justice directs, but er performs.

If we habitually and persistently set our thoughts on things ve, surely we shall have accomplished in us that which Master desired to see. No matter how improbable the look may seem, it is not our power but his that is pledged the fulfillment of all that which he has purposed in Christ us. He shall change this body, now so humiliated, and fashion it unto his glorious body, according to the working whereby he is able to subdue all things unto himself.

The lotus bulb finds itself in the mud and slime of the river bed. The sun shines through the water upon it. Figuratively speaking, it sets its heart to respond to the light. It reaches up, disregarding the slime of its native rooting, and finally bursts, a pure and lovely flower, to glorify its Maker.

THE WORK OF THE MESSIANIC KINGDOM

"The creature itself shall be delivered from the bondage of sin and death into the glorious liberty of the sons of God."—Romans 8:21.

Death, not eternal torment, was the penalty which God ced upon Father Adam. (Genesis 2:17) Over four thou- d years after the fall of man, our Lord Jesus came into world to pay that penalty; and thereby with his own he made arrangements for the ultimate purchase of all nkind. He has laid down the price, and eventually will e over the purchase. He has not yet completed his work, thus far has merely made an imputation of the merit of sacrificial death on behalf of the church class. As soon the church shall have been completed, they will be glori- as the body of Christ, his associates in the heavenly na- e, glory, honor and immortality. Then will come the time the Christ—Jesus the Head and the church his body—to ugurate the great Messianic Kingdom, which God has long mised, and for which we pray, "Thy kingdom come; thy l be done on earth, as it is in heaven."

Attentively considering the transaction by which Jehovah to turn over the world to become responsible to his Son us Christ, we perceive that it is pictured in the Jewish of Atonement. When the high priest had completed work of making satisfaction for the sins of the Israelites, forthwith had the divine authority to begin to bless the peo- So when Christ, the great antitypical High Priest, shall e finished the work of offering the "better sacrifices," and n the last member of the body of Christ shall have been rified, then the merit of those "better sacrifices" will be le applicable to the whole world. (Hebrews 9:23) As in one man Adam all mankind were constituted sinners, so in one Man Jesus Christ both Adam and all of his children be justified from the original condemnation, that which ne upon the human race because of Adam's disobedience.

TRANSFER OF ADAM'S ACCOUNT

This squaring off of accounts will be accomplished by the nsfer of Adam's account to the account of Christ. The death Christ will be found to be the full equivalent for the of the whole world; and as far as the divine judgment pon the world, mankind will be set free from the sentence ch came upon father Adam in Eden. Forthwith Christ will e possession of the whole world. His Millennial Kingdom for the very purpose of lifting the Adamic race out of degradation and death, and of restoring them to human fection. But he does not purpose, nor is it the Father's n, that any one be forced to receive the divine blessing. hosoever will, let him take the water of life freely."—elation 22:17.

Under the beneficent rule of the Messianic Kingdom light of the glory of the goodness of God will be mani- to all mankind. They will be made to know that resti- on to all lost in Eden is God's provision for the world. en they shall have come to the knowledge of the divine good- , it will be their part to conform their lives to purity and teousness. They will retain their own individual will, ever; and if any one should will to do otherwise than t is right, he will have the opportunity to do so. But he not be permitted to do that which is injurious to others; the power of Messiah will be exercised at such a time, will not permit any one to work injury. Under the full t and opportunity of that blessed time, a sinner who makes progress towards perfection will be cut off from life at end of a hundred years of trial. Having had every possi- incentive to do right under that glorious Messianic reign, will have no excuse for wrong-doing. If he does not yield the regulations of that righteous rule, he will thereby onstrate that he loves iniquity.—Isaiah 11:9; 65:20.

WORK OF THE MILLENNIUM OUTLINED

God purposes to give life everlasting to those only who ifest a disposition to become loyal and obedient to him, who by patient perseverance will develop a character thy of being raised up to perfection of life. Those who ifest the right disposition will be lifted up out of their n condition to the full standard of human perfection as as originally in father Adam. This work of human up- will be the work of Christ and the church through the various agencies of that time. The world will then be free from the condemnation which came upon Adam because of his disobedience in Eden. God is willing to give them everlasting life upon condition of obedience to his righteous law. But they will be expected to coöperate in this matter; and in their endeavor to rise out of sin and degradation they will have everlasting life; but the unwilling and disobedient will be cut off from life—in the second death.

Manifestly, then, there will be an interim between the time when mankind are legally forgiven and the time when they will either reach perfection or die the second death. During this interim they will still be of the Adamic race. So when the hosts of sleeping dead are awakened, they will not come forth from the tomb as children of Christ, but as children of Adam. Under the arrangements of the Messianic Kingdom they will be given the opportunity of renouncing their allegiance to Adam and of accepting the life everlasting that Christ will give those who demonstrate their loyalty to God and to the principles of righteousness. So far as the world is concerned, this work of Christ will continue until the end of the thousand years of the Messianic reign. Then mankind will be perfect, ready to be turned over to the Father, as the Apostle Paul points out.—1 Corinthians 15:21-28.

During those thousand years the Father will ignore humanity altogether. He will have turned the whole Adamic race over to the Christ, who will have full charge of mankind. While the Messianic Kingdom is in power, neither the Father himself nor any one else except the Christ will have anything to do with humanity. But when at the end of the Millennium, Christ will present the perfected race to the Father, it will then be for God to receive them.

ALL CONDEMNATION SET ASIDE

Speaking of the human family, the Apostle Paul says, "The creature himself was made subject to vanity [frailty], not willingly." (Romans 8:20) That is to say, the Adamic race did not become imperfect through any will of their own. Father Adam got out of touch with his Creator. Sin invaded his domain, and he was led astray. Condemnation to death came upon him; and through the law of heredity all of his posterity were involved in his condemnation. But "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Our Lord Jesus is ready to redeem these who have come unwillingly into sin, if they will accept his terms and conditions. The first-fruits of his work form the church of the Gospel age. (James 1:18) The expression "first-fruits" suggests others—after-fruits. In other words, the church are not the only ones who are to be saved, but a first gathering only. It is theirs to share with their Lord in his kingdom of glory, honor and immortality. Then all mankind will have their opportunity—the creature itself which was made subject to frailty, and which is to be delivered from the bondage of corruption.—1 John 2:2.

Eventually the whole world will have the opportunity of getting away from the bondage of death. First, there is the legal phase of the condemnation upon the race. This legal condemnation will be set aside at the beginning of the Millennium. Then there is the actual condemnation—death and all of its concomitants. Mankind have become so infected with the virus of death that their bodies have become diseased. "There is none righteous, no, not one." Everybody is wrong, imperfect, out of the way; and the race will still be in this condition of imperfection after the legal phase of the condemnation has been set aside.

When at the beginning of the Millennium Christ presents the merit of his sacrificial death on behalf of the world, forthwith the race will be turned over to him. But, on being raised from the dead, the world would soon come into condemnation again, were they not in the hands of the Mediator between God and man. (1 Timothy 2:5, 6) If any one had his sins forgiven and then stood forth in his own strength before God for even one day, by nightfall he would again be under condemnation unless he could live sinless for that one

day. Because of their inability to stand before him, God will pass the world over to the ministry of Messiah, and will ignore mankind until the end of the Millennium.

SONS OF GOD ON THE HUMAN PLANE

The work of the Christ will be to effect the deliverance of humanity from the bondage of corruption, from which they are unable to deliver themselves. Christ will set the groaning creation free from the power of sin and death, and will bring the willing and obedient back into the full liberty of the sons of God. Whoever will then may become a son of God on the human plane, perfect as was Adam before he fell from divine favor. When Adam was a son of God, he was not "sold under sin"; but, on the contrary, he was perfect, the image and likeness of his Creator—"very good." And so it with the holy angels. They are the sons of God on the spi plane. Thus does God design that it shall be with his hum sons. They shall be delivered from the bondage of corru tion into the full liberty of the sons of God.—Romans 8:19-2

Father Adam was originally called the son of God. (Lu 3:38) So when humanity shall have been restored to perf tion, "then shall the Son deliver up the kingdom to God, ev the Father," when he shall have put down all insubordin tion. Then all those whom God will receive will enter in the glorious freedom of the children of God. They will perfect, in the image and likeness of their heavenly Father.

HOW TO PLEASE OUR NEIGHBOR

"Let every one of us please his neighbor for his good to edification."—Romans 15:2.

Suavity, or the quality of being gracious and pleasing to others, is a good trait, especially when properly used, as the Apostle here suggests. There are some people naturally so constituted that they desire to please others. This may at times, however, become a trap and a snare to them. There is too great a willingness to please. In order to please, one might do things that would not be wise or right. There are some, for instance, who indulge in joking, seeking thus to please and entertain others. There may be harmless jokes, but there are some that are not harmless. Those who are thus constituted are in danger of carrying the thing too far or of being frivolous and thus greatly injuring their influence for good. The Lord's children are instructed to be sober-minded.

Others are naturally inclined to be crusty and taciturn. Some are fault-finding, naturally inclined to be combative. Both classes need to curb their dispositions in these directions. They need to learn to be more suave and kindly in manner, to have a greater desire to please others and to make themselves agreeable, to be gentle and considerate, to avoid strife.

Our text addresses the Lord's people—"Let every one of us please his neighbor for his good." The neighbor may be a brother in the church, those with whom we are particularly identified. We are to seek to be pleasing to them, that our company may be desirable, that we may be a comfort to the brethren, helpful to them. The same principle, however, will apply to our intercourse with our worldly neighbor. To whatever extent we have opportunity we should seek to do the things pleasing to our neighbor rather than the things displeasing to him. There are plenty of things in this world that are irritating. We should desire to do what will give pleasure to others, so far as is wise and proper. We must not deny nor compromise the truth nor do what is wrong to please our neighbor. We must not go to places that are contrary to the spirit of the Lord, in order to please man. Principle is ways to rule with the church. But we should have a lovi kindly sentiment, which desires, so far as loyalty to God w dictate, to give happiness to all.

This principle is referred to in the latter part of the te We are to please our neighbor for his good, for his edifi tion. We might tell him something that would be very dis vantageous, very ill-advised. It might be pleasing to him hear the thing, yet it might be sowing seeds of discontent pride or evil-surmising. We are to endeavor to please by liteness, by kindness and neighborliness—seeking to be he ful. We are to remember the standards of the Lord—justi purity, truth. We are to do only those things that would for the real good and edification of our neighbor.

The word edification has in it the thought of instructi benefit. In our relationships with each other as the Lor children, we are exhorted by the Apostle to build one anot up on the most holy faith. It is so easy to tear down fa by some suggestion of error or doubt. The children of G should do only good works. The adversary has plenty of vices for tearing them down. We all need to be constructi building each other up and helping to be strong in the faith.

The church of God are not to be scandal-mongers, n to do or say things that would be destructive to charact but the very reverse. We are to assist one another in upward way, which is toilsome and often very difficult. The who are seeking to upbuild others of the Lord's flock are s to be upbuilding themselves at the same time. Thus we coming nearer and nearer to the perfect standard. St. P also exhorts in another place, "Let no evil communication p ceed out of your mouth, but that which is good, to the use edifying, that it may minister grace to the hearers".—Ep sians 4:29.

APPETITE AND GREED

NOVEMBER 3.—GENESIS 25:27-34.

A MARKED ILLUSTRATION OF DIVINE FOREKNOWLEDGE—TWIN BROTHERS WHO WERE VERY UNLIKE IN DISPOSITION—THE ATTITUDE EACH TOWARD THE GREAT ABRAHAMIC COVENANT—DIFFERENT VIEWS REGARDING THE SELLING OF THE BIRTHRIGHT—REASONABLE QUESTION AND THE REPLY—HOW SPIRITUAL ISRAELITES MAY SELL THEIR BIRTHRIGHT—ESAU A TYPE OF CA LESS CHRISTIANS—WHY THIS INCIDENT IS RECORDED IN SCRIPTURE.

"Every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible."—1 Corinthians 9:25.

Isaac and Rebecca had two sons, Esau and Jacob, twins, Esau being the elder by a moment or so. These sons became in due time the heads or fathers of two nations nearly as dissimilar as were the twins themselves. Jacob's family became known as Israel, the peculiar people of God, inheritors of the great Abrahamic Covenant, through their father. Esau's posterity were subsequently known as Edomites, and are well represented today in the Bedouin tribes of the Arabian desert. At the birth of the twins the divine prophecy was that the elder should serve the younger. The Apostle Paul called attention to this prophecy as an indication of God's foreknowledge of the difference in the characters of the two children and of the divine choice as to the one through whom the Abrahamic promise would descend.—Romans 9:12.

When the twins were about thirty-two years of age, an incident occurred which had a most important bearing upon the interests of both for all future time. Esau had been away on a hunting expedition, and had returned ravenously hungry at a time when Jacob had prepared for himself a dinner of red lentils, of which both brothers were very fond. Alexander White thus graphically relates the incident:

"Esau was a sportsman, boisterous, wild, clumsy, full of the manliest interests and purposes. He was a proverb of courage and endurance, a success in the chase. His eye was like that of the eagle. His ear never slept; his arrow never missed the mark. A prince among men, a prime favorite with men, women and children, he was all the time more anim than man."

SELLING THE BIRTHRIGHT

Esau's tastes and appetites, his desires and pleasures, w surely of an earthly kind. He had little interest in his fathe God and in the great Abrahamic promise that through Ab ham's posterity all the families of the earth would one be blessed. Being naturally of a less religious turn of m than was his brother Jacob, he set more store by his inhe tance of his father's possessions than in his rights as firstborn to the divine covenants and mercies pertaining the future. Jacob on the contrary, had an opposite estim of values. He was quite willing that his brother should ha every earthly advantage; but he coveted the special blessing God, which had been promised to his grandfather Abraham in which his father Isaac trusted.

From this viewpoint Esau had already sold his birthrig in that it had already in his estimation lost all of its gr value, that it was not comparable with the sensuous pleasu in which he delighted. On the contrary, Jacob inherited m of his father's disposition of steadfastness and earnestness, had great respect for the Abrahamic Covenant, deploring fact that by the apparent accident of birth he had lost birthright which his brother did not appreciate. Doubtl too, through his mother he had heard the prophecy that elder should serve the younger, which implied that in so

nse of the word it might be God's will that he should eventu-ly become the heir of the promise.

The incident related in today's lesson, which should be nsidered together with chapters 27 and 28, is one which generally viewed as casting great reproach upon Jacob, while au is regarded with sympathy and pity. Jacob is supposed have been an unprincipled deceiver, and Esau an innocent pe, overpowered by unfortunate circumstances and by his other's ambitious cunning. But since the special favor of d attended the transaction, it is evidently wise to reconsider e matter, lest haply our conclusions may be found to be ainst God as well as against Jacob. And so we do. We d that which God could commend and reward, and which en properly viewed was entirely right.

RIGHT OF PRIMOGENITURE

In patriarchal times, the birthright, the chief inheritance estate and authority, belonged naturally to the eldest son a family. In the case of Isaac, the father of Jacob and au, it included not only personal possessions, but also cove-nt blessing which God had especially promised to Abraham d which had been inherited by Isaac. As Isaac reached ad-nced age, he began to realize that this great covenant bless-g was not to be fulfilled in himself personally, but was to be ansmitted to his posterity. This was also indicated to Re-cca, Isaac's wife, when she was told that "the elder should rve the younger." Thus Jacob was shown to be the divinely osen line through which the covenant blessing should be alized.

How Jacob's heart must have dwelt upon the possibilities so great an inheritance, the blessing of God, and of the essing of all the families of the earth through his own sterity! Doubtless for years he had sought opportunity to rchase from Esau the birthright which the latter evidently d not appreciate. Now, when Esau was hungry and desired e mess of pottage, was not this Jacob's opportunity for ving Esau what the latter preferred and for getting from m what he did not appreciate—the birthright which Jacob teemed beyond all things of earthly value?

On this point Mr. White says: "Everybody knew that au's birthright was for sale. Isaac knew, Rebecca knew, d Jacob knew. Jacob had for a long time been watching s brother for a fit opportunity." At last this came when au returned hungry from the chase just at the time when cob's dinner was ready. So when Esau said in substance: acob, I am ravenously hungry. Figuratively speaking, I n famishing for some of those delicious red lentils of your oking,' Jacob's answer was in effect: 'Yes, you may have em, and I will go hungry, but on one condition: You are e elder, and therefore will have the right to inherit the rthright and blessing. But what do you care for Grand-ther Abraham's covenant? If now you want this pottage ore than the blessing, say so; and it shall be yours.'

In effect Esau's reply was: 'Take it, Jacob. It may be od some day, although I confess that I do not have much ith in it. To me these people round about, whom our ther calls heathen, seem to be good neighbors; and I might y without prejudice that your doting over that promise as made you too sober, almost morose. Why do you not me out and have a good time with the rest of us? However, you want my share in the Abrahamic promise in exchange r that soup, you are welcome to it. I prefer the soup.'

'Wait a moment,' said Jacob. 'Let us do this thing roperly. Make an oath to the effect that this is a bona de transaction for all time.' 'I will do it!' cried Esau. 'Now ve me the soup.' Thus was bartered the great oath-bound venant of God and the wonderful blessings which it em-aces, present and future. Neither man knew fully what was doing; for not until this Gospel age has the mystery God in respect to that covenant been disclosed. Even now, the Apostle tells us, it is made known only to the saints, those who receive the holy Spirit of adoption.

A REASONABLE QUESTION

Some one may ask: 'Why did Jacob take from his brother e birthright and the blessing? Why did he not give Esau e pottage, since the latter was hungry?'

We think it fair to infer that both Jacob and Esau were ngry; for if Jacob were not so, he would not have pre-red the pottage. Since we have no evidence to show that e was hungrier than the other, let us suppose that they ere equally so, and that there was not pottage enough to furnish a meal for them both. After Esau had made it known that he desired something to eat, Jacob evidently thought this a proper time for him to secure something which Esau had, but which he did not really appreciate, did not value.

The transaction was a fair one. If one buys a house at a bargain, and if both buyer and seller are satisfied with the transaction, we would not say that it was cheating or robbery. And so it was with Jacob. St. Paul calls our attention to the matter and declares that Esau was profane. That is, Esau did not account the promise which God made to Abraham as worth anything. He was willing to sell it for a mess of pottage, as though he were getting the better of the bargain. Probably he reasoned thus with himself: 'This poor brother of mine does not know what life is. If only he would take a few lessons from me, he would begin to live. He actually believes something which God said to our grandfather, and he thinks that some day he will get something wonderful out of it. For my part I do not think it worth considering.' And so he probably thought that he was the gainer in getting the savory meal.

ESAU CARED ONLY FOR EARTHLY THINGS

Jacob knew that he would get into trouble if he would try to get the blessing; and yet he was so desirous of obtaining it that he was willing to forego everything else. As a matter of fact Esau did not value the birthright except from the earthly standpoint. He had no confidence in the promise. Of course it is possible that there is something not written in the record that might give a different view of the matter, one more easy to comprehend. The Apostle Paul commends Jacob's faith, but counts Esau's act of selling the birthright as reprehensible, and warns the church not to be like the "profane person who sold his birthright." In this statement the Apostle seems to intimate that there may be some who will desire to sell their birthright, and others who may wish to buy.—Hebrews 12:16.

In our Lord's day the Jews who failed to accept the invitation of the Lord, and who were not Israelites indeed, sold their spiritual opportunities for the mess of pottage of earthly blessings and earthly favor. As a result we who are Gentiles by birth, and to whom this right did not appertain by nature, have been invited in to see whether we shall appreciate the privileges and win the prize. Those who have the right appreciation of the heavenly favor will be more than conquerors, and will get the birthright. But the Esau class will not "so run as to obtain."

ESAU A TYPE OF CARELESS CHRISTIANS

It will be remembered that after Esau had sold his birthright, the name Edom was given to him. This name was also subsequently applied both to the people descended from him and to the country in which they lived. Consequently the name Edom is an appropriate symbol of a class who during this Gospel age have similarly sold their birthright for a consideration as trifling as was the mess of pottage which influenced Esau. The name Edom is frequently used by the prophets in reference to that great company of professed Christians sometimes called the Christian world, or Christendom.

Like Esau, the masses of Christendom have sold their birthright of special and peculiar advantage. By the term masses we mean the great majority of worldly professors of the religion of Christ, who are Christians in name only, but who lack the life of Christ in them. These have preferred the mean morsels of present earthly advantage to all the blessings of communion and fellowship with God and Christ, and the glorious inheritance with our Redeemer promised to those who faithfully follow in his steps of sacrifice even unto death.

The Lord made types of these twin children of Isaac and Rebecca in order to illustrate what he foreknew would be the condition among his professed people hundreds of years after Jacob and Esau had died. The election of Jacob to be a type of the overcoming class was certainly a blessing to him, even though it cost him considerable. But the election of Esau to be a type of the earthly-minded was nothing to his disadvantage. It did not mean that he would go to eternal torment; nor did it mean that he would suffer anything as a result during the present life. On the contrary he was blessed, even as worldly, natural men today have blessings of a kind which the Lord graciously withholds from the New Creation, as being less favorable to their spiritual interests.

"COULD YE NOT WATCH WITH ME ONE HOUR?"

ethsemane! Gethsemane! the Savior's last dark hours!
agony of soul he sought to know his Father's will;
ree times he prayed, and thrice he came unto his chosen three
For some sweet word of comfort from the lips of those he loved.
Alas! with weariness their eyes were heavy and they slept.
Ah, me! did e'er the Man of Sorrows utter sadder words

Than these: "Could ye not watch with me one hour?" And then in tones
Of tenderest sympathetic love, "Sleep on and take your rest,"
He knew their frame, remembered they were dust, and hushed the cry
Of longing in his breaking heart. But he who never sleeps
Nor slumbers heard his well-beloved Son in that he feared,
And sent his holy angel to assure him all was well.

* * * * * *

Dear Lord, oh, let me ne'er grow weary or lie down to slee
While thy dear "feet" are glowing like fine brass in cruci
Oh! help me watch with them "one hour"—this last darksome one.
Oh! touch my lips with coals of fire from off thine a Lord,
That I may strengthen, calm, inspire and bless thy fait ones,
Until together we shall hear, "It is enough, come home!"

JACOB DECEIVES HIS FATHER

NOVEMBER 10.—GENESIS 27:18-29.

OBTAINING THE BLESSING—ESAU'S ANGER AT HIS BROTHER—WAS JACOB'S COURSE JUSTIFIABLE?—EVIDENCES OF DIVINE APPRO OF HIS ACTS—HIS FAITH NOT THEN AS STRONG AS LATER IN LIFE—ESAU'S DISHONESTY AND VIOLATION OF HIS OATH ST. PAUL'S APPLICATION OF THIS INCIDENT—PROVISION FOR THE SPIRITUALLY BLIND.

"Speak ye truth each one with his neighbor."—Ephesians 4:25.

Many years rolled around after the transactions recorded in our last lesson. Esau, still a hunter, still fraternizing with the heathen peoples about, had married by this time two Canaanitish women, and despite his profligacy, was his father's favorite. Jacob was still a God-fearing man, hoping for the realization eventually of his purchase, so highly prized. Isaac was old and had become blind, and considered that it was the right time to put the management of the estate into the hands of the elder son. Accordingly he made it known that he was about to bestow the patriarchal blessing; and under his instruction Esau had gone forth to prepare some savory venison as a feast for his father before the formal pronouncement of the blessing.

Rebecca remembered the prophecy that the elder should serve the younger, and Jacob confided to her the fact that he had purchased the blessing of his brother and had taken the latter's oath. They watched to see whether or not Esau would regard this oath and the sale of the blessing; but finding that he was disposed to disregard it and to violate all of his obligations, both mother and son determined to use their every power to secure the fulfillment of Esau's engagement respecting the blessing. But knowing that Isaac would not accede to this, they conspired to deceive him.

As Esau's name indicates, he was a hairy man: so they arranged that Jacob should put on Esau's fine raiment, speak as much as possible in his tone of voice, and present kid's flesh to his father and receive the blessing while Esau was still absent hunting. Lest Isaac should mistrust the deception, Jacob's neck and arms were covered with the fine hairy skin of a new-born kid. The deception was carried out. After Isaac had said: "The voice is Jacob's voice, but the hands are the hands of Esau," he gave the blessing to his younger son.

JACOB A FUGITIVE BECAUSE OF HIS FAITH

Of course the unprincipled Esau, who, after selling the birthright and confirming the sale with an oath, was about to take it himself, was angry that his brother should have outwitted him and obtained the blessing—not apparently that he cared so much for the Abrahamic promise and blessing thus entailed, but he feared that in some way his prominence in the family would be jeopardized and that he might perhaps lose the major part of the inheritance, the two-thirds, and get only Jacob's portion, namely, one-third. Anger, malice, hatred, strife, envy, murder, were in his heart; and he said to himself, 'It will not be very long until father dies. Then I will slay my brother Jacob, and the entire inheritance will be mine.'

Esau's murderous intentions reached the ears of Jacob's mother, who informed Jacob and advised that he go for a time at least and live with her father. Jacob, then over fifty-seven years of age, following this counsel, started out to carve his own fortune, leaving the entire estate in the hands of Esau, holding on only to the covenant promise. Here was another demonstration of his faith in God. He might have regretted his bargain, he might have renounced the blessing in Esau's favor. But no; he would hold to this, cost him what it might—possessions, a home, family association. He would go out in the fear of the Lord; he would attest his devotion to God and his faith in the promise. Is it with any wonder that we read that in this journey the Lord appeared to him at Bethel and assured him that the Almighty would be his exceeding great reward? Jacob's faith and zeal were of the kind which God approves, the kind which he has blessed from Abraham's day until the present time.

THE DIVINE STANDARD—PERFECTION

Do we excuse Jacob and his mother, and approve of their telling lies to Isaac both by word and act? No, we cannot approve this course; and yet it seems evident to us that we must not judge Jacob's actions according to the standards which we would apply to ourselves. As new creatures in Christ Jesus, begotten of the holy Spirit, we have and ought to have still clearer views of the Lord's will in such mat still clearer faith than Jacob exercised. But what more c we expect of a natural man than we find in Jacob's cond We must gauge our conceptions of right and wrong by th vine standard; and while we cannot suppose that God appr the course adopted by Jacob and Rebecca, we must check selves and others from too rabid denunciation of Ja proceeding by noting the fact that, according to the rec at no time did God charge up this matter against Jaco reprove or punish him for it. On the contrary, we find Lord appearing to him and manifesting favor in visions, re tions and assurances of divine protection and care, wit mention of the deception by which the ends were gained. W God keeps silent, is it wise for us to say very much in the of reproof?

What better course could Jacob have taken? We an that had be possessed greater faith he might have waite the Lord and permitted divine providence to bring to him blessing which he craved, and which God had foretold sh be his, and which he had purchased at more than its valu cording to the estimation of Esau, though at far less tha value according to Jacob's estimation.

Some point us to the difficulties, trials and perplex which came to Jacob as a result of fleeing from his br declaring that these were God's punishments upon him. we reply that Jacob did not so regard these; that the S tures remind us that whom the Lord loveth he chasteneth, that God particularly told Jacob of his love for him. S is with the best and truest of the Lord's people today. fact that they have trials, difficulties, disappointments persecutions, so that sometimes they must flee for their l by no means proves that the Lord's favor is not with t Rather these experiences, as the Apostle assures us, are w ing out for us a far more exceeding and eternal weigh glory. Similarly, Jacob's trials, difficulties and sorrowfu periences worked out for him a blessing of heart and ch ter.

A LESSON FOR SPIRITUAL ISRAELITES

Jacob was not one of those who made the outside o cup clean while within it was impure. He was at hea the character which the Lord approves. Neither can we that he was graspingly selfish with his brother; for we in his general character a breadth of liberality rarely with. We recall that he never asked for even the you son's one-third interest in the estate, but that returning he instead proffered Esau a present of cattle, sheep, etc we must charge Jacob with lying lips, we can at least c him with honesty of heart. He lied in order to secure ju and because his faith was not sufficiently strong to pe him to trust the Lord implicitly respecting a matter w he so highly esteemed and was willing to give everythi possess.

A lesson for the spiritual Israelite is that we not esteem, as Jacob did, the value of the divine promise favor and blessing, but that to a similar zeal we shoul still more faith, so that we could trust the Lord to us the blessings he has promised. This was the exa which Abraham set, but which Jacob evidently had not appreciated. Abraham was called upon to sacrifice his Isaac, the heir of the promise, through whom the Lord declared the promise should be fulfilled. Abraham's faith sufficient, and in due time God settled the matter in Isaac was received from the dead in a figure. (Hebrews 11 We cannot doubt that if Jacob had possessed a similar d of faith God in some manner would have given him the ing, despite his father's intentions to the contrary and H dishonesty and violation of his oath.

The Apostle refers to the main incident of this le the sale of the birthright, and in very round terms deno the spirit of Esau—the spirit that is not appreciati

's mercy and of the blessing which he has in reservation them that love him. He speaks of Esau as that "profane on who for one morsel of meat sold his birthright." (He- vs 12:16) He was profane in the sense that all the Gen- or heathen were recognized as profane—godless, not rev- t, unbelieving, preferring the things of this present time, good and the bad, to the better portion of the future, which have not the faith to realize nor the appreciation to y.

DIFFERENCES IN HEREDITY

The fact that Esau was evidently birth-marked and by dity a wild man, loving the more animal and natural gs, so far from being to his condemnation is rather in favor. If his failure to appreciate the spiritual things the result of an inherited depravity of taste, then we can that the redemption provided in Jesus' sacrifice covers entire blemish and guarantees eventually to Esau an open- of the eyes of his understanding and an enlightenment of mind to appreciate the better things—when in due time, ng the Millennial age, the Redeemer shall be the Re- er. (Acts 3:19-21) For Jacob to have taken the course ch Esau had taken would have been a much more heinous ter; for by nature he had a loftier mind, a more reason- soul, less impaired by the Adamic fall.

So, too, when we apply this principle today we find that e are many natural men of the Esau type who have no rest in or appreciation of spiritual things. We sympa- e with them rather than blame them, and look forward pleasure to the time when the Lord's mercy shall be nded toward them in measure proportionate to the de- of their share in the fall—to assist them by the judgment he Millennial age (its rewards and punishments) to see the t way and to learn righteousness therein, and eventually they will) to attain perfection and eternal life. On the r hand, if by the grace of God we have been favored in g born the children of believers, how great is this bless- ing, especially if by the grace of God our eyes have been opened to an appreciation of the heavenly spiritual promises! What advantage we have every way over the others of the Esau type! What manner of persons ought we to be in all holy conversation and godliness! Surely the Lord may expect much more of us, and we should expect much more of ourselves than of our Esau neighbors.

APPRECIATING OUR SPIRITUAL BIRTHRIGHT

Examining the Apostle's argument still more closely we find that he especially addresses the church, not the world, in this exhortation that we appreciate God's grace and do not sell our birthright. The world has no birthright to sell at the present time; for as children of Adam they were themselves "sold under sin." The Lord addresses those who have by his grace escaped from this slavery, being justified by faith in the precious blood of Christ. We were in bondage, but are now made free; and whom the Son makes free is free indeed. (John 8:36) After being made free we received, as a further grace of God, an invitation to be heirs of the Abrahamic Covenant—the very one for which Jacob was willing to sacrifice everything. We come into this relationship, as the Apostle points out, by our acceptance of our Lord Jesus and our full consecration unto death with him. The point of the Apostle's argument is that all of the consecrated followers of Christ are in the position of these two sons of Isaac. The inheritance of that Abrahamic Covenant lies between us somewhere; some will get it and some will not.

The Apostle wishes us to see the character of this class that will inherit the promise. They must not be, like Esau, careless, worldly-minded, thoughtless of God and unbelieving respecting the future provision. If they are thus disposed, they will be sure to find opportunities for bartering their inheritance. It would surely slip from them, and be given to others who have a higher appreciation of its value, as the inheritance of this covenant slipped from Esau and was secured by Jacob.

FAITHFULNESS IN WELL-DOING

The law of Christ is one of service and of self-sacrifice l death. All who wish to do right, to live according to the s marked out by the holy Spirit through the words of Jesus his apostles, should not only start out well by making a consecration to God, but should continue faithful, and not w weary of the battle against sin and unrighteousness. is seeking to develop and to crystallize character in his ple. Therefore in due time, after they shall have suffered ile, battling against the weaknesses of their flesh, they reap the reward. They will get the new bodies which has promised them, the resurrection bodies. Then their ls will be ended; for the new bodies will be in perfect ac- l with the new will, and there will be no cause of conflict veen them. Then the work of grace will go grandly on, the blessing of all the world.

For this reason, the Apostle says, let us not merely avoid harshness toward those who have been overtaken in a fault; let us not merely guard ourselves that we shall sow to the spirit and not to the flesh; let us not merely avoid weariness in this good way; but let us additionally, "as we have opportunity, do good unto all men, especially to those of the household of faith." In so doing, we shall be copying the character of our heavenly Father. He is the Fountain of Blessing. From him come the blessings of the present life, the sunshine and the rain, upon both just and unjust.

As our heavenly Father is continually giving blessings, rather than seeking favors, so we as his developed children are to have the same character likeness, the same disposition, the same mind. Let us endeavor always to do good to everybody, but especially let us earnestly desire to do good unto all who are the children of God, members of the household of faith.

LETTERS FROM AFIELD

AN EXHORTATION TO "WALK IN THE LIGHT"

R FRIENDS:—

I have been deeply impressed by several sentences in ume 3, STUDIES IN THE SCRIPTURES, lately brought to my ntion. In the light of recent events these words of our ved Brother Russell seem almost prophetic. Speaking of Reformation, he says on page 23:

"Many faithful souls in the days of the Reformation walked he light, as far as it was then shining. But since their Protestants have made little progress because, instead valking in the light, they have halted around their favorite lers, willing to see much as they saw, but nothing more."

Again, on page 25, we read:

"Nor is it sufficient that we find ourselves now in the path ight; we must 'walk in the light,' continue to make prog- ; else the light, which will not stop, will pass on and e us in darkness. The difficulty with many is that they sit down, and do not follow on in the path of light."

Moreover, it is a fact that repeatedly our beloved Pastor ared: "Perfection of knowledge is not yet here; we are yet in the fullest light of the perfect day." He never med to have all the truth, or all the light, but simply such t and such truth as were due to be revealed at this time he faithful student of the Word of God.

The foregoing seems to apply to many of those who once ked with us, in that they declare their willingness to ac- and believe whatever Brother Russell wrote, but de- dly reject the later truths which are most evidently a t of the light now due to the household of faith. My desire, my prayer, is that I may walk in the light, may continue to make progress and to be daily more and more prepared to appreciate and expect still further unfoldings of our Father's plan. With continued confidence and unceasing prayers that you may be guided by His eye, I remain

Yours in His service, SISTER G. W. S.

LOSING EARTHLY THINGS, GAINING HEAVENLY ONES

DEAR BRETHREN:—

Have just returned home after one of the most blessed and happy tours of my life. The blessing of the Lord surpasses all our expectations. Inclosed find the usual reports. The classes are doing splendidly. Many of them surprise me with the number, growth in grace and the keenness of their interest. Much of this, no doubt, is because of the very helpful character of THE WATCH TOWER articles recently. Surely the Lord is gracious and has abundantly supplied all our need through this most wonderful medium. The brethren are reading and studying it as never before.

All seem to greatly appreciate the example of our beloved brethren along the lines of cheerful submission, and this spirit is more and more taking complete control of the church. They seem to be fully grasping the thought that, seemingly in losing all things, they gain all things, and that they in reality do not lose anything. God's name be praised and his will be done! In much love to you, every one, I am

Your fellow servant, O. L. S.—N. J.

ENCOURAGING WORDS FROM THE SOUTH

BELOVED BRETHREN:—

Greetings in our blessed Redeemer's name! It would cheer

your hearts no little to hear the fervent prayers that ascend in your behalf at each time of our assembling together for worship.

The last TOWER has been another sup from the Lord's cup containing the new wine of our Father's kingdom; and we are rejoicing in the blessedness of the "hope set before us." Also there seems to be a deep humility and sense of gratitude pervading the hearts and minds of the Lord's faithful children in our city.

All seem to be buckling on the armors still closer; and with facial expression of peace and joy they group themselves together before and after each study hour, discussing these wonderful, glorious things now being brought out from the storehouse of our Father's Word by those "set" in the body for that very purpose.

Truly do our hearts burn within us as we talk together, recognizing our Lord's continued leading through the one faithful channel. Praise his holy name! May we each and every one be more and more filled with his holy Spirit from day to day that we may increasingly honor him now, and be fitted for a place in the rapidly approaching kingdom for which we have so ardently hoped and prayed.

With exceeding joy may we now lift up our heads, knowing that our deliverance draweth nigh. With renewal of assurance of my continued endorsement and my earnest desire to coöperate in every way possible in what there may remain to be done before we go home, I earnestly entreat an interest in your prayers for a fuller measure of the holy Spirit of promise.

For many years the friends here have been so handicapped by poverty that all we had to give was given to our local expenses—hiring halls for public meetings, etc., but now that there may be nothing more along that line we hope to send in all we can to headquarters in order to coöperate with you.

The Lord is indeed pouring out upon us spiritual blessings and our desire is to show our appreciation in the near future. Our Father's abounding grace be with you, beloved fellow-pilgrims, and grant you always his peace that passeth understanding, and courage to press forward all along the line. Your sister by his favor and goodness,

MRS. C. E. K.—Texas.

CHRISTIAN LOVE TO ALL WHO SUFFER

MY VERY DEAR BRETHREN:—

"Grace be unto you, and peace, from God our Father, and from our Lord Jesus Christ."

I wish to write you just a few lines to assure you of my hearty coöperation to the best of my ability and opportunity in all of the work of the Society, no matter who may hold the position of visible head. If it is possible to be more convinced, I am more and more convinced every day that the Lord is using that channel, and will continue to use it; and therefore that whoever he is permitting to manage the wor is doing his will.

Is this all the reason I can have for confidence in you— just that I believe that God is using that channel, and tha therefore it must be all right? No, indeed! Besides this, w have abundant evidence that the Lord is with you, and tha the Society continually has his approval, not only in what th dear friends are permitted to bear for his sake, but also i the rich spiritual food they are dealing out to us in conven tions and in THE WATCH TOWER. I have long been wishing tha I had the proper words to convey my love and approbation t the dear ones here and elsewhere.

The Lord opened the windows of heaven and poured ou on the St. Joseph convention a blessing that there was no room to contain. He also richly blessed me in permitting m to be there throughout the entire four days. Oh, what blessed feast we had! It cannot help but bear rich fruit i the Kingdom; and I trust that part of it will be in my ow heart; for I am sure that I received not only sweet joy ther but needed strength as well.

Feeling that I must not take more of your time, I wi close now, hoping that in the Kingdom I shall be able to te your more perfectly how much I love you all.

Your Sister by his grace, L. W.—Mo.

THE CONSOLATION OF THE KINGDOM

DEAR BRETHREN:—

Being blessed by the ministries of yourself and your co laborers, whom the Lord has ordained to serve his churc after the departure of dear Brother Russell, the special mes senger of the last epoch of the church, we take the opportu ity of sending you this note, which we hope will help to im part a word of comfort in this hour of trial which is upo the church, as well as upon the world, and which the Scri tures call "the hour of temptation."

We pray for you always, that in the hour of stress yo may remember that this is the condition of our consecratio (Rom. 8:17) We know, dear Brethren, that in all our e periences the Lord has a purpose to be served, even as it w in the case of St. Paul and the other faithful apostles. S may you take comfort and courage from the examples of o Master and those gone before. The glorious Messianic Kin dom, which shall furnish the desire of all nations, will soo be here, and its honors will more than repay for all o trials. So we are consoled.

"For God has marked each sorrowing day,
And numbered every secret tear;
And blissful ages yet shall pay
For all his children suffer here."

With much Christian love to you and all the dear Beth Family, I remain

Your brother in Christ, G. W. T.—CANAL ZONE.

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THE PURPOSE SERVED BY THE LAW COVENANT

"Wherefore the law was our pedagogue to bring us unto Christ, that we might be justified by faith." "The law had a shad of good things to come."—Galatians 3:24; Hebrews 10:1.

In coming into the family of God as sons, we are not to get the impression that we are thenceforth freed from all divine law. On the contrary, we may say that, so surely as God himself had no beginning, just so surely had law no beginning. But from the time that God's intelligent creatures began to be created, law began to operate; for his righteous will has always been the law incumbent upon those of his creatures who were made in his own image.

Since the government of Jehovah is universal and eternal, it follows that there never has been and never can be a time or a place without law, nor a being not subject to Jehovah's law, or under its control. God's will is the standard of righteousness; and this will be true throughout the eternity of the future, as it has been throughout the eternity of the past.

In the creation of angels, God gave them intelligence to distinguish between right and wrong. Their minds are so perfectly balanced that right is always seen to be right and wrong seen to be wrong. Those in heart-harmony with their Creator never mistake wrong for right. This capability of moral discernment on the part of the creature is said to be God's "image" which, when possessed, obviates the necessity for the written law. The "image" was possessed not only by all on the spirit planes of life, but likewise by our father Adam in his creation.

With the law of God—briefly comprehended in the one word love—written in their very being, how strange it would have seemed to the angels if Jehovah had set up in heav the tables of the law afterwards given to Israel! Of wh service could such a statement of the law of God be to bein who had a much higher conception of it? Such a presentati of the law of Adam in the garden of Eden would have be similarly inappropriate; and none was given.

LAW IN MAN'S HEART BLURRED BY SIN

After Adam had violated the law of God written in h being, he passed under the sentence of death, which, worki in his members, affected him mentally and morally as well physically. Thus began the effacement from his heart of th power of discernment, or knowing right from wrong instin tively. This fallen condition and the state of the unprepar earth into which Adam was driven, where he was compell to labor in sweat of face for daily sustenance, were all co ducive to the cultivation of selfishness; and hence selfishn soon became the rule of life, instead of love, as in Go original creation.

As selfishness gradually gained control, the law of G became proportionately erased from man's heart. The effe of the fall continuing naturally from parent to child as t years rolled on, it is safe to say that in Moses' day t original law of God was almost obliterated with the v majority. A general picture of the race aside from Israel given by the Apostle Paul in the first chapter of the Epis to the Romans, with an account of just what led to so dre ful a condition.

God chose, or elected, to give the law on tables of stone the seed, or descendants, of his friend Abraham, according a promise made to him, that God would especially use l bless his posterity, and make them a blessing to the ıainder of the world. But as if to assure mankind that Hebrews were not naturally superior to other men, God mitted them to go for centuries into slavery to the Egypns, then the greatest nation on earth. That law given at unt Sinai was given, doubtless, because the law originally ressed in Adam's nature had become unintelligible; and it s given to a chosen people, at the hands of an especially sen leader.

God's law could not have been re-written in the hearts of people of Israel; for that would have implied the restora- n of that nation to Edenic perfection; and such restoration s then impossible, because the penalty of death rested on Israel as well as all others of mankind, and would con- ue until a ransom for Adam was found and made effective.

THE TWO CLASSES OF ELECT

But the question naturally arises, Why did God give the upon tables of stone to Israel? Why did he not wait il the "due time" to send his Son to be the ransom price all mankind, and until that price had been applied for , and then begin the work of "restitution of all things" cts 3:19-21)—the rewriting of the original law in the man heart? The Apostle Paul answers this important stion. He declares that when God promised to bless all ions and families of the earth through Abraham's seed, referred not to the patriarch's offspring as a people, but Christ Jesus, who according to the flesh would be born Abraham's descendants; and that for this Son the Father uld select a "bride," a companion, of many members, but of one spirit with the Son to be joined with him in his rificial sufferings, and later to be perfected with him glory, to share in his great work of salvation and blessing the whole world.—Galatians 3:16, 29; Romans 8:17, 18.

The Apostle points out that the "due time" for the Lord sus to come to the earth to die as a sacrifice for sin must before the selection and preparation of his bride; for the de class must be redeemed before its members could be led and chosen. He shows that it was the Father's pur- se that the merit of Jesus' sacrifice should be applied for s elect class before it would be applied for the world; that the Father's purpose the sacrifice of these was to be joined that of their Head as a part of the great Sin-offering the world. Jesus, then, must first "appear in the presence God" for this class.

Moreover, it was a part of the Father's purpose that, ore the age in which the bride should be chosen, another ct class should be prepared by testings and disciplinings ring the interval between the fall of man and the coming Jesus to die, but for the most part during the period en God dealt with Israel under the Law Covenant. Hence greater number were chosen from Israel.

IMPORTANT OFFICE OF THE LAW COVENANT

This covenant which the Lord made with Israel, Abraham's ldren according to the flesh, would do them great good, n though they might thereby pass through some very ere experiences. It would keep them from sinking lower o degradation in proportion as they would endeavor to p God's law, thus preventing their losing the image of d as completely as did other nations, and thus making original law of God so much the more discernible. And t only so, but this law given to Israel would be to some ent a standard before the world; and in this way Abra- n's natural seed might "lift up a standard for the people," l to a slight extent bless all nations even in the present e, by calling a halt in the downward course and by re- ing in all to some degree the dying influence of the original v of conscience.

Of this covenant with Israel St. Paul declares, "The Law ovenant] was added [to the Abrahamic Covenant] because transgressions [because sin was spreading and men were coming degraded very rapidly], till the promised seed should ne [not only Christ Jesus the Head, but also the church, ich is his body, to do the real work] to whom the promise brahamic Covenant] was made." "For the Law [Covenant] de nothing perfect"; moreover, "the Law [Covenant], ich was [given] 430 years after [the Covenant made with raham], cannot disannul [or in any manner change the ms or conditions of that covenant], that it should make promise of none effect."—Galatians 3:19, 17; Hebrews 19.

There was more done at Sinai than is generally supposed. t only was the law written upon tables of stone given re, but a covenant based upon the law was there entered into, between God on the one part and Israel on the other part, Moses being the mediator of that Law Covenant. The covenant was the important thing! With hearts leaping for joy Israel accepted the proposal to become God's covenant people. It seems not to have occurred to them, however, that theirs was a different covenant from the one made by God with Abraham.

Great confusion of thought has resulted from a failure to notice the point just made; namely, that the transaction at Sinai was important, not because God there began to have a law over his creatures—for we have seen that God's empire never was without law—but because God there made a covenant with Israel according to the terms of which they were no longer to be treated as sinners, but to be accepted as God's servants, if faithful to the requirements of that covenant. The law written upon tables of stone was the basis of that covenant; for every blessing under their covenant was made dependent upon absolute obedience to the law.—Exodus 19:7, 8; 34:27, 28.

Hence in speaking of their covenant, it became customary to think and speak of the law, upon which everything depended. Thus in the New Testament, when speaking of the Law Covenant, the Apostle calls it "the law," leaving the word "covenant" to be understood. Yet in every instance a glance at the language and the context shows unquestionably that the Law Covenant is meant, and not merely the written Law of the Ten Commandments. For instance, the expression, "the law made nothing perfect," could not refer to the law alone; for laws never make anything perfect. They merely show the perfect requirements.

The law on tables of stone showed Israel God's requirements, but it remained for the covenant to try to make the people perfect by promising blessings for obedience and curses for disobedience to the law. And this the Law Covenant failed to do; for it made nothing perfect. It served, however, to restrain sin in a measure, with those who endeavored to obey the law; but it could not lift any out of the mire of sin and out of the horrible pit of death. It could not give life. It left Israel under the same death penalty as they were under before the law was given. Additionally, as they were bound to it by a contract with God, it brought them under the additional penalty of their broken law. And this God knew when he made the covenant with them.

THE LAW A COVENANT UNTO DEATH

God's covenant with Abraham was not hampered by a law. It was unconditional, and was made as soon as Abraham entered Canaan—"In thy seed shall all the families of the earth be blessed." The seed was promised and was sure, and so was the blessing. But not so with the Law Covenant. It said, "The man that doeth these things shall live by them."—Leviticus 18:5; Romans 10:5.

Israel did not seem to consider that they might be unable to keep the law perfectly. They promptly accepted the terms of the covenant, little realizing that it was a covenant "unto death," and not unto life. Its promise of life was on terms easy enough for perfect men, although impossible for fallen men; but having agreed to the terms, they were bound by them. Thus the Law Covenant "slew them," or took away from them the very hope of life it had helped to enkindle. It left them in a condition of despair. The Apostle Paul voices this hopelessness when he explains: "I was alive without the law once, but when the commandment came, sin revived, and I died! . . . . O wretched man that I am! Who shall deliver me from this body of death?"—Romans 7:7, 24.

Is it asked, "In what way was the Apostle Paul or any Jew alive without the law covenant? Were the Israelites not under Adamic condemnation like the remainder of the world?" We understand the thought here to be that in his promise made just after the fall, that the seed of the woman should bruise (crush) the serpent's head, and in his promise to Abraham that in his seed all the families of the earth should be blessed, God had given clear intimation that mankind should in some manner be delivered from the penalty of death resting upon them. Before the children of Israel came under the Law Covenant, they had a share in that general hope of life. But now, having made a covenant with God that promised life if kept, but death if broken, they had lost the hope of the world in general and had come under an additional penalty of death.

But God, in his infinite wisdom and mercy, purposed that the One who should redeem the world from the curse resting upon them as a whole, should at the same time redeem Israel, both from the Adamic penalty and from the curse of their Law Covenant; for "Cursed is every one that continueth not in all the words of the law to do them." This he would accomplish by dying upon a tree—a cross, thus be-

coming a curse for Israel. "Cursed is every one that hangeth on a tree." (Galatians 3:13; Deuteronomy 21:23) This "curse" of the Law Covenant, as well as its "blessings," belonged only to the nation of Israel; for no other nations were under that covenant. This fact needs to be clearly seen, in order to understand why our Lord could not have redeemed Israel if he had not been a Jew. That the "one man," Christ Jesus, could justly give the redemption price for our race is stated positively by the Apostle Paul, and the reason is given; namely, that all mankind died in the "one man" Adam. But how could one man redeem the entire nation of Israel from the curse of their Law Covenant?

HOW MOSES COULD MEDIATE FOR ISRAEL

We answer that in connection with Israel's covenant there is a point that few seem to have noticed. It is that God dealt with only one man in connection with the making of that Law Covenant; and that man was Moses, who stood in the position of a father to the whole nation, the nation being regarded and treated as children under age. (Numbers 11:11-15) The Lord talked with Moses in the mount. He gave the tables of the law to Moses, and Moses gave the law to the people. Moses mediated between Israel and God in the establishment of the Law Covenant. (Exodus 24:1-8) All Israel were "baptized into Moses in the cloud and in the sea." "He that despised Moses' law died without mercy."—1 Cor. 10:2; Heb. 10:28.

So thoroughly was the one man, Moses, the representative and typical father of the nation of Israel, that because of Israel's rebellion, God could purpose its destruction and the fulfillment of all his engagements with Moses' family instead. (Exodus 32:10, 31, 32) It was thus, as God's representative on the one hand and as Israel's representative on the other, that Moses could be the mediator of the Law Covenant between God and that nation.

When the Man Christ Jesus, by full obedience to that Law Covenant, became entitled to life everlasting under its provisions, he had the right to "Moses' seat"—the right to supersede Moses as the law-giver and representative of that nation. Moses, being a sinner like the remainder of Israel, could not give the Israelites life, nor gain it himself, under the law. But Jesus, by fulfilling its requirements, became the heir of the promise of life, and could bring them to perfection, where they could keep God's perfect law. And this same Jesus could redeem them from the curse of their Law by becoming a curse for them in his death on the cross, thus giving the redemption price for Moses and all in him, at the same time that he was laying down his life for the world.

The law given to Israel was to accomplish various purposes. While they could not have perfectly kept the law, yet as a nation they did not make earnest effort to obey the requirements of their covenant. They did not do what they might have done. The humbling experiences which have come to them as a result of their experience under their Law Covenant will prove eventually a blessing to many of this people. Through the Prophet Ezekiel, God declares of Israel: "Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols, wherefore I gave them also statutes that were not good, and judgments whereby they should live."—Ezekiel 20:24, 25.

THE LAW A PEDAGOGUE

From the beginning God designed that the Law Covenant should prove "a pedagogue [a servant who in olden days led children to school] to lead them [Israel] to Christ," as our first text declares. It has done a good work in convincing them that they are sinners and unable to save themselves by their good works; for they have never gained life through their law, but have continued to die; and for many centuries they have realized the Lord's disfavor.

At the time that Jesus came there was quite a goodly number of Jews who were in a holy condition of heart. When the number of Israelites then in Palestine and the surrounding territory is compared with the number of Gentiles throughout the world, it is remarkable that so many Jews were found to respond to the Gospel call. In the same length of time we believe that but a small proportion of that number from the Gentiles would have been ready to give a hearing ear. While only something over five hundred were found to become Jesus' disciples up to the time of his death, yet within a comparatively few days thereafter many thousands accepted him as the Messiah and were baptized, as the result of the preaching of the Apostles on Pentecost and the days following.

THE FULL SCOPE OF THE LAW

Many Israelites, however, were in the condition of the young ruler who came to Jesus asking, "Good Master, what good thing shall I do that I may inherit eternal life?" Master told him that if he would enter into life he n keep the commandments, must obey the law. Then J enumerated the commands, ending with the comprehensive "Thou shalt love thy neighbor as thyself." The young r replied, "All these things have I kept from my youth what lack I yet?" Jesus looking upon him loved him, any noble person would love a character of that kind. T the Lord pointed out to the young ruler that he had comprehended the full essence of the law, that there wa degree of consecration to which he had not attained. If loved God with all his heart, he would wish to serve with all that he had, whatever the cost. If he loved neighbor as himself, he would wish to use his means the blessing of others.

Evidently the young man had not previously realized responsibility. He was very rich and inclined to be sel Jesus struck right at the root of his trouble: "Go, sell that thou hast, and give to the poor; and thou shalt h treasure in heaven; and come, take up thy cross and fol me." (Matthew 19:16-22; Mark 10:17-22) Ah, this too much! The relinquishing of his great fortune was quiring more than he was willing to give. He went a sorrowful. Never before had he surmised his real h attitude. He had been merely keeping the letter of the while missing its spirit.

MORE JEWS THAN GENTILES WERE READY

When we turn to the Gentiles to see how the Gospel p pered amongst them, we perceive that it progressed slowly. In every new city the first convert was a Jew, who had been under the law. Evidently the Jews had basis for faith in God. After the door of favor had opened to the Gentiles, the Apostle Paul went to Ath the center of Greek culture and learning, and preached message of the kingdom there. But apparently he did make even one convert to Christianity. It has required m than eighteen hundred years to gather a sufficiency among the Gentiles to complete the 144,000 which God designed as the full number of the Gospel Church.—Revela 7:4; 14:3.

So we can see that while the Law Covenant was not that could give to the Jews everlasting life because of t own imperfections and the imperfections of their media nevertheless it was not a curse to them, but a blessing— only to those Jews who were living at the time when J came, but to many previously; namely, the prophets and the faithful ones who by their faith and heart obedience won the favor of God. (Hebrews 11) All other Israe we understand, will come up in the Millennial age as tiles; "for they are not all Israel who are of Israel," as Apostle declares, but only those who exercise the proper and render full obedience.

METHOD OF DEALING WITH THE GOSPEL CHURCH

God's dealings with the church of Christ differ w from his dealings with natural Israel. The sanctified in C Jesus, spiritual Israel, need no such law of command was given to Abraham's natural seed. Love to God an man, and sacrificial love for the brethren, is all that is joined upon the new creature in Christ. Love is the essence of his new mind; for it is the spirit, or minc his Master. As we examine the commands of "Thou sl and "Thou shalt not," given to natural Israel, we realize unfitting these would be for spiritual Israel. What would even think of being guilty of the sins enumerate the Ten Commandments!

The preface to these Ten Commandments (Exodus 2 shows that these commands were given only to Israel the flesh: "I am the Lord thy God, which brought thee of the land of Egypt, out of the house of bondage." M also declares (Deuteronomy 5:1-15): "Hear, O Israel statutes and judgments which I speak in your ears this that ye may learn them and observe to do them. The our God made not this covenant with our fathers, but us, even us who are all of us here alive this day." also Ezekiel 20:10-13; Nehemiah 9:4-37). All God's mands to the Hebrew people are proper and suitable for fallen man. But they are surely quite inappropriate to new creature in Christ Jesus, whose very nature as a of God is to do right and to please the Lord.

Under our Lord's teachings we can see that to kee law means more than its surface indicates; that he who his brother has the murder spirit, and is a murderer; he who desires to commit adultery lacking only a favo opportunity, is in heart an adulterer (Matthew 5:28); he who loves and serves money, and spends time and t in seeking earthly riches of any kind, is an idolator. In

e full complement of the law is this: "Thou shalt love the ord thy God with all thy heart, with all thy mind, with all y soul, and with all thy strength; and thou shalt love y neighbor as thyself." So broad and deep is this injunc-on, so all embracing, that even new creatures in Christ nnot measure up fully to it in spirit. Because of the ndering weaknesses of our imperfect human body, we need e covering robe of righteousness furnished by our dear edeemer. How thankful we are that we have been assured the Lord through the Apostle that we are not under the w but under grace!—Romans 6:14.

THE SUM OF THE MATTER

We see, then, the blessing that the Law Covenant was esigned to be to those to whom it was given—Israel after e flesh. It was indeed a pedagogue to lead them all to hrist—not only those who then became united to him; for will prove a blessing in the time now near at hand, when e blindness which has afflicted Israel for nearly nineteen enturies shall be removed, and when the Jews shall recognize eir long-looked-for Messiah. Their schooling under their law ill be a great assistance to them, when the "time of their isitation" as a nation shall again have come.

As spiritual Israelites, we should exercise care that our liberty in Christ is not made an occasion of stumbling to others who do not see the Christian's liberty, who do not realize that Israel's law is not binding upon those who are in Christ. Our law of love demands this, as St. Paul forcefully points out. (1 Corinthians 8:9-13) But while thus seeking to exercise forbearing love toward the weak, we may rejoice indeed in our glorious liberty as sons of God. Let us stand fast in it! Let us enjoy to the full our rest of faith—the Christian's Sabbath!

Our Sabbath abides seven days in the week, and twenty-four hours of the day. It is not broken by physical labor, nor is it dependent upon physical ease. It is a deep abiding rest of faith, and can be broken only by doubt, by unbelief, by disobedience to our God. We now see that Israel's Law Covenant was a foreshadowing of the good things which the Christian church enjoys. (Hebrew 10:1) We realize that Israel's Law Covenant was as far inferior to our covenant of sacrifice as their sacrifices are to the "better sacrifices" of the Gospel age, as their altar is to our altar, and as their candlestick and their table of shew-bread are to ours. In all these things the realities are far greater than were their shadows.

FOR LOVE OF THEE, O LORD

'or love of thee, for love of thee, with every friend I'd part,
f only thou, my blessed Lord, wilt dwell within my heart.

'm willing, Lord, for love of thee, to be misunderstood,
ccept whate'er thou dost permit of evil or of good.

'or love of thee, for love of thee, I'll dread no scorn nor shame,
ut seek each day, for love of thee, to honor thy dear name.

Content, my Lord, for love of thee, to be ignored, unknown,
No joy to know in any love save only thine alone.

For love of thee I'll strive, dear Lord, to keep the narrow way,
For love of thee, I'll watch and pray and trust thee, come what may.

For love of thee, of thee, dear Lord, the heaviest cross I'll bear,
Assured that, through thy love for me, thy glory I shall share.

GOD THE HELPER OF THE NEW CREATURE

"The Lord is my helper, and I will not fear what man shall do unto me."—Hebrews 13:6.

Whoever would come to God finds that in order to do so he nust possess a certain amount of knowledge of him and of his glorious character. The heathen, for instance, cannot come o him; for they do not know him, nor do they know of the rrangements which he has made for human salvation. Quite large number of those living in America and Europe have ery little opportunity for knowing God; for during the dark ges "the faith once delivered to the saints" became contamiated with the teachings of pagan philosophy, and the resultng mixture brought a measurable degree of darkness. As a onsequence, there is a great difference in the teachings of the lifferent denominations which purport to be Christian, although they agree to some extent. But so little is known of the undamental truths of Christianity that many who accept our Lord Jesus as their Savior have not the remotest idea of the livine plan for the salvation of the children of Adam.

Coming to the Bible teaching upon the subject, we perceive that God created man a glorious being, a human being, little lower than the angels. In his perfect condition man had fellowship with God. He had the divine parental care, together with all the rights and privileges of a son of God. (Luke 3:38) But when Adam became disobedient to the divine law, he forfeited his right to be a son of God; and because of his disobedience he was condemned to death. Because of the laws of heredity, all of Adam's posterity share with him in this alienation from God.

For more than two thousand years the matter continued. The race of Adam were without God and having no hope in the world. True, God made slight manifestations of favor toward a few men, such as Enoch, Noah and Abraham. He did not receive these few back into sonship, however. Then the children of Israel were accepted as a nation, and had certain promises made to them on condition that they would keep the Law of God. But although they were granted an opportunity of demonstrating whether they could keep that Law, yet not one of them could do so perfectly. Therefore they could not come back into harmony with God and receive the divine blessing. They must remain under the curse pronounced in Eden.

THE HIGH CALLING OF THE GOSPEL AGE

Now we see that the six thousand years which have passed since Adam disobeyed the divine law were six great thousand-year days, man's work week, during which he has labored with sweat of face; and that now we are living in the great seventh day, earth's Sabbath Day. The six great thousand-year days of man's labor and sweat of face under the curse are ended; and the great seventh day is God's time for blessing all the families of the earth, for rolling away the curse and rolling in the blessing. The Scriptures show us that God has a basis for the blessing of the world. That basis of restitution to all that was lost in Eden is the fact that Christ died for the sin of the whole world, that in due time he will make an application of the merit of his sacrifice on behalf of the whole world. This glorious message is the Gospel—the glad tidings that God is willing to be reconciled to mankind, that he has appointed our Lord Jesus as the One through whom he may be reached, and through whom the world may come back to God.

Meantime, God sent word through the apostles that he was willing to make a covenant with those who would desire, during this Gospel age, to be in fellowship with him. Those who could exercise the faith he invited to become sons of God—not on the human plane, as Adam was, but on the spirit plane—and promised that in the resurrection they should have a change to the spirit nature, the divine nature. This invitation went forth. Whoever heard of it was privileged to avail himself of it, if he wished to do so.

When first we heard that God was willing to permit us to be his children, we inquired whether there were any conditions attached to the invitation; and we were told that there were very stringent ones. Our Lord Jesus declared that no man can come unto the Father except through him. In some way all of God's mercy and love is hidden in Christ. "He that hath the Son hath life." We wished to get away from the death penalty, to be free from sin and death, and to return to God's favor. Those who heard the words of our Lord Jesus or of his twelve apostles, those who read the epistles written by those apostles or those who read hymns containing the message—no matter how they received it—had the terms and conditions in their minds; namely, that God was willing to receive us through Christ, and that to become Christ's we must become his disciples.

JUSTIFICATION BY FAITH

A disciple is one who follows, one who imitates, one who seeks to do as his master does. So we had before us the proposition that whoever would come to God must believe that he is, and that he is the rewarded of those who diligently seek him. We believed that our Lord Jesus Christ had given his life for the sins of the whole world, and that we must become disciples or followers of him. We learned that if we would reign with him we must also suffer with him. Our Lord himself said: "If any man will be my disciple, let him take up his cross and follow me." That is, let him practise self-denial and put it into effect; and then, as a reward, he will share with Christ in his kingdom.

As we sought for further information, the Bible told us that the first thing for us to do was to take the step of justification, to be made right, made just. By nature we were

sinners. Not only had we transgressed in the past, but we were imperfect and did not know how to do perfectly. To be justified is to be made right, not only as respects past sins, but also as to further sins, so that God would be willing to receive us back into relationship with himself. The Bible shows us that God's plan for the world in the future is that then whosoever will shall be made right actually. As mankind accept the divine terms, they will grow stronger mentally, morally and physically, until finally at the end of Christ's Millennial reign they will be perfect human beings, ready to be approved of God and accepted to life everlasting, made fully right in the sense that Adam was right in the beginning.

With the Church, however, it has been different. God did not justify them actually, but reckonedly—"justified by faith." Should any one ask, "What do you mean by justification by faith?" we reply: The Bible explains that in those who become the church God operates along the lines of their minds; that is to say, when we gave our hearts to him he henceforth reckoned our flesh as dead—not to be restored with the world by and by, but as consecrated to death. Our Lord Jesus Christ consecrated his human life to death; and whoever follows in his steps must do likewise.

After we had agreed to consecrate our life unto death, God accounted it as done. He accounted us dead as human beings, but alive as embryonic new creatures—not perfectly alive as spirit beings, however. In order that he might test our loyalty to himself and to the principles of righteousness, he permitted the new will, the new creature, the newly begotten spirit being, to use the old body and thus to demonstrate what we would like to do, to manifest whether we really wished to keep the covenant into which we had entered with him, whether we would use our time, our strength, our energy—all that we had—in the doing of the divine will. If our testing revealed the fact that we merely made a lip agreement instead of a heart consecration, then our covenant meant nothing; for God is not seeking those who worship him in a formal manner, but those who worship him in spirit and in truth.

IMPORTANCE OF CONTROLLING THE TONGUE

In testing us, the Lord was willing to take us according to our intentions. If we found that we had done something for which an apology should be made, he expected us to demonstrate that our intention was right by going to the injured person and making the proper amends. Whoever is able to conquer his tongue is able to rule his entire body. While the tongue is a little member, yet it is very unruly. Therewith bless we God, and therewith curse we men (James 3:1-12) But the Scriptures give us the proper thought—"Speak evil of no man." How many Christians there are who are continually stirring up strife with their tongues! The adversary controls many in this manner long after they have escaped from his domination in many other respects. This is largely due to the fact that they do not detect that they are doing Satan service, do not even detect that they are stirrers up of strife, hatred, envy, malice and are planters of roots of bitterness whereby many are defiled.—Hebrews 12:15.

So by these various means we are demonstrating to God our obedience to his will. All this is because we have been justified by faith. Until we were justified by faith, we had no dealings with God. One who is not in justified relationship with God might be doing very good work; and yet he could get no credit whatever as a new creature. The only way to obtain such credit is, first of all, to become a new creature, by taking the necessary steps. We are not actually justified now, but are justified by faith in the blood of Jesus Chri

By faith we accepted the divine invitation to become f lowers of the Lord Jesus Christ. By faith we presented o bodies a living sacrifice, recognizing that these bodies were n actually justified, but that God was willing to accept th through the merit of our Lord's sacrificial death. By faith go on to fulfil the terms of our Covenant of Sacrifice, and lay down our lives in the service of God and of the brethr By faith we live in the world, although not of the world. faith we live a life of resurrection; for we are reckoned de as human beings, but alive as new creatures. While we a actually walking about in our old bodies, we are "risen w Christ" to "walk in newness of life." If we finish our cou faithfully to the end, we shall be granted a share in the fi resurrection.—Romans 6:4; 8:1-4; Colossians 3:1-4.

THOSE WHOM GOD HELPS

All this is by faith. Everything is of faith in the time faith—the Gospel age. But after our Lord has brought tual salvation to us, it will no longer be of faith. It w then be actual. (1 Peter 1:3-9) Whoever will not walk faith now cannot be of this class; for God is now seeking class who are walking by faith, not by sight. To this class has given promises and many strong evidences of his love; a yet it is all by faith, so that with the Psalmist we can sa "The Lord is my helper."

As children of God the church have a special reason having faith that he is guiding all their affairs. As Paul says: "We know that all things work together for gc to them that love God, to them who are the called according his purpose." (Romans 8:28) Whoever would apply t promise to himself must first have come into personal relati ship to God, under the special covenant of this Gospel a (Psalm 50:5) Christ Jesus and his body members have tered into this covenant relationship with the heavenly Fath who has become their helper, their care-taker. But since c flesh has been laid on the altar of sacrifice, God is not to expected to be the helper of our flesh. In some instances it m be to the advantage of his cause that our flesh should spared; but as a rule the flesh is to be offered up.

What then does God help? The answer is that the n creature is represented as saying, "The Lord is my helper." things will work together for the good of the new creature a for the good of the Father's work, which we have been invit to share through Jesus Christ. In other words, our spiritu interests will be forwarded, cared for. God being thus c helper, we need not fear what man might be able to do ur us. Although man might be able to do many things to hind us and to cause trouble for us, yet we may be content th since all our interests are in the Father's care, his grace w be sufficient for us, according to his promise. He will not p mit us to be tempted above what we are able to stand, b with every temptation will provide a way of escape.

God's people need not fear. It is the fear of man th bringeth a snare. (Proverbs 29:25) New creatures are to free from this fear of man. They are to use the best ju ment they have; they are to use the spirit of a sound mi Thus doing, they are not to fear what man shall do unto the On the contrary, they are to be perfectly restful in Go hands; for he will not permit anything to occur to them t will not be overruled for good. He will not permit us to dure any sufferings which we cannot bear. Therefore we s to trust him, and thus we shall receive a great blessing of mi a rest of heart in Jehovah God.

ENTIRE SUBMISSION

Haste thou on from grace to glory,
Armed by faith and winged by prayer;
Heaven's eternal day before thee,
God's own hand shall guide thee there.

Soon shall close thine earthly mission,
Soon shall pass thy pilgrim days;
Hope shall change to glad fruition,
Faith to sight and prayer to praise.

JACOB FLEEING FROM HIS ANGRY BROTHER

[This article was a reprint of that entitled, "Responding to Divine Promise," published in issue of March 15, 1907, whi please see.]

JACOB WINS ESAU

[This article was a reprint of that entitled, "Making Friends With Mammon," published in issue of March 15, 1913, whi please see.]

CHARTS OF EZEKIEL'S TEMPLE

We are preparing a very fine chart of Ezekiel's Temple, in eight colors, size 33x36 inches, on white tax cloth, printed on both sides. The measurements of the various parts of the Temple are as accurate as we knew how to make them. The charts will be found to be very helpful in conjunction with t study of the vision of Ezekiel. Price $2.00 prepaid.

PUTTING OFF ADAM AND PUTTING ON CHRIST

e have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him."—Colossians 3:9, 10.

In the above text the Apostle does not say: "Ye are inding to put off the old man, and intend to put on the new"; does he say: "Ye are putting off the old man, and putting the new man." He says very definitely that the thing has n done: "Ye have put off the old man, and ye have put on new man." What does he mean? Who is "the old man" be put off? Who is "the new man" to be put on? When we put off the one, and put on the other?

Apparently the Apostle is considering the whole human nily as being part and parcel of Adam, who is the old man. d created the old man perfect, "in his own image and likess"; but sin wrought great havoc and alienated Adam and race from God and from perfection. We are all therefore eped in sin; we have become slaves of sin, under the donion of Satan, the Bible says. Thus the old man is in a y bad condition, and his Creator refuses to acknowledge n. But God has made preparation for the old man through great Messiah, so that in due time restitution may come him. Those "times of restitution" have been deferred for 00 years and are only now at the door.

When the Apostle wrote these words, the restitution times re nearly 2,000 years in the future. We see that he did not an that the natural man, the world, had put off Adam. He s speaking of the church. This class have put off relationp with father Adam. They have disowned that relationship. ey have separated themselves from him. They have become ited to another, a new man.

FORGETTING OUR "FATHER'S HOUSE"

We inquire, Who is this new man? The Bible answers that Head of this new man, this person we have joined, is rist; the church are members of his body. The Apostle 's that some of the early members of this body were taken m the Jews, and that then the call went to the Gentiles, to nplete the foreordained number. So this new man has now n in process of creation for eighteen hundred years and re. This man is the new Adam, the second Adam; the old n was the first Adam. The first Adam and his race having ome enslaved, his works are bad. Anger, malice, hatred, y and strife are represented in his children, because they ve deflected from the heavenly Father and have been led ray by the sophistries of Satan. But nearly nineteen hund d years ago the Father began to take some out of the world o with our Lord are in a sense to take the place of the first am; and he gives them this name—the new man—show that this class is in some respects the antitype of Adam. he first man was of the earth, earthy; the second man is Lord from heaven." Here we have what the Scriptures le "the old man" and "the new man."

When we consecrated ourselves to God we renounced Father am and all the things pertaining to him, all hope from that irce. This is not something we are doing now, but someng we have done, not by the flesh, but by the spirit, the nd, the will. In our minds we have renounced sin, reinced self, renounced Satan; we have forgotten our "fath's house," the human hopes; we have completely turned r a new leaf. We have given ourselves to God, having rned of his arrangement whereby he is able to accept us, thout violating the principles of his own government; and s acceptance, we see, is through our Lord Jesus Christ. Our rd Jesus by giving himself a ransom thus provided a way which we might become associated with him, and he himf has been glorified to become the spiritual Head of this v spiritual body, of this new spiritual man—the Messiah.

We heard this heavenly invitation, that we might step out the old condition and into the new. The Lord's people have de this consecration of themselves, this renouncement of , renouncement of all hope of restitution. They gave up earthly rights and privileges when they became members the new man, when they became associated with Christ as mbers of his body.

THE WILL THE NEW CREATURE

This whole proceeding is in our minds, our human bodies ng reckoned dead from the moment when we made this reincement; for the body is a part of the old man. Yet this ly is not actually dead. Hence our wills as new creatures ve the work of operating for a time in the old body. This ly belongs to the old nature; it was formerly under the trol of the old will, which is now dead. The new will, ving taken the place of the old will, is controlling and diting our bodies, and should do so, the Apostle tells us. Our man bodies are now owned by the new creature, who is the ster, and they have become quickened to serve the Lord.—mans 8:11.

This new man is "renewed in knowledge." The Lord does not give us new bodies when we come into membership in the body of Christ. He has promised that he will give us new bodies by and by, in the glorious change of the first resurrection. The new creature will then receive the spirit body which God has designed for it. But now he wishes us to use the old bodies and to bring them under control, thus developing and crystallizing, through discipline, the character of the new creature. It is of God's provision that we have come to know of these glorious heavenly things through his message, his word; and it is this Word of God that has worked so powerfully thus far.

By faith we accepted these wonderful provisions, and now, since we have come into God's family, his holy Spirit, which he gives through his Word, is working in us "to will and to do of his good pleasure." This is the message of God which St. Peter speaks of when he says that God "hath given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Peter 1:4) The promises of God reached us at the time when we were begotten of the holy Spirit. Then we began to grow; and we continue to grow in knowledge and in grace more and more in proportion as we feed upon the truth which God's Word supplies.

THE BRIDE OF THE "SECOND ADAM"

But this knowledge, this transforming power, has had more effect upon some than upon others. If it has had its legitimate and proper effect upon us, and has done a thoroughly transforming work, so that it has quickened us to earnest zeal and love, then we shall become in due time partakers of the divine nature in the resurrection. So whoever of God's children will not permit the heavenly message and the Spirit of God to work in them unhindered, will receive less of divine favor. Such will not be accounted worthy of that high position of membership in the body of Christ, but must take a lower position, as members of the great company class. Such will have failed to make their calling and election sure to membership in the new man, the Christ.

In contrasting the first Adam and the second Adam the Apostle indicates that it is not Jesus in the flesh who is the second Adam, but that "The Lord of glory" is the second Adam. "The first Adam was of the earth, earthy." Jesus also was of the earth, earthy, when he was the man Jesus; but he was begotten of the holy Spirit at the time of his consecration of his earthly being to death, at Jordan, and the new creature there begun was developed to perfection. Finally, when he was "put to death in the flesh," it was that he might subsequently be "quickened in spirit," in the resurrection. Having become thus quickened and made perfect, as a new creature, as a spirit being, he became the glorified head of that class who will also become spirit beings of the divine order. He became "the Lord from heaven"—the One to be expected at the second advent.

Our Lord's footstep followers are sometimes called his members, and sometimes called his bride. Either of these two pictures fits well the circumstances and conditions. In the case of the natural man, Adam, Eve was his mate, his bride, and was also a member of his body; for she was taken from his side. Similarly the church is a part of her Lord's body; and it was through him that life was made possible to her. She is to be the bride of the second Adam, who is to be the Life-giver to the world.

The new man is "renewed in knowledge after the image of him that created him." God is creating this new man; and so the Scriptures tell us that we "are God's workmanship, created of God in Christ Jesus unto good works." This image of himself which God is working in us, he is not working by arbitrary power. He is not compelling us to become like himself. He is merely working by his promises, with our hearty co-operation. There is no compulsion in any sense of the word. He is working in us first to will, and then after we have willed, after we have become Jesus' disciples, he works in us to do. But all this work is through his word, through his promises. His providences, of course, co-operate with these promises; and their influences upon us is that of transformation.

"We are changed into the same image from glory to glory" —the image of our Lord. (2 Corinthians 3:18) That is to say, in proportion as we are faithful to the Lord and are led by his Spirit, guided by his Word, in that proportion we come to understand our heavenly Father better; and as we seek to do those things which we see to be his will, we are develop-

ing in ourselves his glorious likeness, his character. Thus we are being transformed day by day; and we can readily see that unless we become thus developed spiritually we shall not be ready for the glorious resurrection change, which St. Paul tells us will come in an instant—"changed in a moment, in the twinkling of an eye"; for "flesh and blood can not inherit the kingdom of God." So long as we are in the flesh we are not perfect as new creatures. We are waiting therefore, for the grand consummation, when we shall be perfected with the Lord and sharers of his glory.

INTERESTING QUESTIONS

1. *Question:*—Does a fear of death indicate a want of faith or a low grade of spiritual health or what?

Answer:—We are to remember that our physical condition has much to do with our feelings, and that therefore these are not a trustworthy guide as to our spiritual condition. One might be in so nervous a condition that even a slight noise would make him very uncomfortable. Any one thus supersensitive might even have a fear of death. But that physical condition would by no means prove that he was not a true child of God. Some people have the organ of vivativeness, love of life, much larger than do others. All such would naturally have a greater dread of death than would one in whom this organ was relatively small. Our Lord Jesus seemed to have this natural dread of death, which did not leave him until God had assured him that he had made his calling and election sure, and would have a resurrection from the death condition.—Hebrews 5:7.

If one of the Lord's children should have a dread of death, it would be well for him to seek the Father's face in prayer, to seek the assurance that he had divine approval. God's Word enables us to know when we are acceptable children; and as Christians we should endeavor to drive away our fears by giving heed to that Word, keeping it before our minds and meditating upon the precious promises of divine love and care, and asking for the promised grace to help in time of need. If we do this faithfully, we shall find in our hearts more and more a loyalty and a willingness to walk in the footsteps of Jesus unto the end, cost what it may. Then we can say: "I will fear no evil; for thou art with me."

2. *Question:*—What is included in the name "Church of the First-born"?

Answer:—To our understanding this term includes both the little flock and the great company. In the type the tribe of Levi was in two parts, the priests and the Levites. By divine arrangement this tribe represented all the first-born of the children of Israel. (Numbers 8:5-18) In the antitype the Church of the First-born is a name used to include all the spirit-begotten of the Gospel age, whether of the priestly little flock or of the great company.

3. *Question:*—What is the difference between the soul and the body?

Answer:—There is a marked difference between soul and body. A body might lie here before us, but have no intelligence. Thus it was in the creation of father Adam. God formed him out of the dust of the ground; but the inanimate body thus formed had not yet become a soul. The second step was to "breathe into his nostrils the breath of life," to vitalize the inanimate body. As soon as the breath of life was given the eyes began to see, the ears to hear, the brain to think. In other words, intelligence began. From that time on, Adam was called "a living soul." (Genesis 2:7) When he died however, the process was reversed. The body was there, but bereft of life. Adam was no longer a soul. Indeed, in one sense the soul might be said to have perished. But the Bible tells us that in his great plan for human salvation God has arranged for the revival of that soul in the resurrection. Therefore we are privileged to speak of that soul as not dead but asleep, inanimate, to be awakened in the Millennium.

CONVENTION REPORTS

Four general conventions were planned by the Society for August 30, 31—September 1 and 2, so located as to serve the friends to the best advantage across the continent, the cities of Boston, Cleveland, Milwaukee and Oakland being chosen for this purpose. These conventions are now matters of history; and with one accord those who were privileged to attend them are agreed that they were "the best yet." We subjoin brief reports by brethren who attended.

THE BOSTON CONVENTION

Those who attended the Boston Convention realized "how good and how pleasant it is for brethren to dwell together in unity"; for there the dear Lord poured out such blessings that we could not contain them all. The Boston friends did all in their power to make the visiting brethren comfortable, and succeeded to a remarkable degree. That the Lord blessed their efforts, and their loving hearts as well, was evidenced by their beaming, happy faces, and testified to by all.

At this convention thirty-four were immersed; and the earnestness, the determination shown, as well as the spirit of the occasion, told us that great blessings still follow the consecration of our wills to God. Every discourse was pregnant with helpful thoughts; and these covered such a wide range that all present found just what their souls could feast upon. Surely it was the Master himself who guided and who came forth to serve us! If this convention was a foretaste of what the "General Assembly of the Church of the First-born," will be, then we should all strive with all that in us lies to be found worthy of a share therein.

The closing love feast was especially enjoyable; and not a few tear-stained faces were seen. How our hearts yearned for the grand feast of love beyond the vail, where no parting hand-shakings will cause us heartaches, but where we shall be forever with the Lord and be satisfied, yes really satisfied! Oh, what a hope! All our tears and trials will then be past; but their memory will be as pearls.

At the closing session the audience voted thanks to the Society for providing the convention and its speakers and to the Boston Church for its loving efforts to serve them so efficiently. The chairman then called upon all to rise who desired to express, if possible, a more complete consecration to our heavenly Father and a more cheerful sacrifice henceforth in his service. Forthwith the audience arose en masse.

BRIEF REPORT OF CLEVELAND CONVENTION

At Cleveland God's kind providence had arranged all essentials for a joyful time of fellowship and spiritual uplift. The attendance ranged from 800 to 1200. The stress of present conditions, together with the realization that the hour is very near for the great convention in glory, had developed in our hearts a deep desire for a special manifestation of God's power to strengthen and encourage. From the start the spirit of sweet fellowship and joy often witnessed toward the close of a convention seemed to pervade.

On the first day of the convention inspiring messages on "Fellowship" were delivered by Brothers Bridges, Spring and Herr. On the second day the testimonials and discourses were in accord with the topic "Examination." The earnest searchings of hearts seemed to produce in those present a deep longing that the work of self-subjugation might be hastened to completion at whatever cost, and that our Lord's glorious image might shine where hideous Self once stood in the foreground. Brother Bohnet, Hooper and Barker gave excellent discourses.

Sunday was scheduled as "Our Lord's Day." Discourses were given by Brothers Crist, Nash and Baeuerlein. Many were the expressions of regret that but one day of the convention remained. Monday was "Kingdom Day" on the program. Following a discourse on Baptism forty-two symbolized their full consecration to God. Among these was a boy seemingly about nine years old, but with an appreciation of God and of consecration which would put to shame many of mature years. By unanimous vote of the convention a love feast followed the afternoon discourse by Brother Baker, to permit participation by those whom necessity compelled to leave before the closing session. Later in the day, after an inspiring sermon by Brother Boyd, with lovelit countenances and expressions of deep joy evidenced by voice, by smiles and by tears the convention closed with the singing of "God be with you till we meet again."

ECHOES FROM MILWAUKEE CONVENTION

The convention at Milwaukee was acknowledged by all in attendance to be one of the best ever held. The sweet spirit of the Master seemed to pervade the whole atmosphere; and all were determined to be a blessing to one another. It was estimated that about 850 attended. Peace, joy and contentment seemed to shine out from each face; and the determination to be loyal to the Lord, the truth and the brethren was the keynote of all remarks. To realize that we are three and a half years into the great time of trouble and then to note the smiling faces of all present was a most wonderful evidence of our precious Master's promise: "Lo, I am with you alway"; and again, the assurance: "I will never leave thee nor forsake thee."

The convention concluded with a love feast; and many were tear-dimmed with the sorrow of parting and also the joy of anticipation of the great convention when we be forever with the Lord.

AT OAKLAND, CALIFORNIA

One unusual feature in connection with the Oakland Convention was that four brethren were sent there from the East, eling together, serving the friends at Chicago, Denver Los Angeles en route. At these cities two-day conven- had been arranged, and an average of 500 attended at place.

About 650 were present at the Oakland Convention, which ed to be a most helpful and enjoyable concourse. It was arkable for the sweet spirit manifested; and as those pres- eagerly listened to the discourses or gave their testimony he Lord's grace, their radiant faces outwardly attested the ard heart-condition. Many and fervent were the expressions of mutual Christian love among the conventioners. Twenty-three were immersed at Oakland.

At all the conventions resolutions were passed expressing love and sympathy for the brethren at headquarters, and pledging co-operation with the Society and its work.

OTHER CONVENTIONS

Other two-day and four-day conventions were held at New Castle, Pa., Portland, Oregon, Seattle and Spokane, Boise, Omaha, Kansas City, St. Louis and Toledo, while still others are proposed. Altogether the year 1918 will be the banner year for conventions. It is expected that the Pastor Russell Memorial Convention at Pittsburgh Oct. 31—Nov. 1-3, will be the principal one of the year. The public activities of the Society being somewhat curtailed at present, these gatherings seem to supply the needed stimulus and encouragements for the friends. Evidently the Lord has wonderfully blest the conventions.

THE WATCH TOWER OFFICE

The Society's removal to new headquarters in Pittsburgh is completed, and all departments are now in operation, although it will take two or three weeks more to get fully ed. We have beautiful quarters on the third floor of the tin Building, with plenty of room, well lighted and well ilated. We are confident that the removal is providential; the Lord's hand has been continually manifested in con- ion therewith. In another column we print an up-to-date price list of our stock on hand. Please do not order anything not listed, until you see notice of replenished stock in THE WATCH TOWER. Address all letters to the Watch Tower Bible & Tract Society, Room 310, Martin Building, N. S. Pittsburgh, Pa.

To secure uniformity we suggest that our new headquarters be referred to as "The Watch Tower Office," and that paragraph two of the Vow be changed to harmonize therewith.

. XXXIX PITTSBURGH, PA., NOVEMBER 1, 1918 No. 21

VIEWS FROM THE TOWER

r my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah 55:8, 9.

The grand truth so succinctly stated in this text is not eciated by any except the mature Christian; and it takes s of experience in the school of Christ to learn this les- well. Very few learn the lesson properly; but as a re- these enjoy a calm and a peace in their daily life which rs do not. These also have a greater confidence than rs possibly can have. In the words of the Apostle, "We v that all things work together for good to them that God." Such have learned that the failure of their own s, the thwarting of their own purposes, is not an evil an evidence of divine disfavor. They have learned that is the very way which God uses to teach them the les- that divine wisdom is superior to human wisdom; and t confidence, what hope, what joy fill the hearts of these! With such mature Christians every trial is but "light ction," "not worthy to be compared with the glory which l be revealed." When seeming calamities come into their s, they "sorrow not as those who have no hope"; for they gnize the Father's loving hand in every experience, assign- to them needed lessons, in order that they may be "made t for the Master's use." This lesson of full submission to the ne will must be learned by us all, ere we can hope to share n our Lord in his kingdom.

The past two years of the church's experience have been ght with many such lessons. How often the heavenly ner has seemingly hindered the accomplishment of our s, and afterwards shown us his own grand designs, which have always found to be higher, grander in every sense, n our own!

A SUCCESSION OF SURPRISES

t would seem well at this season, the memorial of the slation of "that faithful and wise steward" from earthly eavenly activities (Revelation 14:13), to review the Lord's ings with his people, both individually and collectively, learn lessons thereby. Two years ago the Lord's people all engaged in harvest activities, with no thought of sudden change. Brother Russell had gone on an extended Few realized how near he was to his journey's end. the morning of November 1, 1916, word had gone all nd the world that Pastor Russell had died on the after- of October 31. How little did the masses realize earth's ! How few realized that his work was continuing! None ized his gain.

From that time on, apparently the Lord has been giving he church a series of experiences different from what we had before, a succession of surprises, every one of which needed, that we might learn the lesson of our text. The rt of Brother Russell's death came as a shock to us all, proved a trial of our faith. Most of us had planned his ise at a different time and in a different way. Now our ds were more or less bewildered; and we began to question: "Has the harvest ended? Is the door closed? Are we of the great company class? Who will carry on the work now?"

At first we were inclined to mourn our loss unduly, to grieve over Brother Russell's departure. But soon our sorrow was turned to joy; for it speedily became manifest that the Lord had simply exalted Brother Russell, and had given him greater powers and grander opportunities of service than were ever his before. Furthermore, when we realized that his interest in the members of the church remaining in the flesh, and his ability to assist them, had been increased manifold, our joy increased proportionately.

THE TEST NOW UPON THE CHURCH

Slowly the majority regained their equilibrium, as the Lord manifested his ability to carry on the work. How much we all needed to learn that lesson in order to stabilize our faith! How grandly the Lord fulfilled his promise to raise up shepherds to care for the flock! How marvelously the work progressed for a time! How strenuous was the activity, and how we did enjoy it for a time!

Suddenly, however, divine providence so overruled that the work should come almost to a standstill. How the Lord's providences seemed to change! How differently events were occurring from what we had expected! Another needed trial was upon the church. While engaged in the activities of the harvest work and while smiting Jordan, we had learned lessons of confidence, humility and patience; but the dear Lord saw that we needed to learn these same lessons from another angle. Would we continue to have confidence, to be humble and patient, when all our activities had practically ceased?

The Lord is still permitting this test to be upon us. Would we lose our confidence now, and conclude that the Lord had deserted his work and his people, when he has told us: "I will never leave thee nor forsake thee"? Would we lose our humility to the extent that we would assert that the Lord had cast off the Watch Tower Bible & Tract Society, and was no longer using it as his agency for comforting and blessing his people? Would we become so impatient with the Lord and his ways that we would take things into our own hands and cease to recognize the church as a Scripturally organized body, and consider ourselves at liberty to "draw away disciples after" ourselves? Would we so far lose the Master's spirit and forget his injunction not to judge, not to condemn, that we would thus injure our brother? How could the work possibly continue now? Who could be found with ability to carry it on?

An early demise of the Watch Tower Bible & Tract Society was predicted by some; and all the dear sheep wondered what would be the outcome. Quietly and grandly the Lord impressed the lesson again, that his work was not dependent upon the ability of man, but that the Father was able to

perfect praise out of the mouth of babes and sucklings. During the past few months the grand old ship, which has weathered the storms of centuries, has passed through some terrific gales. The powers of the air have done their worst to destroy it; but the fact that it is still afloat is due to the other fact that "the Lord is in the ship." Some, fearing the storm, have deserted the ship, forgetful that our safety lies in remaining in it. We pity them, and rejoice that the majority have stood the test.

ANOTHER NEEDED TEST

How we needed this lesson, also! A few have been entrapped by the adversary, but we are glad to say that every day's mail brings to the office the assurance that some of them have recovered their balance; and for this we rejoice. It is plainly evident that the friends are gradually learning the lesson that "man proposes, but God disposes"; that God's thoughts, ways and plans are not ours. In this connection we might add that the removal of the Society's headquarters to Pittsburgh is proving to be another test to some of the Lord's dear ones. Very evidently still further lessons of confidence in the Lord are needed. Human wisdom and sentimentality would have dictated our stay in Brooklyn; but divine providence forced us to move; and we wish to say that there are so many evidences of the Lord's providences in the removal that we cannot enumerate them. This work has not been accomplished without severe trials; but we have invariably found that these proved to be blessings in disguise. The Lord has permitted us to be confronted with almost insurmountable obstacles, only to brush them quickly aside at the proper time.

How fitting it seems that the great work begun by our dear Pastor at Allegheny, under the Lord's providence, forty years ago should be finished here! There is every evidence, however, that there is a further work ahead, after a brief resting season; and we counsel all the Lord's people to be patient, courageous and humble. The Scriptures clearly point out a second smiting of Jordan, and some texts seem to imply still further unfoldings of God's Word. In Romans 15:4 we are told that everything written in the Old Testament was for the instruction of the church, while she is in the hoping time—written for her comfort and to help her to learn lessons of patience.

This thought suggests an understanding of all the prophecies before the church shall be glorified. May not the "many like words" "added" to the book which was burned and which Jeremiah rewrote (Jeremiah 36:32) be the corroborative testimony of all the prophets—Isaiah and all the minor prophets? It would not surprise us if this were the case. We believe that THE WATCH TOWER will be used as the Lord's official organ to disseminate his truth until that work shall have been finished. But however this may be, time alone will tell.

During this little resting time let us practise "washing one another's feet," rendering to the various fellow members of the body those loving little services which are "an odor of a sweet incense" to God. And let us not forget to grow in gra and in knowledge ourselves. Now is the time to put on the f ishing touches to our own character and to help the brethr to do the same.

A SPECIAL MEMORIAL

This issue of THE WATCH TOWER contains a supplem which should awaken in every loyal heart the blessed memo of the faithful loyalty and loving zeal of that noble man God, Charles Taze Russell. How grandly his message and example have encouraged us in the past! How the memo of these encourages us still! How beautifully he always quiesced to all the divine providences which came into his o life and into the work which he loved so well!

"Deep in unfathomable mines
Of never failing skill
God treasures up his bright designs
And works his sovereign will."

And now, dear friends, we warn you that the trials are ended. We shall need to gird on the whole armor of God t we may be able to stand in the still more evil days to co The prophet forewarns us, saying, "Who shall be able stand?" The apostles declare that every man's faith sh be "tried so as by fire." (Malachi 3:2; 1 Corinthians 3:13; Peter 4:12; Revelation 6:16, 17) All the "wood, hay a stubble" will be "burned." If we would be disloyal under a trial, God will surely permit that trial. If our faith will f at any point, the Lord will surely give us that test. If we be induced to injure or to condemn our brother, our test w be along that line. If we are disposed to substitute our pla our ways, our thoughts for God's plans, ways and thoughts, are not yet ready for the Messianic kingdom; and God w surely give us opportunities to manifest our true disposit and the intents of our hearts.

A WORD OF EXHORTATION

Not in vain did the prophet say: "He shall be like a finer's fire and like fuller's soap," when he shall "purify sons of Levi." This surely indicates the thoroughness of test at this time. The Revelator adds: "They that are w him are the called, the chosen and the faithful." Let us lea the disposing of our individual affairs in the Lord's hands, well as the disposing of the church's affairs, and the Societ affairs, also. The Lord will never desert his people. "O t of little faith, wherefore dost thou doubt?"

When we shall have learned well the lesson that "God able to save to the uttermost," that "he who has begun a g work will finish it," and that he chooses his own times a ways for the accomplishment of all his plans, then we sh have learned to distrust our own wisdom, our own plans; a we will submit joyfully to every experience which our Fat permits to come into our lives. Then, and not until then, "we know that all things work together" for our good, in vidually and collectively.

SPECIAL DIVINE PROVIDENCE

[Reprint from August 1, 1893, issue which please see.]

"IN MEMORIAM"

Beloved one!
Beyond earth's sunshine and its rain,
Beyond all weariness and pain,
Thou art at rest.
E'en though we mourn our loss, we joy to feel
Thou art so blest.

O faithful one!
Now privileged to see unfold
God's purpose in the scroll unrolled
By Christ's own hand;
And thou hast made report: "I've done as thou,
Lord, didst command."

O radiant one!
Along the dark and narrow way
Thy faithfulness casts back a ray
Of hope and cheer;
For thou so joyously thy cross didst bear,
With scarce a tear,

O blessed one!
We pray for strength to do God's will,
To wait and suffer and be still,
As thou hast done,
Nor faint nor fear, but still run on until
The prize is won.

"THY SAINTS SHALL GLORIFY THEE"

[Reprint from October 15, 1900, issue which please see.]

PURITY A QUALIFICATION OF THE ROYAL PRIESTHOOD

"Be ye clean, that bear the vessels of the Lord."—Isaiah 52:11.

This unjunction of the Prophet Isaiah was addressed primarily, no doubt, to those who were connected with the Jewish priesthood or identified with the Lord's house, the Jewish Temple. The law required that the priesthood should be clean. There was an outward cleansing provided for, we remem both in the Tabernacle and in the Temple service. The pri had the laver of water at which they were to wash before ha ling the vessels of the Lord's house. Doubtless also the

ction included the thought that they should be clean in lives, in their conduct before the people; for they rep-nted the Lord.

We believe that in a larger and broader sense, in a pro-ic sense, this text has application to the church of Christ, royal priesthood, of which Jesus is the great High Priest, tified with the true temple of God. The vessels of the l's house might represent the various truths of the Lord's rd—a variety of truths on a variety of subjects. To a ain extent the term "vessels" might apply to the different ts of the Bible. In a way still different the term might be e applicable to the Lord's people themselves, represented eing the vessels of the Lord in that we contain and give h his word. The Apostle says, for instance (2 Timothy), 21): "In a great house there are not only vessels of and of silver, but also of wood and of earth and some to or and some to less honor." He exhorted that these vessels uld be kept clean, ready for the Master's use.

In our text, the vessels would seem to represent the truths God's Word, and those who bear them the priests. The ap-ation is quite clear to us who are followers of the Lord us, the antitypical priesthood, the royal priesthood, which Peter mentioned. (1 Peter 2:9) We should all be clean. s cleansing began with us before we have become priests. en we purposed to become priests, to accept the Lord's tation, a certain cleansing of heart and life took place. But ddition to this cleansing from individual shortcomings, we l cleansing from the defilement of original sin, which can ffected only through the merit of the blood of Christ. This nsing took place after we had presented ourselves to God consecration. Having thus been cleansed and accepted of Father to membership in the royal priesthood, it is neces-that we keep cleansed; so the Scriptures again exhort: eanse yourselves from all filthiness of the flesh and spirit." Corinthians 7:1; 1 John 1:7.

This cleansing work is one that may well be considered continual; for despite our very best endeavors we find that weaknesses of the flesh still cling to us more or less. It is impossible to put away absolutely every imperfection of thought, word and deed while we are in the mortal body. Our personal cleansing work, therefore, as well as the cleansing of the blood of Christ, must continue as long as we live; and a constant watchfulness to avoid sin and all the defilements of the fallen earthly nature is necessary.

The thought given in this text is to be continually before our minds—that all who attempt to bear the message of the Lord, to be his servants, to speak his truth, should be, first of all, clean, pure of heart. "Blessed are the pure in heart; for they shall see God." Those who are impure of heart will not be permitted to see God, either in the literal or in the figurative sense. The seeing of God now, the discerning of his character, the understanding of his plan, diligence in copying him —all this comes to us through a purity of heart. The more pure in heart we become, the more our intentions are honest, true and clean, the more we may understand and appreciate our great heavenly Father; for he reveals himself to such, and to no others. Hence the work of cleansing and keeping clean is of the greatest importance.

We must attain absolute purity of heart, of intention; and then so far as possible we must keep our words and conduct free from sin, free from defilement of any kind. If any regard sin in his heart, God will not hear him. This is the positive declaration of his word. (Psalm 66:18) If therefore, any neglect to keep himself in the love of God, he will soon go into outer darkness, the darkness of the world, the darkness of the nominal church. Hence our abiding in the Lord's favor and in the light of his truth is made dependent upon our keeping ourselves in his love, upon our keeping ourselves in this cleansed condition, in purity of heart, and so far as possible in purity of word, thought and deed.

INTERESTING QUESTIONS

Question:—Explain that Scripture which declares that repented that he had made man, and that it grieved him his heart.

Answer:—This question is based upon Genesis 6:6. The tter is plain when we see that the word repent may mean hange of either conduct or mind, and often refers to a nge of course as a result of change of conduct or of mind. God's case it would not mean a change of mind; for the iptures assure us that he knows the end from the begin-g. (Acts 15:18) Hence it means only a change of conduct, hange in the divine method of dealing. Up to the time of Deluge God had pursued but one course with the human ily; and then he changed from that course to another. The kedness upon the earth grieved our heavenly Father in the e that he is sympathetic, and therefore would appreciate y keenly the troubles coming upon mankind as a result of arture from a right course.

Question:—In Luke 13:24 is there a difference between the door and the gate?

Answer:—The gate is the way of faith. Our Lord said: "Few there be that find it." Apparently still fewer would care to enter it. Those who have gone in have been misunderstood. Jesus himself was misunderstood. His motives were impugned. So also are those of his followers. The Master was called Beelzebub; and his followers have been called devils. But the time will come when the narrow way to life will be done away with, when the door to the high calling will be entirely closed; for all who will go into the kingdom will then have entered. After that door has closed, people will begin to realize much more clearly just what it has meant to be a foot-step follower of our Lord, just what the election of the church signifies. Then many will be anxious to enter. But the way of sacrifice will be closed, and a new dispensation ushered in.

JOSEPH SOLD BY HIS BROTHERS

[The first sixteen paragraphs of this article were reprinted from article entitled, "Hated of His Brethren," published in e of April 1, 1907. The remainder was reprinted from the article, "Hated Without a Cause," published in issue of Septem-15, 1901. Please see the articles named.]

"AND THERE WAS A GREAT CALM"

As the green waves bear on their crest
The foam, and ever shoreward come,
So, moving surely to our rest,
Slowly we all like bits of foam
Come drifting home.

He whom we loved has reached the shore
In peace; and all the billows vast—
The stormy waves of life that bore
Him on—have ceased their strife at last.
The storm is past!

We thought, because the waves of life
Were high and rough, the end would be
'Mid scenes of tumult and of strife,
As mighty billows of the sea
Break loud and free.

But there was calm instead! The waves
Of life were stilled, and up the strand
Slipped noiselessly, as ocean laves
In quietness the silver sand.
An ending grand!

How sweet to know his weary life
At last to rest and quiet wore!
Oh, may we all through peace or strife
Be gathered on that silver shore
For evermore!

THE VALUE OF DISCIPLINE

"In the still air music lies unheard;
In the rough marble beauty lies unseen;
To wake the music and the beauty needs
The master's touch, the sculptor's chisel keen.

"Great Master; touch us with thy skilful hand;
Let not the music that is in us die.
Great Sculptor! hew and polish us; nor let,
Hidden and lost, thy form within us lie.

"Spare not the stroke; do with us as thou wilt;
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, O our God and Lord!"

SELF-DENIAL—ITS PURPOSE AND ITS IMPORTANCE

"Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple."—Luke 14:33.

Denying one's self is self-denial. In considering what is meant by the phrase, "denying one's self," we must distinguish as to what self is and what are the self-rights. Upon mature reflection we perceive that our personality, our ego, is represented by our will. Evidently, then, our Lord requires that every one who becomes his disciple shall surrender his own will—"all that he hath"; for elsewhere the Master says: "If any man will come after me, let him deny himself, take up his cross and follow me." (Matthew 16:24) Whether our will be good or bad, strong or weak, it must be given up when we consecrate ourselves to do the will of God; and when once we have surrendered our own will to do the divine will, it follows that henceforth we are to do God's will to the best of our ability in every matter.

After our consecration to do the will of God, and the subsequent acceptance on the part of our heavenly Father through Jesus Christ our Lord, we were begotten of the holy Spirit as sons of God, new creatures in Christ. This transaction meant that we gave up self-will and accepted God's will instead of our own on all subjects. This matter of giving up one's own will in order to do the will of another is a most radical proposition. Indeed, the yielding up of the will to any one except the heavenly Father is the most dangerous thing we can do. Very grave mistakes have been made in this way. In various cults, in denominational bodies and in political circles the surrender of the individual will, the failure to maintain a personal responsibility, has resulted in many serious mistakes and in much evil practise.

THE START OF THE NEW CREATION

In the case of those who have surrendered their will to God the matter is altogether different, however. God has given our Lord Jesus Christ to be the Head over the church which is his body, and of which the consecrated, spirit-begotten children of God are the members in particular. No one could properly be a member of the body of Christ if he retained his own individual human will. This fact is well illustrated in the human body, every member of which is fully under the control of the head, unless the body is seriously diseased. The hands, the feet, etc., have no volition of their own, but respond to the will of the brain. And so it is with the members of the body of Christ; they are subject to the will of the Head, our Lord Jesus.

At first the new creature seems to have been nothing but a will. Originally as a human being he had a body, a mind, and a will which represented his personality, his ego, his being. But while he was still a natural man a proposition came to him: If he would heartily comply with certain terms and conditions, God would give him a change of nature from human to spirit. This change evidently would mean a new body, a new mind and a new will, in order that the new creature could adapt himself to his new environment. But in the divine arrangement for the Gospel age those who accepted this proposition received neither a new body nor a new mind first, but a new will, with the promise that the other two requirements would be given in the resurrection, as a result of cheerful compliance with all the terms of the covenant entered into with God at the time of consecration.

Thus the first step on the part of those who accepted the divine proposition to become members of the new creation was that of giving up the human will. Whoever took this step contracted to become dead as a human being—not that his human body or his human brain died, not that he lost the power to think, but that he promised to forgo his human personality and experience in order to be ruled thereafter by a new will, the will of God. Those who have taken this step of full consecration are accepted of the Father through our Lord Jesus Christ, and have been begotten of the holy Spirit as new creatures in Christ.

NEW WILL THE NEW CREATURE

At the present time this new will is all that there is of the new creature. At the time of his spirit-begetting this new will had not yet attained control of the mind or of the body; but it is expected to conquer them, to bring them into obedience to the new standard of living. The new will should control the brain as to what things may be proper subjects of thought and what things may not be so considered. This new creature is exhorted to put away from his mind all selfish lines of thought, and to put far away from him all anger, wrath, malice, hatred, strife, works of the flesh, and to put on meekness, gentleness, patience, brotherly kindness and love.

From the Word of God the new creature learns that the former spirit, mind or disposition of anger, malice, hatred, is of the flesh and of the devil, but that the spirit of m ness, gentleness, patience, brotherly kindness, love, is spirit, mind or disposition of Christ, and is in accord God. He also learns that since he has been begotten of holy Spirit of God, his human will must be kept dead, his new will is to be God's will, and that it must not ope except in line with the divine arrangements. As the creature develops, he gains more and more control over mind, the body, the acts, the thoughts. It is the new which is thus gaining control of the human body—the wi the new creature. This divine new will is entirely God's side, and hopes to receive some day the things prom in the Word of God to the overcomers of the Gospel When we characterize this new will as being divine, w not mean to imply that there is no individuality about new creature, however; for our Lord Jesus still maintain individuality, and it is written that the church, the creation, shall be like him.—1 John 3:1, 2; 2 Peter Philippians 2:8-11.

The holy Spirit is the same disposition or mind, whe the Father or the Son or the church possesses it. Whe the moment of spirit-begetting we received the impart of this holy Spirit, we began to take on the divine spiri disposition. In other words, we have been making th vine mind ours. As the Apostle Paul intimates, we are transformed, formed over, by the renewing of our mind order that we may prove more and more the good, th ceptable, the perfect will of God. (Romans 12:1, 2) gradually our minds expand to grasp that will, we ar abled more and more to appreciate the lengths and bre and heights and depths of the divine mind; and we sa ourselves: "This is what I am aiming to reach." Thus will is endeavoring continually to do the divine will, th vine purpose; for we have taken over to ourselves the of Christ, who delighted to do the Father's will.

DESIRE TO DO RIGHT NOT SUFFICIENT

"If any man will come after me, let him deny hi and take up his cross," setting aside his own will, disp of it forever. If at any future time a will which is con to God's will should develop, then the whole transaction be at an end; for the covenant of sacrifice into whic entered at consecration involves the death of the old and the old will. The new creature must never permi will of the flesh to come into control again. So it is th will that is working out the victory for the new crea and every victory won over the flesh leads to the consu tion, the death of the human nature.

In Philippians 2:12 the Apostle Paul exhorts the creature in Christ to work out his own salvation with and trembling. How necessary it is for us to battle ag the adverse conditions of the human body, as well as ag those of the world and of the devil! God has starte spirit-begotten children in this narrow way of giving up own will and taking the divine will instead, of determ to live in harmony with God's will. We are to do hi even to the extent of sacrificing the human body. G looking on to see whether or not we are overcoming s this respect; for only the more than overcomers sha ceive the promised glory, honor and immortality—the nature.

It is God who is working in us, the Apostle declar new creatures. He began that work when he drew himself through the knowledge of his provision through Jesus for our salvation, and when he accepted us in t loved and begat us of his holy Spirit. Continually he us fresh beauties in his Word. But while God is w upon our wills, we must see to it that we go further merely having the desire to do right. We must make s ous efforts to put our desire into operation.

OUR WILLS NOT OUR THOUGHTS

We must make sure that we do not mistake our th for our will. The will is the decision, the determinat the majority of those faculties of the brain which con the mentality. The will of the flesh actually dies at t ment of consecration; and we receive the will of God i thenceforth to be our will. But we retain our human with the old brain, which has the same tendencies afte secration as before. When we accepted the will of God i of our own will we did not fully understand that new but as time went on, the divine will became more and apparent to us.

This determination to accept the will of God as ou

s not made for a day or a week or even a year, but for rnity. We are resolved to have no other will than that ich God gives, that which he approves, that which is in rmony with him. Yet as we go on from day to day, new nes arise before us. Sometimes our earthly senses seem sidetrack us, and in many things we may feel that we are liberty to choose what we shall do. But as we progress, we y learn that God has expressed himself in these very tters about which we had thought we might exercise our n preference.

If, for instance, we should say: "It is God's will that I uld be his ambassador. What kind of coat shall I wear? iat style of tie would be appropriate?" we have come to lize that the interests of God and of his cause are linked with ours. Thus we have new thoughts upon the matter our personal appearance. As soon as we perceive this int, we say to ourselves: "I had thought that my former irse was the right one; but now I see that the divine in-ests are linked up with this matter; and God's will must le in all the affairs of my life."

Each new circumstance surrounding us is a test of our alty to God. Therefore just as surely as we are loyal to n we shall choose his way; and the promptness with which do whatever we see to be the Father's will becomes a test our loyalty to him. On the other hand, we might hold a thing that was contrary to the divine will, saying, "What ference will it make to the Father whether I do this thing that?" Thus every circumstance of life forms a test our devotion to God and to the principles of righteousness. e can have only one will. If we have truly presented our-ves to God in consecration and have been accepted by him d begotten as new creatures in Christ, then old things have ssed away and all things have become new.

HYPNOTIC INFLUENCE OF SIN

As a matter of fact, however, the only thing that has tually become new is the will; for although we have new pes, new aims, new aspirations, new desires, they are only e outworkings of that new will. If at any time we should urn to a love of sin intentionally, wilfully, this act on our rt would mean that the new will had died, had ceased to , and that a human will had come into existence. Since the ther does not purpose to beget any one of the holy Spirit e second time, whoever had become an old creature again uld have no opportunity of ever getting out of that state. would be "twice dead, plucked up by the roots," as the ostle declares.—Jude 12, 13.

But there are those who, while possessing the new will d still clinging to it, are brought into subjection to the sh in some measure. For a time such might seem to be lling to do wrong and to have changed their will from a ght one to a wrong one; whereas in reality they may not ve done so at all. On the contrary they have been tem-rarily overcome by the fleshly appetites and desires com-on to the natural man. As new creatures in Christ God's ople wish to bring every thought into captivity to the di-ne will. This is the earnest endeavor of the new will, the w creature. But sometimes the flesh advances such plausi-e theories, such false reasonings, that the new will seems be beguiled (2 Corinthians 11:3) by the fleshly mind, just a little bird is said to be hypnotized by a serpent. While ery now and then the bird might try to fly away from the rpent, yet the latter watches it, allures it, draws it nearer d nearer, until finally it loses all power to get away.

This illustration well represents the overpowering effects sin. (Hebrews 3:12, 13) Under the influence of the flesh, e new will may become more or less hypnotized, more or s under a spell. For this reason the Scriptures urge all w creatures to make no provision for the flesh. We are er to remember that the flesh wars against the spirit con-tually. Therefore we are to be circumspect, to look all ound us, and to note what conditions are about us. Be-re we undertake any project, we should ask ourselves: Did I ever get into trouble by following this course hereto-re? Am I in danger of being misled by such a course?" id so the Apostle urges new creatures to make straight ths for their feet, lest that which in themselves has been emished by sin should turn them away from righteousness. Heb. 12:11-15.

We are to do our very best to make our path as smooth possible. But if despite our earnest efforts we get into quagmire, we are not to be overwhelmed with discourage-ent; for the promise is that God will not suffer his loyal-arted children to be tempted above that which they are able bear, but with every trial will provide a way of escape. Corinthians 10:13) In every circumstance of life we are look to our heavenly Father, knowing that he is the one to help us. If we find ourselves involved in difficulties, we are to endeavor to extricate ourselves from them, remembering that God has made provision for our escape from what otherwise might prove to be too much for us. This course on our part implies that the new creature does not consent to the deeds of the flesh, but is seeking to take another course, is striving for the right way, even though for the time being it may have been hypnotized, lulled to sleep, off guard.

DISTINCTION BETWEEN MIND AND WILL

Of necessity the mind and the will are very closely related. Yet they are evidently not the same; for the mind can entertain, consider and discuss a variety of contradictory propositions, while the will is the determination in respect to a certain clearly defined course. The will may, however, direct the mind to discuss both sides of any proposition. In thus calling upon the faculties of the mind to consider any subject and to set forth the reasons pro and con, the new will has to do with the mind of the fallen flesh. From experience along this line the new will becomes conscious of the fact that it is dealing with a treacherous opponent, that certain elements of the mind are sure to be hostile to the new will. Consequently the new will should always restrict the mind as to the nature of the subjects to be considered and as to how far the discussion should be permitted to proceed.

From this we see that the new will must limit the operation of the mind, and that consequently various complications may result. If the will is weak, if it lacks experience, it may not be critical enough; and those faculties of the mind which are not in harmony with the new will may come forward with their strong arguments on the wrong side of the subject under consideration. Thus the whole being might be led into a wrong attitude, or even into actual sin of word, deed or thought. The new will has accepted the divine standard, which is superior to the fleshly brain which the new creature must use. This divine standard, which is the highest possible, and which cannot be changed, is revealed to us in the words of our Lord and the apostles. It is not to be swayed by the prejudices of the fallen flesh, but is to rule both body and mind. Hence the battle waged by the new creature is a conflict between the fleshly mind and the new will. The two are contrary.

But since the new creature has accepted the will of God, the mind of God, the purpose of God, he must rule his mortal body according to that standard, until finally the experiences which he undergoes in the school of Christ shall have developed him and prepared him for the new body which is to be given him in the resurrection.

A soul, a sentient being, is the result of the union of the life principle with an organism. (Genesis 2:7) When an organism and the life principle are united they produce a soul. Such are the human souls all about us. In the case of the church of Christ, to each one of us individually there came a time when we ceased to be human souls, and became new creatures in Christ. (2 Corinthians 5:17) But while we reckon ourselves dead indeed as human beings, yet we have only the human body in which to operate, as the Apostle declares.—Romans 6:3-8, 16-19; Col. 3:1-3.

HOW TO BECOME AN OVERCOMER

St. Paul also tells us that the power of God is able to quicken the mortal body in which the new creature sojourns, and that these new souls will not be without proper opportunity for service. More and more the fleshly body is to be brought into subjection to the new will; for the new creature dwells in an earthly tabernacle. If faithful, he will be by and by given a new body, a spiritual body. This combination of the new life imparted at spirit-begetting and the human body is the soul which God counts as a new creature. But it is not a perfect new creature, and will not be until God's properly arranged time.

From the foregoing argument we perceive that the value which we attach to words has much to do with our understanding of any matter. There is more or less of a philosophy about all our conversation. Taking man as the Bible does—in his fallen, sinful condition—and inquiring about the human will, we find that under present unfavorable conditions it is selfish, self-seeking. In all fallen beings there is more or less of selfishness, of the desire to look out for one's own interests, to please self and to take whatever course one prefers. This condition may continue for years. Thus the person may have heard of God's great proposition that whoever will set aside his own will and take the will of God instead shall in the resurrection have a change of nature from human to spiritual. This full consecration to do the will of God means the making void the human will in order to do the divine will. Those believers in the ransom sacrifice of Jesus Christ who accepted this proposition were accepted of the

Father through our Lord Jesus, and begotten of the holy Spirit. Thus they were started in the narrow way of life eternal. Immediately they entered the school of Christ, there to be fitted for the high position to which they were called.

In this school our Lord's true followers have made progress toward the full overcoming of the spirit of the world. This progress can be achieved only by faith, by that implicit confidence in the Master's teaching and training which will keep them continually as earnest, diligent pupils under his guidance and instruction. "This is the victory which overcometh the world, even our faith." (1 John 5:4) This text is very suggestive of what it is to be an overcomer, to be one of th to whom pertain all the great and precious promises of Word of God. The suggestion is simply this: Day by we are to heed attentively and carry out patiently the structions of our infallible Teacher and Guide in full, questioning faith in his wisdom and his love, no matter heavy the daily cross may be or how severe the disciplines

The process is indeed tedious; but the end will be glori Even the daily discipline will, if borne patiently and mee bring the present reward of conscious progress in the g work of attaining the goal of ripened Christian character.

INCORRUPTION AND IMMORTALITY—DISTINCTION BETWEEN THESE TERMS

"This corruption must put on incorruption, and this mortal must put on immortality."—1 Corinthians 15:53.

Through his word God declares that those who become his people during this Gospel age, become new creatures in Christ, to whom old things pass away and all things become new. (2 Corinthians 5:17) To those who are spiritually-minded there is very great evidence indeed that this is true; and yet this doctrine of spirit-begetting might be unrecognized by those who have not taken the step of full consecration to God. "Here a little and there a little" is the method we must pursue in order to see the deep things of God's Word; for this seems to be the one general principle upon which these "deep things" were recorded; and they will be revealed only in this manner. Those who study the Bible superficially overlook everything of importance; and as a result they find only a part of the truth. But those who search the Scriptures diligently are enabled to discern a wonderful plan which others have failed to perceive; for those who are not of the right class cannot see the truth in its clearness, beauty and harmony.

IMMORTALITY AND INCORRUPTION

Those who have the right spirit will desire to know what the Lord has in reservation for his people; and this desire gives opportunity for the operation of the spirit of truth, and leads them to come together for Bible study. Thus, as they are searching to know the divine plan, the Lord reveals it more and more to them, "here a little and there a little"; and these littles make a great aggregate. In this way many doctrines long lost sight of have been brought to light. Among these is that of the resurrection of the dead.

The words "mortal" and "immortal" are not generally understood. The ordinary definition of mortal is dying, and of immortal, everlasting. Both of these definitions are wrong. Bible students have learned that in the study of God's Word confusion is unavoidable unless the true meaning of these words is clearly recognized. Mortal is a word which means liable to death; mortality, a state or condition in which death is possible, but not necessarily a dying condition unless a death sentence has been incurred. Immortal means not liable to death; immortality signifies the state or condition in which death is an impossibility—a death-proof condition.

To those who think that the Bible contains many such phrases as "immortal soul," "never-dying soul," etc., we can do nothing better than suggest that they take a Bible concordance and look for such expressions. They will find none; and thus those who are really seeking to know the truth on these subjects will readily perceive that Christian people in general have for centuries been mentally adding to the Word of God, much to their own confusion.

According to the Scriptures the angels have life everlasting, but are mortal; that is, their life continues everlastingly not because they are immortal, or death-proof, and so could not be developed by their Creator, but because he purposes that they shall live as long as they will use their lives in harmony with his just and loving arrangement. That this is true is demonstrated by the fact that Satan is eventually to be destroyed.—Hebrews 2:14; Psalm 145:20; 2 Thessalonians 1:9.

Before Adam's disobedience, his life condition was similar to that now enjoyed by the holy angels. He had life in full measure—lasting life—which he might have retained forever if he had remained obedient to God. But because Adam was not death-proof, because he did not have "life in himself," because he was dependent upon conditions subject to his Creator's pleasure, therefore God's warning that disobedience would result in death meant something. (Genesis 2:17; Ezekiel 18:4, 20; Romans 6:23) It meant the loss of the spark of life given Adam when he was created—"the breath of life," without which his body would moulder into dust, and the living soul, the sentient being, would cease to exist. If father Adam had been immortal, death-proof, God's sent would have been an empty threat, as Satan has made it ap to be through his lie to mother Eve.—Genesis 3:1-5; 2 inthians 11:3; Revelation 20:2.

But while the Scriptures speak of man's mortality, and deed in nearly all particulars confine themselves to m relationship to God, yet they no less positively teach in other way the mortality of angels; for they declare that C "only hath immortality" (1 Timothy 6:16)—the Father always, excepted. (1 Corinthians 15:27) Immortality quality of the divine nature, and was given to our Lord a his resurrection as a reward for his faithful obedience to Father's will even to the extent of self-sacrifice. This exa tion raised him, as the Apostle declares, far above an principalities and powers, and every name that is name heaven and in earth.—Philippians 2:9; Ephesians 1:21 John 3:2; 2 Peter 1:4.

RESURRECTION THE ONLY HOPE OF THE WORLD

As the result of Adam's trial in Eden, the death sent passed upon him, and by the laws of heredity has been herited by all his posterity. But as the result of the som price laid down at Calvary, the opportunity for a trial is to be granted in due time to each member of human family; and only a favored minority get such op tunity and trial during this Gospel age, appointed for church class. This means the rolling back of the orig sentence of death, and the bringing of all mankind in condition of judgment, or trial, for everlasting life, on basis of their individual obedience or disobedience. This necessitates the awakening of the dead. Therefore we that the doctrine of the resurrection of the dead has a prominent place in the Scriptures.—Acts 24:14-16; 26 John 5:25, 28, 29.

The Scriptures teach that at the proper time all man will be granted a full trial, or judgment, to determine worthiness or unworthiness of life everlasting. Not those living at that time will be granted this opportu but those who have gone into the tomb will be awakened the death sleep to be judged. This judgment day for all kind is located in the Millennial age, even as the Gospel is the day of judgment for the church. In its highest ultimate sense restitution will be the bringing of mankind only out of the tomb, but out of the various degrees of d represented in sickness and imperfection, up, up, up, to ing life, such as father Adam enjoyed before his disobedi Full opportunity to attain this blessing of life everlasting be granted to all who are willing and obedient under reasonable terms of the New Covenant which is to be with Israel in due time.—Jeremiah 31:31-34.

THE RESURRECTION OF THE CHURCH

The phrase "first resurrection" is applied in Scriptu the resurrection of our Lord Jesus and the church whic his body. (Revelation 20:4-6; Philippians 3:10) This pression has the thought of chief resurrection, resurrectio the highest, chief position. All who share in it will hav vine nature—glory, honor and immortality. But if we to mention time and order in connection with it, we w speak of our Lord's resurrection as the Head of the C nineteen centuries ago—in the year 33 A. D.—and the r rection of the church in 1878. Since then, each member o church receives his resurrection "change" as he passes yond the vail. Hence we believe that the first resurre is still in progress.

St. Paul mentions his intense desire to be made a sh in our Lord's resurrection—the great first resurrection, resurrection to the spirit plane—a partaker of the d nature. In order to attain this distinction, he was an

ake his calling and election sure by being made conforma- into our Lord's death, by being a living sacrifice; for he zed that only thus could he attain membership in the fied body of Christ.

TWO CLASSES IN THE RESURRECTION

n the context from which our text is taken, the Apostle iscussing this first resurrection. He says, "Behold, I you a mystery; We shall not all sleep, but we shall all anged, in a moment, in the twinkling of an eye, at the trump; for the trumpet shall sound, and the dead shall aised incorruptible, and we shall be changed. For this ıption must put on incorruption, and this mortal must on immortality." Here he mentions two classes—those had died in Christ during the Gospel age and those who ined alive at his second coming. These classes are also ted out in 1 Thessalonians 4:13-17.

n this connection the Apostle seems to use the words al and immortality, corruptible and incorruption, in a way as to imply a distinction between them. Ap- ntly he applies the words corruptible and incorruption n he speaks of those who would have gone into the tomb, mortal and immortality when he mentions those who d not yet have passed into death when our Lord returns. e who had gone into the tomb, into corruption, would on incorruption; but those who were still alive would on immortality. Those who are mortal are liable to h; those of the church who remained alive at the time of second advent would in their resurrection "change" re- the body that is not liable to death. The terms cor- ible and incorruption seemingly refer to those of the body hrist who were dead at the time of our Lord's return, and words mortal and immortality to those who remained alive hat time onward until the last member had experienced resurrection "change."

PRESENT CONDITION OF THE CHURCH IN THE FLESH

ddressing the new creatures in Christ, and informing hat we are spirit-begotten, the Apostle tells us that this creature has its residence in the old human body. (2 nthians 4:7; 5:1) We are no longer old creatures, be- e the old will is gone. The new will has come in, and n possession of what was once the old person. The "old " and his works are cast off; and the "new man" begins se the mortal body in the service of God. The Apostle r speaks of us as in times past having done the will of flesh, and reminds us that henceforth we are to serve the of God, the will of Christ. (1 Peter 4:1-5) This new has no body of its own as yet, and for the time being the old body.

n discussing this subject, St. Paul declares that the new ture is to put off forever those things which are associated the fallen flesh—the works of the flesh and the devil; as anger, wrath, malice, hatred, strife, etc. Some have ature more of these weaknesses than have others; but ave some of them. As a result, the new creature has a inual work of putting off the things pertaining to the n flesh. Meanwhile, the flesh is not counted the new ture; but it is his body in the sense that he owns or con- it. In other words, it is his property, and he is re- sible for it.

he new body of the new creature is to be a spirit body. Lord has promised that if we are faithful while we have treasure of the new mind in these earthen vessels he will us a new body of the kind which he has arranged for This will be a spirit body of the divine nature, and will the quality of life in itself—immortality. But as long he new creature has the old body, there will be a con- t conflict between the new will and the flesh; for the new seeks to control it. Nevertheless, we as new creatures to maintain a good fight, recognizing that the things of spirit are contrary to the things of the flesh. The two contrary, irreconcilable; they can never come into har- y. Therefore the new creature is to maintain a severe k of opposition until finally he shall have won a com- victory and the flesh shall be entirely overthrown.— ans 8:13, 14; Galatians 5:15-25.

he conquest of the fallen human nature will not be fully mplished until the flesh is fully dead. While the body is ted dead at consecration, yet it is not actually dead until arts with life. The new creature uses this old body, but is promised a new one at the resurrection of the just. This change will be instantaneous, not gradual; as the Apostle declares, "in a moment, in the twinkling of an eye."—1 Corinthians 15:52.

RESURRECTION BEGUN IN THE SAINTLY

The development of the new creature is a work of time. It is a matter of the soul, the mind and the will, coming into harmony with God and losing all harmony with sin. After both mind and will have been tested and fully developed, the new creature will be accounted worthy of the resurrection. The Apostle tells us that it is sown in weakness, raised in power; it is sown in dishonor, raised in glory; it is sown an animal body; raised a spiritual body. We do not understand this to mean that the body is sown, and that the body is raised; but that what is sown is the EGO, the individual, the person who was once a fleshly or earthly being, but who has become a new creature.

In this same connection the Apostle declares in our text that this mortal must put on immortality. He seems to be speaking of those who would be alive when our Lord returned. He says that while we shall not all fall asleep in death, nevertheless we shall all experience a change—from the earthly to the heavenly nature; and that we who are in a mortal condition will put on immortality. In other words, the resurrection change of the church will complete the work which has been going on for years. This work began when at our consecration our wills were buried or immersed into the will of Christ, immediately after which we were begotten of the holy Spirit as new creatures in Christ, and raised to walk in newness of life. But unless this resurection continues, we shall not be ready for the consummation of the resurrection in the end of the age, "at the last trump."

Meantime the faithful overcomers are continually putting off the deeds of the old nature—anger, malice, hatred—and putting on meekness, patience, long-suffering, brotherly-kindness, love. Whoever is growing in truth is growing in all these fruits and graces of the holy Spirit; and as he puts on these qualities, he becomes strong as a new creature. Finally he completes the matter by putting on his new body; for at the time of his "change" he ceases to have further use for his human organism, and then he receives the spirit body which God has promised. When this has been received, he will have been perfected as a new creature in Christ.

Elsewhere in this same chapter from which our text is taken, the Apostle indicates that in the resurrection there will be different orders, or classes of those who come forth from the tomb. (Verses 22, 23) First will come the church of Christ, in the first resurrection. Next in order will be the great company, those spirit-begotten ones who have failed to make their calling and election sure. While this class, or order, will have a glorious portion upon the spirit plane, yet it will not be so high as that attained by the church, the body of Christ. Another order to come forth in the resurrection will be the ancient worthies, who have the testimony that during their lifetime they had pleased God. (Hebrews 11:39-40) As to the orders to follow, we have no Scriptural information.

Here it may be well to point out that the title "Church of the Firstborn" (Hebrews 12:23) was evidently designed to include all who would be born of the Spirit—not only the little flock who attain the chief resurrection, but also the great company who come up out of the great tribulation. In the type the entire tribe of Levi was taken as representative of all the firstborns of Israel, those who were spared when the firstborns of Egypt perished. (Exodus 12:12, 13; Numbers 3:40-45) This tribe consisted of the priestly family, high priest and under priests representing the little flock, and the Levites representing the great company.

In a general way the Scriptures seem to pass by the great company class, whatever is stated of them being done in an inferential manner. If the Lord had made special promises to them, it would imply that they had been called to occupy that position; whereas the Scriptures plainly state that all of the church are called in the one hope of their calling. (Ephesians 4:4) God did not call any one to the great company. Those who are finally assigned to that position receive it as a kind of secondary reward, inferior to that which was originally offered them.

THE BINDING OF THE STRONG MAN

"And he laid hold on the dragon, that old serpent which is the devil, and Satan, and bound him a thousand years."
—Revelation 20:2.

[Reprint of article published in issue of May 1, 1910, which please see.]

JOSEPH MADE RULER OF EGYPT

[The first ten paragraphs of this article were reprinted from article entitled, "In the School of Adversity," published issue of October 1, 1901. Paragraphs 11 to 18 were reprinted from article entitled, "For God Was With Him," publish in the same issue. The remainder was reprinted from article entitled, "Them That Honor Me I Will Honor," published issue of April 15, 1907. Please see the articles named.]

A PRAYER OF THANKSGIVING

We thank thee, Father, for this day;
We thank thee for the narrow way,
For love and joy and peace of heart,
Foiling the tempter's cunning art.
We thank thee for the mind to do
Thy sovereign will the whole day through,
To take each moment as a gift
Divinely sent us, to uplift
Some fellow pilgrim on the way,
Or check the thought that fain would stray
Afar from thee and speed its way
To earth's dull care or revels gay.

We thank thee for a mind intent
On counting tests as blessings sent
Straight from the courts of heavenly love
To bind our souls to things above.
We thank thee for faith's anchorage,
That doth our every power engage
To reach that land where is no night,
Where dwells the Lamb, thereof the Light.
With grateful hearts thy love we own;
We thank thee for the gracious loan,
Through Christ, of merit for each hour
Till we shall waken, "raised in power."

JOSEPH FORGIVES HIS BROTHERS

[The first fifteen paragraphs and the last paragraph of this article were reprinted from article entitled, "Blessed are Merciful," published in issue of April 15, 1907. The remainder was reprinted from article entitled, "Joseph the Mercifu published in issue of October 15, 1901. Please see the articles named.]

OUR LORD JESUS' PRE-HUMAN EXISTENCE

Question.—Before his consecration, had Jesus any knowledge of his pre-human existence?

Answer.—There is nothing in the Scriptures to the effect that up to the time when Jesus made his consecration and was begotten of the holy Spirit he had a definite knowledge respecting his pre-human existence. The fact that nothing of that kind is stated, however, would not prove that he did not have some information regarding the matter. We read that as a boy he grew in wisdom, in stature and in favor with God and men. We know that in boyhood he was studying the Word of God, the prophecies, the law. Even as a child he had come to a sufficiency of knowledge to enable him to think out quite clearly the meaning of some of the prophecies, to see that he had a great work to do, and to conjecture as to the nature of that work.

This is shown in his meeting with the doctors of the law at the age of twelve, hearing them and asking them questions respecting the prophecies, seeking to know to what extent he might be eligible for some kind of service to God as a boy, or what would be the starting point at which he would begin his ministery. Having ascertained that he could not begin his work until he reached the age of thirty, he returned home, content to wait until that time. There is no indication of any special knowledge or impartation of the Spirit of God until he consecrated himself and was baptized at Jordan.

From his mother Jesus must have gained some knowledge of his origin—of how he came into the world. His mother did not know of his pre-human existence; but she had been informed by the angel that her son would not be born after the manner of men. He had said to Mary: "The holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall born of thee shall be called the Son of God." And to Jose the angel said: "That which is conceived in her is of the h Spirit." So Mary undoubtedly told her son that he had no human father, but that his Father was God. All our kno edge of our Lord's pre-existent condition comes to us fr Scriptures written later, and from the Master's own wo after he was begotten of the holy Spirit.

Just how and when Jesus came to know of his pre-existe with the Father we do not know. It seems doubtful that knew of this before his spirit-begetting. After he was gotten of the Spirit, the deep things of God were opened to him. He then saw from the Scriptures of the Old Tes ment that he was to be the slain lamb; that he would later restored to the heavenly plane of life, and that he was to honored of the Father after his sacrificial work for man

We know that his pre-existence was made very plain a clear to Jesus; for he declared this on various occasio He said: "What and if the Son of Man shall ascend up wh he was before?" Again, "Before Abraham was, I am." (Jo 6:62; 8:58) In his last prayer with his disciples bef his crucifixion, he prayed: "And now, O Father, glorify th me with the glory which I had with thee before the wo was; Thou lovedst me before the foundation of the wor He spoke of himself as the "bread which cometh down fr heaven." Again he said: "The bread of God is he wh cometh down from heaven, and giveth life unto the wor St. John calls him the Word, the Logos, which was "in beginning with the God," and declares that "all things w made by him, and without him was nothing made that made."—John 1:1-3.

LETTERS FROM AFIELD

RESOLVED TO "ABIDE IN THE SHIP"

DEAR BRETHREN:—

I desire to express my continued appreciation of THE WATCH TOWER, and my complete confidence that the same loving Providence which guided our Pastor in founding the TOWER (Z '16, page 173) continues to guide and direct the Editorial Committee in their labors of love through its columns. How short is the memory which forgets the oft repeated assurances of Brother Russell that THE WATCH TOWER is the Lord's channel for the truth and that he was its servant? What a loyal "faithful servant" he proved himself to be, even to the very last! And now, though passed from the busy scenes of his earthly labors, he still ministers; for his "works do follow" him.

The Word says that "hope deferred maketh the heart sick." The spring of 1918, like the fall of 1914, brought disappointment to many hearts. Nevertheless we can, and do, look up and lift up our heads as we behold the multiplied evidences of "the effect of every vision." As in the past, so now each disappointment brings its trials and siftings; but when the clouds have gone, greatest opportunities come for service. (Z '16, page 170) "They that wait upon the Lord shall renew their strength," and we have found it so. I am glad that according to the will of God I am still here and pressing toward the mark for the prize.

But it is sad to note that many once loyal and obedi no longer walk with us, some even opposing the way of truth. Can it be that such were heedless of repeated wa ings to "resist everything akin to occultism," and have gi ear to evil suggestions, have become victims of abbreviat and so have made shipwreck of their faith? Such fool and subversive suggestions as: "THE WATCH TOWER is longer the channel," "The manna ceased at Passover," "" present executive committee are usurpers," etc., are find free circulation in some quarters. Are these brethren go blind? Even a superficial examination of Brother Russe writings would reveal the folly of such suggestions. In TOWER of 1909, page 234, the Pastor says: "Truth t character." Yet these brethren argue that error has cr into its columns to test the church. Whither are they dr ing? A careful reading of the TOWER for 1909, top of p 287; that of 1910, page 391; and that of 1918, page 85, r serve to open the eyes of some to their danger. See Proverbs 26:17-28.

I fully believe that the Lord is still at the helm, gu ing the Society's affairs as of old, even as he promis "Awake, O sword . . . against the man that is my fel . . . and I will turn my hand over the little [hum ones." As far as I am concerned, through the grace of that never faileth, I am resolved to "abide in the shi

e Pastor's words are true: "Whatever may be the diffi-ties of the Lord's children in the near future, there will special comfort in remembering that the Lord is able to ke full provision for all his truehearted ones, and that will do so. He will continue to use these agencies; and re will be the strengthening of his people to the end of the y. If there be any who will not be thus led, it must be ause there is something wrong in themselves." —Z 1915, ge 376.

If I read my Bible aright and understand the Pastor's ught, much remains to be done before the kingdom of rist assumes full control; and surely the faithful, loyal ciples will be honored, as in the past, with further oppor-nities for service. Yes; the church will emerge from its ngeon." (Jeremiah 38) May we all be found faithful!

With assurances of love toward the Bethel family, and aying the Lord's rich blessing upon you in your new quar-s, I am

Your fellow servant, W. A. B.—Oregon.

GREETINGS FROM AFAR

AR BRETHREN:—

The Rockdale church of the I. B. S. A. all unite in sending e and greetings to all their brethren in Christ. We realize at all the ways of God are good; yea, all the paths of the rd are mercy and truth unto such as love him. The Lord ils graciously with his people. Though he puts them into furnace, he will not suffer it to be heated one degree more an is needful. He presides over it himself. In the midst all their trials, he never leaves nor forsakes them. It is lightful to consider that the sufferings which the footstep fol-wers of our Master are now called upon to endure are the only fferings which they shall ever experience. God is a sovereign od and wise. Who can harm us if we be followers of that ich is good? Suffering we may endure, but real injury we all not sustain; for Eternal Truth has declared that all ngs shall work together for good to them that love God, the called according to his purpose.

May we all make the glory of God our first and chief ncern! If Jesus be precious to us, and all else esteemed nothing when compared with him, we shall be able to walk fore God with a perfect heart, upright and sincere, setting Lord always before us and doing all things to the glory his name. Let our whole desire be that Christ may be gnified in our bodies, whether it be by life or death.

The church here numbers about thirty, and was formed out twenty months ago, the Lord having sent his messenger, other Gates, to this district, to sow this field. We are in ll accord with THE STUDIES IN THE SCRIPTURES; and THE ATCH TOWERS are much appreciated by all and are eagerly ad and, being "meat in due season," bring comfort and pe, and give us greater zeal in our Master's work.

Praying that God will bless and sustain you all in every al, and at the end grant you victory through our Lord Jesus rist, and with the assurance of our deepest love and con-nt prayers, we are

Your brethren in Christ,

THE ROCKDALE CHURCH.—N. S. W.

BLESSED ONES THAT DIE IN THE LORD

. Walter Thomas, Vandergrift, Pa.

AR SIR:—

I presume you have doubtless received the sad news of your other, Marks R. Thomas' death; but I am writing to assure at he was prepared fully to meet his Master.

I had a few minutes conversation with him just about one ur before he passed away, and he impressed me as being e sweetest character I have ever met in the Army in my enteen years of service. He remarked that if he should ss away he would show the men around him "how easy a ristian could die"; and it was reported that his death was happy one, if such could be.

I wish to extend to you my sincere sympathy in your reavement, and hope you will have strength to bear the sad ws. Faithfully yours,

S. J. SMITH, Major-Chaplain, Field Artillery,
Fort Leavenworth, Kansas.

FINDS GREAT PLEASURE IN BIBLE STUDY

AR BRETHREN:—

Grace and peace be unto you! We note the return of the ciety to its birthplace as of the Lord; and the hope of still aring in the service on behalf of the multitude yet to be awn into contact with the truth is thrilling. If we read the ns of the times correctly in conjunction with the prophecies, can see a gigantic federation of religious and civil inter-s soon. At any rate, present conditions are causing an mense amount of thinking and of investigation leading to uses. On the other hand Jewish themes are threading the shuttle for a new garment as the nations approach the finale of the present conflict.

I wish also to say that the study of the Ezekiel Temple is surely a fruitful theme to Bible students. How wonderful is the thought of restitution for every wrong done, with the addition of 20 per cent interest, to be rendered by all who come forth from the tomb! Again, how marvelous it is that the east gate is to be closed forever when the church has entered it; and that the ancient worthies will guard the entrance all through the Millennium. Also, how just is the Jewish system of weights and measures and of symbolism of numbers!

Some signs and Scriptures indicate that THE WATCH TOWER will continue right through the time of trouble, and that through it the divine power will be exhibited in preserving the fruits of our Pastor's great labors. Be this as it may, we look for a move to the glory of the Lord shortly, through THE WATCH TOWER, using the treasures laid up by our Pastor. We would be glad to hear more about the prophecies of Jeremiah, as they seem so full of interest at this time, especially to the church.

The Lord bless and keep you all, loving and faithfully doing his will.

Yours in the most loving of bonds, J. G.—Colp.

LOVING GREETINGS FROM THE NORTHWEST

DEAR BRETHREN:—

Greetings in the name of God our Father and of our Lord Jesus Christ. Grace and peace be multiplied unto you. The Everett Church have voted to send their Christian love and support to you all in this our time of special trial and of trying experiences. Do not forget to keep us on the list when Pilgrims are routed this way.

There seem to be some who have taken a stand against THE WATCH TOWER because of certain articles published therein. They say that the TOWER is not used of the Lord any more. Yet some of the articles thus criticized were from the pen of our beloved Pastor. Here we know that we have arrived at a time when every one must stand for himself, or in other words, "when every tub must stand on its own bottom." Let every one read prayerfully and carefully Romans 14:4, 22, 23.

We have learned well the lesson that there are two tables: one, the table of Babylon, full of error and uncleanness; the other, the table of the Lord, spread with heavenly bounties, a feast of fat things. (Psalm 23:5) We also know that God has used THE WATCH TOWER ever since its dedication, to proclaim our Lord's presence and to do the harvest work. Then why should he cast it off at this time above all others, just when we need its help as never before? We remember his promise that he will never leave nor forsake us. We also believe that through the TOWER the Lord is fulfilling the statement of Isaiah 21:5: "Prepare the table, watch in the watch-tower, eat, drink; arise, ye princes, anoint the shield."

Have not our prayers been answered as we have asked God's guidance of the dear brethren at the Watch Tower office? Dear ones, let us keep together, provoking one another unto love and good works, building each other up in the most holy faith. Laying aside all malice and jealousy, let us pray for one another always, remembering our standard, the mark of the prize—perfect love. God bless THE WATCH TOWER!

With much Christian love and prayer,

THE EVERETT ECCLESIA.—Wash.

"NATIONS SHALL COME TO THY LIGHT"

GENTLEMEN:—

By accident I got the loan of a copy of one of the publications of your Society. I read the most of it carefully and, I must admit, was very favorably impressed. I am an Episcopalian, but have not attended services to any great extent. The many quotations and your interpretations from the Bible have led me to doubt my position as a believer in the doctrines of that church. Now, there is one important point that must be clearly and satisfactorily answered before I separate from the Episcopalian Society: In your Finale of this book in question I read thus: "Are you aware that he or she who denies or denounces the sayings of this little booklet is not denouncing the compiler, but the Word of God?" By this, I presume, you hold the Bible as your only authority. In other words the Bible, and the Bible only, is your guide and the guide of every teacher in your church.

Now I have long been doubtful as to the confidence I should possess before taking the Bible as the Word of God. If the Bible is your guide, and your only guide, satisfy me that it is indeed the Word of God; and I will become a member of your church immediately. I am sincere in this matter, but need convincing. Do not presume that I am a prayerless

man. On the contrary I have been praying for light, and I think my prayers have been heard; for I feel that there is something in your church worth while considering.

I beg to remain most sincerely yours, E. B.—Md.

FAITH IN GOD'S OVERRULING PROVIDENCE

DEARLY BELOVED BRETHREN IN CHRIST:—

Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ. The church at Dallas has voted to extend to you our love and sympathy in this hour of final trial and testing, and to assure you of our prayers and co-operation. We believe the Lord will uphold and guide you in your efforts at service as long as there is any work for the angel of Revelation 8:3; and for this we pray daily. We appreciate your services to us, and we rejoice in the blessings that each issue of THE WATCH TOWER brings.

We do not know just what awaits us; but we do know that "all things work together for good to them that love God, to them who are the called according to his purpose"; and that no weapon formed against his children can prosper in the sense of injuring them as new creatures.

Remembering you daily at the throne of grace, and with much Christian love, we are

Your brethren in Christ, The DALLAS ECCLESIA.—Texas.

THE EXPRESSION OF A NOBLE HEART

DEAR BRETHREN:—

Greetings in the Lord's name; and may grace and peace be multiplied unto you. I am writing you at this time to advise you of my regret at having taken any part in causing to be circulated a certain letter in which surprise was expressed re articles on pages 152, 168 and 174 of the 1918 WATCH TOWER.

Because of certain conditions that have arisen in local classes, the conviction has been growing in my mind that perhaps, after all, the above mentioned articles were right, and that I along with a number of others was wrong. So I determined to reread them with a mind as unbiased as possible. This I did last night and again this morning; and, thank God! I can say from the bottom of my heart: "I find no fault with them." I found that I could unreservedly accept them for what they say, but not for what others think they say. So I haste to write you my apology for having opposed in any sense the words which have come forth from the channel the Lord has so abundantly used in the past.

Your brother in the one hope, J. T. B.—B. C.

"THERE IS NO SCHISM IN THE BODY"

DEAR BRETHREN IN THE LORD:—

We would like the dear Bethel family to know that they are daily remembered in our prayers. We are grateful the continued help given us through the TOWERS, which still coming through regularly. We ask the Lord's gui and help for you in these times of difficulty, knowing th shall be heard, as we believe he will continue to use y he has done in the past if you remain steadfast and fa unto the end.

With fervent love in our dear Redeemer,

SEC'Y LONDON TABERNACLE.—En

DAILY PRAYERS FOR HEAVENLY WISDOM

BELOVED BRETHREN:—

The Associated Bible Students of Bristol and vicinity a two-days' convention here Sept. 21, 22, in which the of the Lord was manifested in a most noticeable mann all who attended; and we were blest beyond measure. P his name!

A motion was made, which carried unanimously, to a resolution to send to you, which read substantially:

"Resolved, That we conventioners here assembled at Br Tenn., hereby repledge our loyalty and undivided suppo our brethren at the headquarters of the Watch Tower & Tract Society, and most especially to those in direct c of the work; that our prayers continue to ascend dail them to exercise the spirit of a sound mind at all time to be guided by the unerring counsel of the Lord, unti heavenly Father is pleased to place his everlasting arms us and welcome us to the Great Convention, our et home."

BRISTOL, TENN., CONVENTI

SECOND THOUGHTS ARE BEST

DEAR BRETHREN:—

I am writing this letter to make clear my attitude t the Society. When I read Brother Johnson's paper, "Ha Siftings Reviewed," last November, I was so moved to pathy for him that I resigned from my position at the T nacle office force.

Two months later, however, I wrote that I had made a take, that I had had the opportunity of thinking the matter over calmly, and that I realized that I had perm my sympathies to get the better of me. Ever since that my heart has been with the Society; and I am happy t that, at the present time, in spite of the many influences have been exercised to swerve me from my position, I myself in fullest harmony with the Society.

With much Christian love,

Yours in the CRUCIFIED ONE — — N.

VOL. XXXIX PITTSBURGH, PA., DECEMBER 1, 1918 N

VIEW FROM THE TOWER

GATHERING WHEAT—BURNING TARES

"In the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn but gather the wheat into my barn."—Matthew 13:30.

Thus does our Lord call to our attention the two parts of the harvest work, both of which are to be accomplished by the same reapers. The plain intimation of this text is that the latter part of the harvest work is to be the burning of the tares. If at one time we had the thought that the burning of the tares was no part of the harvest work, and that the saints would have no part in the work of "burning" them, a careful study of the above text will convince us to the contrary.

A clear understanding of these two parts of the harvest work is necessary at this time; for the Lord's people are more or less puzzled and perplexed as to what to do and how to do it. How true is the saying, "Man's extremity is God's opportunity"! How many times have we seen this principle illustrated during the past forty or more years of the harvest work!

TABERNACLE SHADOWS came to the church in a time of extremity. The various volumes of STUDIES IN SCRIPTURES also came just as they were needed. Again, the sermons in the newspapers, and the PHOTO-DRAMA as well, were given just at opportune times. In 1914 we thought that all the work had ended; but just at the opportune time again the Lord brought to our attention another work, that of gathering the clusters of the vine of the earth. At the present time another "extremity" is upon the church; and from every part of the field come the queries: "What remains to be done? How can I do more to serve the truth?" We hope that each TOWER reader will ask himself these questions, and then act according to the answers. Furthermore, we wish to assist any and all to the extent of our ability.

MUCH WORK YET TO BE ACCOMPLISHED

Many of the dear friends think that "the door is and that opportunities for service are at an end, or nea The tendency of such an opinion is to make us lax in c forts and to cause us to cease watching for opportuni service. The Society does not share this opinion. It is probable that the harvest, in the sense that no more v spirit-begotten, ended in the spring of 1918, except as son fall out or be rejected, and others take their places. A gested by Brother Russell:

"We have every reason at present to believe that the ber of the elect is not yet completed, because of many c having been forfeited. We see coming in, day by day and by week, some who give evidence of the Lord's acceptanc give evidence that the Lord is permitting them to lay their lives in his service. But the time will undoubtedly in the near future when the number of the elect will b plete. Then only such vacancies as might still occur by falling out would remain. In that case there might be a ber in the consecrated attitude whom God would acc take the place of some who would drop out. These wo ceive the begetting of the holy Spirit, and would find tunities for serving the truth and for suffering for the sake."—Z '14, p. 68.

We remind our readers that the Lord is using the the word which goeth forth out of his mouth (Isaiah 5 to accomplish a variety of works. It has been used gather the wheat, (2) to bind the tares, (3) to gath clusters of "the vine of the earth," and (4) to smite J

of this work we believe is an accomplished fact; and it
ır thought that very soon the Lord will use the truth to
ken and enlighten a great company of consecrated believers
in the nominal systems. On this point we quote "that
ant":

We are not to understand that the harvest is yet wholly
hed; for there are two parts to the work—the gathering of
wheat and the burning of the tares. We might have
ght that the gathering of the wheat has been accomplished;
if our expectations are true, with the end of the Gentile
s the number of the very elect would be complete, so that
ıore could enter. We are not positive of this, and we must
go by guessing. The latter part of the harvest work is to
he burning of the tares, and the waking up of the great
ɔany and preparing them to go out and purchase the oil
their lamps."—Matthew 25:8, 9.

THE PLOWMAN OVERTAKING THE REAPER

n the above quotation two points should be noticed; namely
the burning of the tares and the awakening of the great
ɔany are a part of the harvest work, and that the church
do both these works. We continue to quote:

In the text of Scripture which speaks of the plowman
taking the reaper, we are to remember that the reaper is
Lord, and that the plowman is the great time of trouble.
time of trouble will overtake the reaping work and bring
a close. But the time of trouble will go on, the plowman
keep on plowing, after all our efforts have ended in re-
t to the reaping. But meantime, before this dark night
sets in, we are to go right on with the work which the
l has put into our hands. The truth is designed, not only
erfect the bride of Christ, but to develope the great com-
class and also to be a witness to the whole world. Any
lessness on our part, or any cessation of activity in the
ice of the truth while opportunity yet remains, would in
estimation be a great mistake. If we are loyal, the Lord
give us far greater opportunities in the future—the bless-
of all the nations, all the families of the earth.—Gal. 3:8,
29.

THOSE CONSECRATED BETWEEN THE AGES

It is our thought that with the closing of the 'door' of this
ɔel age there will be no more begetting of the holy Spirit
he spirit nature. Any coming afterward to God through
ecration, before the inauguration of the restitution work,
be accepted by him, not to the spirit plane of being, but
he earthly plane. Such would come in under the same
itions as the ancient worthies who were accepted of God.
ancient worthies came in, no call being opened to them—
high calling not being yet open, and the restitution oppor-
ties not open. But they freely gave themselves up to God
out knowing what blessings their consecration would
g, except that they had the intimation that they would, in
future life, have a 'better resurrection' than would the
ınder of the world.

Our thought is that whoever under such conditions as
e will make a full consecration to the Lord, to leave all
ɔllow in his ways, and will faithfully and loyally live up
hat consecration, may be privileged to be counted as a
lar class to those who preceded the Gospel age. We know
o reason why the Lord would refuse to receive those who
e a consecration after the close of the Gospel age and its
calling, and before the full opening of the Millennial age.

THE BURNING OF THE TARES

Whether the overcoming saints will have a part in the
ing of the tare class, is a thought that is not very clear
his time. 'This honor have all his saints, to execute the
ments written.' All the saints would include, then, those
would be living in the world when the judgments would
xecuted, as well as the resurrected saints. Just how any
g here would have a share in executing the judgments
ten we do not see; but we are keeping our eyes open, with
thought that this may be so.

It would seem that the burning of the tares has now been
g on for some time. That is, some who have professed
they were Christians, and who have thought that they
Christians, but who have never entered into true fellow-
with the Lord and become of the wheat class, are to be
ɔoyed as tares—shown in their true light. If questioned
as to their consecration these will say: 'I am no saint,
I wish to be right and just in my dealings as far as pos-
.' Thus such will demonstrate that they have not under-
l what it is to be a real Christian. This great war in
ɔpe is waking people up to think in a way they have never
ght before; and now is the time when the real Christianity
the counterfeit will be differentiated. Many people will
e more or less rapidly to recognize this; but there is a
e proportion of tares that have not yet been burned, and
the burning will progress to a completion and the true and
the false will be completely manifested."—Z '15, pp. 269, 270.

THE WORK CONFRONTING THE CHURCH

Clearly Brother Russell's thought is this: When professing Christians cease to profess to be Christians, and come to recognize and acknowledge themselves to be "worldings," they will then have been destroyed (burned) as tares. Surely nothing can bring their false position to their attention but the truth; and just as surely this work is in the future, and the church is to do it. And not only this, but another future work, which is to be ours, is the bringing of the truth to the attention of a modern worthy class, who consecrate too late to obtain "the prize of the high calling," but who will be counted in with the ancient worthies, and as a reward for faithful service during the Millennium will get the spirit nature at the end of that age. (Z '13, pp. 52, 53) Many are asking why it is, if the harvest ended last spring, that since that time numbers are consecrating themselves and giving every evidence of appreciating the truth and the privilege of sacrifice. The above thoughts in re the second part of the harvest work and the quotation from Brother Russell (Z '14, p. 68), will clearly explain the matter.

It would be entirely proper for all who will constitute the great company class to come to an appreciation of the truth and to symbolize their consecration. The ancient worthies also appreciated the privileges of sacrifice, and did sacrifice equally as much as do the church. So these modern worthies must also sacrifice, if they would share with the ancient worthies in the grand Millennial work, and at its close reap the glorious reward of the spirit nature.

Brethren, if these things are true, there is a great work just ahead of us—a work in behalf of the great company, a work in behalf of the modern worthies, a work in behalf of the tare class, and one of witnessing to the world, sowing the seed of the new dispensation. It is apparent that all this work will properly and logically be done after the full number of the little flock is made up. What a wonderful incentive to activity, and how thankful we should be for the privilege! Surely the present is not the time to hesitate nor to argue over non-essentials, but for earnest endeavor.

PRESENT OPPORTUNITIES OF SERVICE

For some time the opportunities of service have been considerably restricted, and may continue to remain under these restrictions for a time. While awaiting the Lord's "due time" for these great future services, let us not overlook the fact that there are still some present opportunities. It is still possible to sell the six volumes of STUDIES IN THE SCRIPTURES. Many are doing this successfully. There are still many opportunities for personal work, in a conversational way; and this can be supplemented with some literature. The Society is preparing some neat little tracts in booklet form, suitable for mailing or for handing to people. These will be reprints, and will as a rule contain but one article each.

There are multitudes of parents who have lost loved ones in battle or by disease, whose hearts can be made glad by "Where are the Dead?" "The Resurrection of the Dead," "Refrain thy Voice from Weeping," etc. Many letters inquiring about spiritism are coming into the office now. Some tracts are being prepared on this subject. What a grand privilege it will be to give to those inquiring just the information they need respecting the great "scourge" which is soon to "overflow" in the earth. The time used for tract distribution in the past, and the money formerly spent for public meetings, may be profitably used in mailing literature. Telephone directories will furnish the names of thrifty intelligent people in city, town and county. Then again, we are of the opinion that meetings for the public can be held in many places, especially in rural districts—country schoolhouses, etc.

Orders for the above mentioned booklet-tracts may be sent in at once. Please do not order more than you can and will use. These will be forwarded prepaid, and you can refund the carriage charges. Here are our opportunities. Let us, dear brethren and sisters, by the Lord's help take fresh hold of the work. The people never needed the truth more than they do now. It is the only thing that will keep them from despair and infidelity! People were never more ready to receive the truth! People realize that some great changes are at hand, and many wish to understand them.

THE LORD'S JUDGMENTS

"When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness [truth, justice]." The effect of the Lord's judgments on the human heart is disciplinary, breaking down pride, arrogance and rebellion. When the divine judgments are in the earth, his dealings with mankind will be entirely changed. In the past God

has permitted man to succeed measurably in his aims and plans; and so the prophet wrote: "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Malachi 3:15) But in this judgment time "the righteous will be exalted," and the wicked abased.

Under these retributive disciplines, thwarting their plans and punishing their evil deeds, men's hearts will speedily be mellowed, humbled; and they will begin to inquire the reason why these things are so. Their reason will return, as did that of Nebuchadnezzar, after his seven years of insanity. Even now, the Lord's judgments are operating thus. Never before have people been inquiring as now. The opportunity is ripe, and the people are hungry. For a long time there has been a famine in the land (Amos 8:11); and now the Lord is saying to us in no uncertain tones, "Give ye them to eat."

It is the desire of the Watch Tower office to do everything possible, not only to encourage the friends everywhere to greater zeal and activity, but to bring the entire work of the Society up to the highest point of efficiency. Two Colporteur sisters are averaging the sale of over 400 volumes per mon They sell chiefly Vols. 1 and 4. Their experience gives an e mation of what can be done. In all, there are about two h dred Colporteurs in the service. Some are having excell success by specializing on the Scenario; and some, by group Vols. 1 and 4.

In order that the Pilgrims might render more effect service, and might more accurately represent the Society a its attitude toward religious and secular questions, a four-c conference of all the Pilgrims was held recently in Pittsbur Everybody present pronounced it a wonderful event, proba the first of its kind. A great number of questions came up discussion; and unanimous concurring conclusions were arri at. We think that great and permanent good will result fr this conference. The suggestion was made that a similar c ference be at least an annual event. The Society feels sure t as a result the Pilgrims can render a better service, and g a better answer to all questions re the Society and its wo May the Lord bless the work and "labor of love" of his sai everywhere!

VARIATION IN THE APPLICATION OF CHRIST'S MERIT

"He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."—1 John 2:2.

Adam, the father of the human race, came under sentence of death because of his wilful disobedience to God, his transgression of the divine command. He alone was tried; he alone was sentenced; for his posterity were as yet unborn. But his children, the whole human family, came into the world under this death sentence. By heredity they partook of father Adam's imperfections, and thus shared his penalty. Hence they could have no relationship with God, except as in his providence he might make some arrangement by which the death penalty could be lifted from the human race.

Immediately after the fall of our first parents, God gave a vague intimation that such an arrangement had been made. In pronouncing the curse upon the serpent that had beguiled mother Eve, the Almighty declared that the seed of the woman should yet bruise the serpent's head. (Genesis 3:15) Two thousand years after man's fall into sin and death conditions God made a covenant with Abraham in which he gave hope of the ultimate blessing of all mankind. Still later, he accepted the children of Israel as his chosen people because they were the natural seed of Abraham (Deuteronomy 9:5,6; Genesis 22:15-18); and by the Law Covenant instituted through Moses at Mt. Sinai he arranged that the nation of Israel should enter into relationship with him as a house of servants.

MERIT TO BE GIVEN TO THE WORLD

At the beginning of the Gospel age God declared his arrangement whereby a certain class, children of Abraham by faith, might come into special relationship with him through Christ Jesus. Then the divine purpose as to the seed of Abraham was made clear. (Galatians 3:8,16,29) All along it had been God's purpose that this seed should be composite—144,000 in all; and as but a remnant of the natural seed of Abraham had proven worthy, the remainder of the spiritual seed were to be chosen from among the Gentiles, hitherto aliens from the covenant of promise. The choosing and the fitting of this class to be the future blessers of the world has been the purpose of the Gospel age.

God has also arranged for the whole world to come into covenant relationship with himself during the age to follow this Gospel dispensation. By the acceptance of the merit of him who "by the grace of God tasted death for every man," all may be recovered, if they will, from the curse of death resting upon the human family. (Hebrews 2:9) These facts are recognized by all who are careful students of the Word of God. The question is: "How is it all to be done? In other words, How can Christ utilize his merit on behalf of the church class in the Gospel age and also apply the same merit on behalf of the world in the Millennial age?"

We answer: No member of the human family could be brought back into harmony with God except through the payment of the ransom price for his sins. Neither Adam nor any of his children could return to relationship with God save as a satisfaction had been made that would cover the sins of the one seeking fellowship with God. But it was just as easy for the Lord Jesus to redeem the whole world as to redeem one man; for all died in Adam. (1 Corinthians 15:21,22) Hence all will be redeemed from that Adamic death and awakened from the tomb because of the sacrificial death of our Lord Jesus Christ. All mankind are to have a full opportunity for being raised to perfection of life. The death of Jesus is to offset the sentence of death that came upon all mankind through Adam's disobedience. But the benefit of the death of Christ is not to be made effective to all of the human race the same way or during the same period of time.—R 5:15-21; 1 Tim. 2:4-7.

God's dealings with the church class, taken out from am mankind and returned to himself in advance of the remain of the world, is distinctly different from his dealings with m kind at large. For a wise purpose he has chosen to imp the merit of the sacrificial death of Christ Jesus for this p of the race before it is applied for the residue of men or Adam himself. The purchase price in the hands of Justice sufficient for all, but as yet it is not applied for all. To church at the present time there is merely a temporary putation of the merit, to be effective during the period of church's imperfection through the fallen flesh; whereas to world there will be a giving of the merit of Christ's sacri of his humanity.

THE MERIT IN JESUS ALONE

The church of Christ, as members of his body, are to granted the great favor of being with Christ Jesus a part of world's sin-offering; hence the necessity of their being f dealt with by God. The merit of the sacrificial death of body of Christ, which is to be applied for the world, is merit of Jesus, imputed to the church for this purpose. blood of the antitypical goat is to be applied for "all the ple" (Leviticus 16:33); but the blood of the antitypical lock gives it virtue. Consequently all the merit is the m of Jesus alone. Some see this matter in part; but some it not at all. We wish to make the subject clear to all are sincerely seeking to be guided by the counsel of the L

When our Lord Jesus ascended on high, he presented the Father the full merit of his sacrifice. It was all-suffici for the sins of the whole world; for "he is the propitat [satisfaction] for our sins, and not for ours only [church's], but also for the sins of the whole world." (1 J 2:2) But his merit was not applied for the whole world th for God's "due time" for dealing with the world as a whole not yet come. Hence to have applied the merit of Christ Je sacrificial death for mankind at that time would have b to start the whole world on a new basis. Then from that t onward all their sins would have been extraordinary—bey what had been atoned for; and because mankind had no m ator, God's justice would have cut them off from all hope future life; for "Christ dieth no more." (Romans 6:9) H ing had their share of the merit of Christ, they could h no further opportunity, and would have been without hop future salvation.

NOT GIVEN, BUT IMPUTED, TO THE CHURCH

For this reason the whole world has been left up to present time without actual atonement for their sins. after the church shall have passed beyond the vail, and t sacrifice shall have been finished, our Lord Jesus will mak permanent application of this merit, which is all his own, behalf of all men. Then God will turn the whole world to Redeemer, the New Covenant will go into effect, and Lord will take unto himself his great power and reign fo thousand years for the restoration of the world which he p chased. When this great work shall have been accomplis and mankind shall have been restored to the original per tion of Adam, then the Redeemer will have given to mank everything which he bought for them by his death on Calv

et us reiterate: Before giving the blessings of restitution e world of mankind, the Savior uses the merit of his sacri- n a special way in the interest of the small proportion of ace which become his church. When he ascended to the er after his resurrection, his merit was used for this class. rews 9:24) The church, like the remainder of mankind, born under the death sentence. But on learning of God's sion for such, this class indicated their desire to come covenant relationship with the Father, to follow Christ s in the way of sacrifice, to lay down their lives as he had They declared their desire to walk in Christ's footsteps. he Father could not, however, accept them in their natural n condition. But as they presented themselves in sacri- they came under the arrangement made especially for the el age, when our Lord "appeared in the presence of God s," the church. Thus they came individually under the t of Christ's righteousness, imputed to the church in this covering their unavoidable weaknesses and imperfections, canceling all their sins of the past. Then they were ac- d of the Father through the Advocate (1 John 2:1) and ten of the holy Spirit as new creatures in Christ.—2 rthians 5:17.

ur Lord did not give his merit to this class, but only ted it to them. He placed to their credit whatever each needed; and throughout their earthly sojourn his imputed t covers all their daily transgressions, their trespasses h are unwittingly committed, if they confess their short- ngs and apply for this cleansing.

NO RESTITUTION FOR THE SPIRIT-BEGOTTEN

esus does not give the church restitution. If he were to do would make us perfect human beings, as he was when on . But this is not the Father's plan. Our Lord merely ted restitution to us at our consecration, in order that it t at once be sacrificed. Thereafter the imputation of his t is sufficient for us day by day, so that justice is satisfied ll times, as far as the church is concerned, if this merit ily applied for. Otherwise our trespasses remain charged gainst us.

What we consecrate, if we do it intelligently, is all that we ; first, our will, then our time, our strength, our in- ce, our mind, our body, our means—all that we have and All things pertaining to the present life are to be sacri- on the altar of consecration with our Lord Jesus; and after we are to walk faithfully in his steps. In other s, we are to give up, relinquish, that which our Lord's t imputed, or accounted to us; that is, perfect human na- and all of those restitution blessings which would other- have been ours with the remainder of the world. There- as men we have nothing left. In this sense of the word ive ourselves up in the same way that our Lord Jesus himself up. The only difference is that he was a perfect while we are imperfect. But he covers us with the robe s righteousness, so that we are able to stand before God hough we had received full restitution. Our Redeemer s us as members of the Adamic race who have laid down arthly hopes for the more glorious hopes held out to us embers of the body of Christ.

hereafter we are wholly in the hands of our Lord Jesus. s our Head, and the One who is to bring us off conquerors, more than conquerors. Day by day we yield ourselves his hands, that he may give us such experiences as are sary in order that we may be enabled to fulfil our covenant crifice—(Psalm 50:5) He stands bound on our account; his merit cannot be diverted from the purpose for which it been appropriated—for the church.

THE GREAT COMPANY'S POSITION

he great company are also included in the class for whom t utilized his merit when he ascended on high after his rrection; for all of the church class are called "in one of their calling." But since this large portion of the h which is to constitute the great company do not sacri- heir earthly interests faithfully, as they covenanted to do, flesh must be put to destruction. The great time of le which is due at the close of this Gospel age is the t tribulation" through which this large class must pass der to "wash their robes and make them white in the of the Lamb." (Revelation 7:14) These fail to keep record clean before the Lord day by day. They fail to ine themselves properly and to perform daily their vows e Lord. They are lacking in the spirit of sacrifice and are ul of the reproach of the cross.

ut if this great company whom no man can number will it sympathetically to the destruction of the flesh accord- o the divine provision granted them in mercy, they will rified and will come up to a place of service before the e. If, however, they do not submit, then the second death will be their portion. But in either case they will have lost their place in the throne; for this position of special honor is reserved for those who faithfully "follow the Lamb whithersoever he goeth." (Revelation 14:1-5) The great company's future work for the world will be as servants of the royal priesthood, the body of Christ.

SUMMARY OF THE MATTER

During the present time, then, God's favor to the church is through and on account of the virtue of the imputed merit of Christ's sacrifice. Ours is a justification by faith, which in the divine arrangement serves every purpose for us. But with the world it will be different. God's arrangement for the world is, we see, a justification by works. Nevertheless, this justification is through the merit of Christ; for mankind can never attain to perfection through their own works alone, but only through the assistance which Christ will give them. Neither could they atone for their sins of the past. These must be canceled through the merit of their Savior Jesus Christ. The application of his merit in the beginning of the Millennium will make satisfaction for the sins of the world, for every child of Adam.

This satisfaction for the sins of the world corresponds to the church's experience. Our sins are forgiven; the slate is wiped clean for us when our Lord Jesus imputes to us his merit. At the beginning of the Millennium the slate will be wiped clean for the world as a whole. Nevertheless, there will be an individuality of dealing; for except by personal co-operation no one will come to perfection. With the church in the present time, it is not sufficient that our sins are forgiven, and that we have Christ's merit imputed to us at the start. We need the continual covering of our blemishes by the merit of his righteousness. And so it will be with the world. Their sins will be forgiven by means of the application of the merit of the Redeemer at the beginning of the age; but they will need the merit throughout the Millennium, until perfected and able to live up to the requirements of the divine law.

The merit of Christ was used as the ground, or basis, on which the church is justified by faith. This same merit will be used by the Father as the means through which the world will attain to actual justification. It will be through the merit of Jesus that they will be enabled to reach perfection. That merit will be applied for the forgiveness of sins that are past; and through the sealing of the New Covenant by his blood, mankind will be covered while they are emerging from the bondage of sin and death.

The Almighty was under no obligation to do this for the children of Adam. It is all of divine mercy, which is not exercised apart from the principles of justice, but in harmony with them, so that justice and mercy are linked together in God's wonderful plan of redemption for mankind.

We should not use the word impute in respect to the world; for the Bible does not so use it. The world will have life as the result of Christ's merit, not by imputation, but by direct application. The merit of Christ secures the human nature; and the human nature secured by the merit of Christ, is to be given to the world. In the case of the church, however, the merit is merely imputed to cover our blemishes up to the time of our glorification, when we shall have our new body, in the likeness of our Lord.—1 John 3:2.

WORK OF THE CHRIST TWOFOLD

The world will have an awakening, and the assistance of the royal priesthood in the resurrection process. Their resurrection will mean much more than the mere awakening from the tomb. To awaken the world, to bring them back to conscious being and to leave them there, would be merely to bring back the conditions which prevail now. Men would soon go to striving and fighting again. Even if the devil were chained, there is enough of the Satanic spirit entrenched in fallen mankind to make this a world of strife. So the work of our Lord Jesus will be not merely an awakening of men to life, but also a work of uplifting, of helping them out of the weakened condition and the evil environment in which they now are through the Adamic fall from divine favor.

The work of the Christ will not be finished, therefore, until at the end of the Millennium he will have given all mankind full opportunity of rising to perfection. This blessing is to come first of all through the kingdom of Messiah, which is to direct the affairs of the world. This kingdom will be in the hands of the Christ, Jesus the Head and the church which is the body. The Lord has promised, however, a secondary blessing; namely, that these kings shall also be priests, to instruct and help mankind, to heal all the weaknesses and sicknesses of humanity. So in the establishment of the kingdom the work of the Christ will have only begun. It will reach its perfection in the work of the royal priesthood, which will bring mankind back to the image of God, lost through Adam's disobedience, but redeemed at Calvary.

LOVE ANEW

Oh, how oft we lack the Spirit
In the little things we tell,
And how oft we lose the import
Of the lessons conned so well!

It is good to grow the graces
Of the Spirit in our head;
But 'tis grievous if our actions
Prove the fruit thereof is dead.

Love exults to see another
Being honored at her side,
And delights to be the agent
If the Lord be glorified.

Love prefers whatever method
God may use, nor questions why;
And for brethren of the Master
Love would even dare to die!

Love will suffer inconvenience
And will have no time to rue;
But with power and prompt obedience
Love will seek to serve anew.

Love, thou bond of our completeness,
Love of God and Christ our King,
Lead us heavenward, to our homeland,
There of love anew to sing!

THE DRAWING OF GOD NOT THE WORK OF THE HOLY SPIRIT

"As many as are led by the Spirit of God, they are the sons of God." "No man can come unto me except the Father wh hath sent me draw him."—Romans 8:14; John 6:44.

Very careful scrutiny, very close study, is needful in order that we may be able to rightly divide the Word of Truth. The statement of our first text is quite restricted in its application. The term "as many" implies that only those who are led by the Spirit of God are God's sons. This being so, how few are the sons of God! This declaration of the Apostle Paul makes the matter of sonship a very limited one. And this is in harmony with the entire Bible, which points out that the number of the sons of God in the world is only a "little flock."

Throughout the Jewish age, God was the Instructor and Guide of his people through Moses and the prophets; but they were not sons of God, and none of them had the Spirit of God in the begetting sense. The Spirit was not yet given in this sense, nor could it be until our Lord had provided the ransom price, had been raised from the dead, and had ascended to the Father. During the Master's earthly ministry it could not come, as the Scriptures say, "because Jesus was not yet glorified." (John 7:39) In other words, the Spirit of God, as referred to in the New Testament as the possession of the consecrated believer in Christ, is, primarily, a special influence, a power, coming from God upon a special class in a special manner since a particular event—not before that event. The holy Spirit came, was manifested on the day of Pentecost, so that it might stand out in our minds as separate and distinct from anything that had occurred before that very remarkable event.

WHY SO FEW UNDERSTAND THE BIBLE

Secondly, the Spirit of God is the mind, the disposition, which the holy influence or power of God operating in the child of God produces in the individual. This spirit, disposition, of God, grows and developes as it feeds upon the Word. The Spirit of God is variously called the holy Spirit of God, the spirit of Christ, the spirit of truth, the spirit of love, the spirit of a sound mind, the spirit of sonship. These terms all represent the one possession of the saints of the present age. These are a special company who have taken up their cross to become followers of Christ, and who, on this account, are recognized of the Father and begotten of the holy Spirit. This Spirit of God, the Spirit of truth, so illuminates and permeates the Bible that the revelation of God may be properly understood only by those who have the holy Spirit. They only are able to comprehend the deep things of God, which cannot be understood save by a supernatural illumination of the mind. While others not having this Spirit might get some light from the Bible, only the spirit-begotten can get the real essence of the truth; for they have this spiritual illumination. Thus, these can understand things that are hidden from all others.

We call to mind Scriptures which speak of a leading of God's servants prior to the Gospel age, and hence prior to the begetting of the holy Spirit. In ages preceding the present age, there were a few faithful servants of the Lord who were guided by the holy Spirit; that is, they obeyed God as he made his will known to them. They had the spirit, the disposition, of righteousness. God's Spirit, his power, operated, too, in a mechanical way upon the holy prophets, causing them to utter not only words from God to natural Israel and to certain individuals to whom they were sent, but especially to declare prophetically messages designed of God for the Church of Christ, which was to be called out centuries after their time. See 1 Peter 1:10-12.

But the leading of the Spirit spoken of in the text under consideration is a leading which is not the result of personal revelations from God, visions and dreams, visible ministrations and messages from angels, etc., as with God's servants of old, but is the inspiration of the holy mind to which the saints of the present age have been begotten by God's power within.

WHAT CONSTITUTES THE FATHER'S DRAWING

During our Lord's ministry on earth he made a statem which we think has been misunderstood by many. It rea "No man can come to me except the Father which hath s me draw him." Let us remember that these words w spoken by our Master before his death, before the holy Spi therefore, had come upon any. Some, not having noticed Scriptural teaching that the holy Spirit did not come u Pentecost, and then only upon consecrated believers in Chr have asked, "Was it not the drawing of the holy Spirit t Jesus spoke of? Does not the holy Spirit operate upon heart previous to one's acceptance of Christ, and is it not that draws him to Christ?" We answer, No. It is not holy Spirit in the sense of our text. The holy Spirit is gi only to believers. It comes only after they have accep Christ, when God receives them as sons—not before.

What, then, shall we call that which went before? reply: We should call it what the Bible calls it—the draw of God. As the Scriptures speak in a specific manner of s being led of the Spirit, we would not be wise to confuse c selves or others by speaking of it in a different way, should bear in mind that none can be led of the Spirit u after he is begotten of the Spirit. But the Bible speaks this desire to come to the Father as the drawing of God; we would best speak of it in just this way. The draw which the Father gives, and which many have experien seems to be a natural drawing of our human hearts along lines which belong to the natural man, and is something wh we possessed before we were begotten of the holy Spirit. is nothing supernatural. There is no Scripture for suc thought. It is our own mind that draws us.

HOW MEN ARE DRAWN TO GOD

To explain: When God created Adam, naturally he wo love his Creator. Naturally he would desire to be obedien God, to worship and serve him. These impulses were all ural to him because he was in a natural condition, a p condition. It is sin that has made man unnatural. But though sin has entered in and perverted the original chara which God had given Adam, yet we find in the human h certain longings for God, even among the depraved. T would prefer to be in perfect harmony with him.

All men have degenerated from the likeness of God; the desire for worship, the desire for righteousness, the de to be in accord with God, is much stronger in some tha others. When the message of salvation is presented, some an inward response. This is the impulse of a heart from wh the original likeness of the Father has been less oblitera than it has been in many other hearts. This natural imp was God's original gift to man, a heart sentiment wh naturally drew men to their Maker. Hence this drawing wh still remains is properly called a drawing of the Father.

Among mankind there are some who have not lost t reverence, whatever else they may have lost in Adam. Or haps they may have the organ of conscientiousness or ap ciation of justice well developed. These qualities draw or cline their possessors toward God; and they feel that t cannot be happy without him. This is the drawing influe This influence may be illustrated by the effect of a magnet a quantity of steel filings were scattered throughout a of sawdust, and a magnet were held close to the surface, steel filings would immediately respond to the attractio the magnet. On the other hand, the sawdust would no affected; nor would the steel filings respond to any othe fluence than that of a magnet, exercised either directly or directly upon them.

Man was created in the image of God. The fall into has greatly marred that image, but no human being is tot depraved. All have unbalanced brains, however, some in

rection and others in another. When the truth comes into ntact with those whose organ of veneration or of conscien- usness is less impaired, they are drawn to investigate it, th the hope of being brought closer to God. But those whose gans of conscientiousness and veneration are more impaired not have this experience. Such are not drawn unto God, if ply they may find him. Those who are without this drawing in- ence are not to be blamed, however; for they were born der these unfavorable conditions. Those who are reverential nature are favored in that whoever would come to God ust exercise faith in Christ as their Redeemer; and without is faith there can be no blessing.

HOW TO COME TO THE FATHER

God does not draw any one by any other means than this iginal power of the human heart which he implanted at man's eation, and which has not been wholly lost by the fall. This the drawing which each one of us has realized who has come Christ. In proportion as one desires righteousness and has e natural ability to exercise faith, in that same proportion is drawn to God. He feels after God, if haply he might find n. (Acts 17:27) We who have responded to the Gospel call d the desire to come before we did so. That desire was some- ing which awoke in us; but it was there before it was awak- ed. Perhaps some great sorrow or calamity aroused in the art a feeling that we might take our grief to God, brought to realize our need of him.

Then perhaps the thought came: "God will not hear me." is would be a very proper conclusion for one who is a anger to God. This soul, feeling after God, learns that ere is no way of approach to God except through the Re- emer whom he has provided. From the Word he receives struction, learns how to come to the Lord. Just as Cornelius e centurion needed instruction and St. Peter was sent to him, we need help. We need to learn the terms upon which God ll receive us. As we ponder over the Word of God, we hear r Savior say: "I am the way, the truth and the life. No an cometh unto the Father but by me."—John 14:6.

We truly believe that thousands upon thousands of honest uls have been turned away from God on account of the edal misrepresentations of his character. Some have been awn to him in various ways, however; such as the Photo- rama of Creation, etc. Not long ago we learned of a lawyer o had felt that he had lost his hold upon God entirely; but the result of seeing and hearing the Photo-Drama he drew gh to God and made a consecration of himself. The hearing the true message of salvation as presented in the Bible has l to the Lord and to an earnest Christian life many who d previously been repelled through false teachings.

Not until one has the desire to come back to the heavenly ther is he ready to be directed to the great Advocate or to be directed by him; for when we come to this Advocate he very plainly tells us: "I can receive you upon only one condition. Take up your cross and follow me." It would not be worth while to explain about the narrow pathway to any one who manifests that he has no drawing toward God.

DRAWING OF GOD NOT WORK OF HOLY SPIRIT

We see, then, quite a marked distinction between the drawing of the Father, that drawing which comes from the remnant of the original image of God not so far obliterated as to find no response to the Gospel message, and that which in the Bible is called the Spirit of God. The life and the testimony of a consecrated child of God often cause a drawing toward God or a feeling of reproof in one who is not a believer. The effect of the holy Spirit in this Christian life thus acts indirectly upon others who are sufficiently honest and sincere to be affected by this testimony; but it never acts from within, in the case of the unconsecrated.

Reverting to our first text, we repeat that only those who have made a definite covenant of sacrifice with the Lord have the spirit of God, only those are the sons of God. And even these are not yet sons in the fullest sense of the word; but they shall be when they receive their resurrection change. Those who are of this class shall be sons of God on the divine plane, if they remain faithful unto death.

During the incoming Milennial age the world of mankind, as they come into harmony with God's arrangements, will be coming nearer and nearer to the standard of sonship, human sonship. Christ will then do the drawing, and will draw all men to himself. (John 12:32. See also SCRIPTURE STUDIES, Vol. 5, p. 414, last par., and p. 415, par. 1) In the end of that age those who have met the conditions fully, who have come wholly into harmony with the laws of the kingdom of Messiah, will have attained full sonship. They will then have the Spirit of God which was lost in Adam, not in the sense that the Gospel church has it, however—a begetting and birth to a new nature—but in the sense that they will be in full accord with God's disposition of justice, of righteousness, of love.

A THOUSAND YEARS HENCE

This will then be the disposition of all of mankind who come into harmony with the laws of the Messianic kingdom. They will be earthly images of God. They will have fully regained the condition of perfect mentality and morality, of God-likeness, which Adam possessed when he was perfect, plus the crystallized character for righteousness which Adam failed to develop. All this great blessing the world will receive through Christ. In the Scriptures our Lord Jesus is called "the Everlasting Father" (Isaiah 9:6)—the Father who gives life everlasting to the world, but not to the church, however. The church receive their life as new creatures from the Father.

JOSEPH CARES FOR HIS KINDRED

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FAITH VICTORIES

DECEMBER 29.—HEBREWS 11:8-22.

AITH BEFORE CHRIST CAME—GOD'S DEALINGS WITH THE ANCIENT WORTHIES—PROVIDENTIAL CARE OF THE CHILDREN OF ISRAEL—THEIR EXPERIENCES OBJECT LESSONS FOR SPIRITUAL ISRAEL—FAITH SINCE CHRIST CAME—ANTITYPES OF JEWISH TYPES.

"This is the victory that overcometh the world, even our faith."—1 John 5:4.

We are living in a day when faith is greatly discounted, in day when people seem disposed to declare: "I do not care hat a man believes, if only his life be honorable." Practi- lly this means that faith is of no consequence. Those who us hold usually put honor of men as the highest goal. Their ntiment, translated into plain English, would be: "With all ur getting get money and prosperity; for without these, no atter what you believe or whom you worship, you will never osper in the present life, where success is the only goal now cognized by an increasing number of people." This argument peals to the majority of our race.

The Bible standpoint, however, is the very reverse of this. d's Word puts faith first, and builds character upon that undation. God declares that no human being can do perfect rks. Hence he has not made works the standard. Faith the divine standard; and God assures us that whoever has e proper faith must of necessity have works which will rrespond with his faith. In line with this principle, we note at God's favorites of the Bible have all been men of faith. eir faith did not make them perfect, nor were their works ways acceptable in God's sight; but he punished them for evil works and rewarded them for their great faith. Thus we find in the Bible record that some of God's favorites committed grievous sins and made serious mistakes; yet nevertheless they maintained themselves in God's favor by reason of their faith.

Of all religious books ever written or read, the Bible is perhaps the most candid. It tells of the mistakes and the sins of the very characters which it holds up as models and examples of men after God's own heart. Yet the Bible leaves no room for any one to assume that God loves wickedness or that the friends of God are the depraved of mankind. Quite to the contrary, the highest possible standards of righteousness in word, in deed and in thought are inculcated; and we are distinctly told that full acceptance with God can be only along the lines of truth and righteousness.

God tells us that all mankind are sinners by nature. He declares that we could do nothing to clear away our own guilt and the sentence which stands against us as members of the fallen race of Adam. But he also tells us that he purposes to adjust the matter satisfactorily for us; and hence that our responsibility is not for what we cannot do, but for what we

can do. He assures us that the foundation for our noblest endeavors will lie along the lines of confidence in him. This confidence he calls faith. He assures us that without faith it is impossible to please him; and this he has shown us in all the lessons of the Bible.

Let us look into the past, and note the method by which God sought his peculiar people. The first proclamation of the divine purpose respecting humanity was made to Abraham. After Abraham had manifested some faith, God gave him further tests. When in obedience to these tests Abraham left his native land and went to Canaan, he manifested so much faith that God called him friend, and made to him the very first revelation of the divine purposes in respect to mankind.

Abraham knew that there was a curse upon the entire race, under which the whole creation was groaning, going down to the tomb; and God's declaration to him was that the time would come when the curse would be removed and a blessing come instead. To Abraham this meant that instead of wasting away in death men would be restored from their dying condition and brought back from the tomb.

THE ABRAHAMIC COVENANT

This was a wonderful proposition, even for God to make. Yet with childlike faith Abraham believed the message. God declared to him that because of his faith he and his posterity would be greatly blest, so that through him as a father would eventually come children who would accomplish the great work of rescuing all mankind from the power of Satan, sin and death. The briefly epitomized statement of all this was in the words: "In thy seed shall all the families of the earth be blessed."—Genesis 12:3.

What did it mean for Abraham to have faith in that promise? Assuredly it meant that henceforth his mind would take in a large horizon, the world of humanity instead of merely his own immediate family, his flocks and herds and his nearest neighbors. It meant that if God would so honor his posterity Abraham would seek in everything to co-operate with God and that great promise.

For many years God tested Abraham's faith. Yet he still believed. After Isaac was born and as yet had no child, God directed that this son of the promise, the one in whom the covenant centered, should be sacrificed. What a test of faith! What a grand development of faith Abraham had acquired when he was ready to obey the divine voice, accounting that God was able to raise Isaac from the dead! Oh, for such a trust in God! Oh, for such appreciation of divine power! What could not be accomplished in the world through the divine message if such faith prevailed among God's children! What would God not do for all who would thus trust him!

It was the same with Isaac and Jacob. They trusted that same promise, and it influenced the whole course of their lives. It made them more like God. It shaped their every interest. Although they understood practically nothing of how God would accomplish so great a blessing, nevertheless their faith laid hold upon that fact. From their posterity God would raise up a holy people to be his agency, his channel, for instructing the world, ruling the world, uplifting the world, resurrecting the dead and bringing mankind back to all that was lost through Adam's disobedience.

If their faith had been weaker, they might have had plenty of opportunities for stumbling. If they had been more worldly-wise, they might have said: "How can God do this thing and yet be just? Having once pronounced a sentence, how can he clear the guilty?" But their faith wavered not. In their hearts they said: "God has promised; and what he has promised he will do; and he will have his own way of accomplishing it."

ANOTHER COVENANT MADE

By and by the nation of Israel as a whole was called the people of God. The nation as a whole entered into a covenant with God through Moses, the mediator of the Law Covenant. Israel was impulsed by faith—faith in the promise made to Abraham that God would use his posterity in the blessing of all of Adam's race, both living and dead.

The covenant made at Sinai pledged the people of Israel to be a holy nation, to keep God's law blamelessly. God covenanted that in that event he would fulfill in them the promise made to Abraham. But he knew that imperfect human beings could not keep his perfect law. Nevertheless he would let them try; he would let them learn that lesson; and through it he would give instruction to the angels respecting his own righteousness. Through it he would also give instruction to spiritual Israel, whom he would develop later, and through whom the blessings would actually come. This is explained by the Apostle Paul, who says: "The Law Covenant was added because of transgressions until the promised seed should come."—Galatians 3:19.

In other words God started this work with Israel typical manner long centuries before the real spiritual I would be developed. But he did not thereby do injury t people who had covenanted to keep the law, but who unable to do so. On the contrary they as a people were by their endeavors to keep the law, as well as by the tisements which came upon them because of their failures their lack of faith. But God especially blest all of that n who shared Abraham's faith. In addition to Abraham, and Jacob the Apostle Paul could enumerate a large nu who pleased God because of their faith long before C the spiritual seed of Abraham, came. Those ancient wor although they will not be the seed of Abraham in the hi sense, on the spirit plane, will be the seed of blessing o earthly plane, the channel through which the heavenly ings will ultimately be extended to all the nations of e

What was it that impulsed the Jewish people durin those centuries past? Was it not faith that God would the promise made to Abraham? It surely was! Mor that promise still actuates such of the Jews as have no their faith; that is, such of Abraham's descendants th Jacob as are still Jews. Those who have lost the fai Abraham are no longer related to the promise in any of the word; for the promise was according to faith.

St. Paul speaks sympathetically of the Jewish natio respect to that promise which God originally made to ham. He says: "Unto which promise our twelve t instantly serving God day and night, hope to come." 26:7) And all Jews, in proportion as they still maintain hope, may continue to expect a realization of all and more they have dreamed of, in God's due time.

THE LONG-PROMISED SEED OF ABRAHAM

The coming of Christ did not change the divine pur and therefore did not change the faith of God's people. and the apostles believed and taught the very Gospel w according to St. Paul, God preached in the beginning to ham. (Galatians 3:8) The apostolic message also was all the families of the earth were to be blest through ham's seed. But there was an additional feature then d be proclaimed and to be believed; namely, that God had l to provide this seed of Abraham, the Messiah; that Goc sent the Logos, his Son, into the world to become the of Abraham on the spirit plane and eventually to fulfil feature of the original promise.

All the Jews were in expectation of the Messiah, but did not all have the proper faith. Therefore God pref to permit some of them to remain in a measure of blin on this subject, while others were granted a special anoi of their eyes of understanding, their eyes of faith. To class Jesus said: "To you it is given to know the mys of the kingdom of heaven," the Messianic kingdom, th which the seed of Abraham is to bless all the families c earth. Then came another step of faith. Instead of rei in triumph to dispense blessings to the world as a res his sacrifice, he ascended to heaven. How was this to b derstood?

God's answer through the apostles was that "the faith delivered to the saints" was the same still, but that now the guidance of the holy Spirit they were to understand the Messiah would not be one person, but many; tha Jesus alone would be the seed of Abraham; but that Jes the Head and the church as his members, or body, wou that seed. St. Paul says: "Ye brethren, as Isaac was, a children of promise." In this figure Jesus was repres by Isaac's head, while the church was represented by I body. It has taken the entire Gospel age to develop the of Christ, which is the church.

Under another figure Jesus was represented in Isaac the church in Rebecca, Isaac's bride. According to this the antitypical Isaac has entered into glory, but await development of the antitypical Rebecca. At the app and appropriate time our Lord will come, the seed of ham, and receive his bride unto himself; and they twai be made one. Then through the one, the Christ, will through the Messianic reign the blessing promised to ham nearly four thousand years ago: "In thy seed sha the families of the earth be blessed."

This is "the faith once delivered to the saints," "the set before us in the Gospel," the faith that God will u seed of Abraham to bless all humanity, and the hope th faithful perseverance and trust we may become joint with Jesus, the Redeemer, in all the glorious inherita the Messianic kingdom, for which God's people long prayed: "Thy kingdom come; thy will be done on earth as it is done in heaven."

QUESTIONS OF GENERAL INTEREST

IN RE-APPOINTMENT OF ELDERS

Question:—What should be the attitude of a competent er who fails of re-election?

Answer:—The appointment to the office of elder is by vote the ecclesia, the company of the Lord's people, and is to the voice of the church. We believe that the proper atti- le for each one should be that of willingness to accept the ice of the ecclesia, the church, implicitly. Whoever has come a member of the congregation by casting in his lot th the others has thus become subject to the rules that present the controlling majority, whether it be a majority one or a larger per cent. Having done this, he should k to continue in this attitude, whether chosen as elder or ether another is chosen.

Very frequently a congregation makes the mistake of select- for elder a brother who does not have the proper qualifi- tions. This sometimes means dissatisfaction on the part some of the congregation, and often leads to the breaking ay of some to form another class. We think that this is t the wise course; for if the original class made a mistake, e Lord is able to overrule it for good. Therefore those who thdraw lose some experiences which would be invaluable.

We are not always sure, however, that in such cases the ngregation has made a mistake. How can we know but at the Lord has some lesson to teach in this matter? If we ve asked the divine blessing on whoever would be the oice, we should abide by that choice. If the one not chosen s the ability to present the truth properly and knows a mber of places where he can be used and useful, we think e brother should take advantage of whatever opportunities ay present themselves. He need not leave the class, how- er, but could perform whatever service came to his hand. rhaps he could use his time and talent in class extension rk, not feeling restricted in this direction because he was t elected elder. He might go out and find opportunities for rvice. So to the brother not elected or not re-elected the ange in elders might mean that the Lord was thus pointing t another field of usefulness. The Lord's providences might leading him out for wider usefulness and influence.

ADAMIC DEATH TO CEASE GRADUALLY

Question:—When the Millennial kingdom of Christ begins, will the Adamic death be at an end?

Answer:—While the reign of Christ will be one of right- eousness unto life, we are not to understand that Adamic death will be at an end as soon as Messiah begins his rule; for the Scriptures declare that "he must reign until he hath put all enemies under his feet." (1 Corinthians 15:25, 26) It is understood that during the thousand years of the Mes- sianic kingdom the people will be more or less in the Adamic death condition, and will rise gradually out of Adamic imper- fection and death to the perfection of human nature.

In Isaiah 35:8 we read: "A highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass [all the way] over it; but it shall be for these" [i. e., for the unclean, those under Adamic condemnation.] The evident thought is that a way of escape is opened up for the unclean, whereby "the ransomed of the Lord shall return, and come back to Zion," and "obtain joy and gladness," and "sorrow and sighing shall flee away." Again, in Zechariah 13:1 we read: "In that day [the Millennial day] there shall be a fountain opened to the house of David and to the in- habitants of Jerusalem for sin and uncleanness." The thought in these texts is that of a gradual cleansing away of the Adamic condemnation. See also John 3:36: "He that be- lieveth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth [remaineth] on him."

WHY THE CHURCH MUST SACRIFICE

Question:—Since our Lord's sacrifice was sufficient for the sin of the whole world, why should the church be asked to present their bodies a living sacrifice also?

Answer:—During the Gospel age an invitation has gone forth from the Father asking those who so desire to become partakers with our Lord Jesus, first in his sufferings, and then in the glory to follow. As our Lord was called to sacrifice, so those who accept the divine invitation to follow his steps are also called to sacrifice. "If we suffer with him we shall also reign with him." This is the only way that we can be with him on the spirit plane. If we retain the human nature, we can never get to heaven.

LETTERS FROM AFIELD

ENCOURAGING TO COLPORTEURS

EAR SIRS:—

Being at home for a few days, while my ship was unloading d loading, and looking through the family bookcase I came on one of your works, entitled "The Divine Plan of the ges," and found it very interesting, about the best book I ve seen. I want to ask the present price of the rest of the lumes mentioned in the fly leaf. They are there quoted at o dollars; but I notice that the book is dated 1912, and the ice may have advanced since.

I do not know whether your Association is in the habit of swering questions; but if so, do you think that I, a young an of twenty-two years, would, if I mend my ways and lead good Christian life, have a chance of becoming one of the ittle flock" your great book mentions? Or does this "little ck" refer to the ministry or to the monastic form of life? I uld be very thankful to you for solving this question for e. One of my favorite Psalms is the ninety-first; and I rry a copy of it at all times. It sure is comforting when fellow doesn't know when he is going to find a watery grave. anking you in advance, I am

Yours truly, D. L. E.—*Mass.*

THE REJOICING FAR EXCEEDS THE SUFFERING

EAR FRIENDS:—

Greetings in the name of our dear Lord!

Just a few lines to refresh your memories of our continued ve and interest in you all and the work at the Bible House, hich work we think the Lord is still supervising, while the rld is rocking to and fro as a drunken man. How blessed is to be on the mountain top viewing the things below, still ding in the Rock of Ages, safe in the arms of Jesus, still eding at the Lord's table! This is still bountifully supplied th nourishing food for the hungry. How the Lord is caus- g all things to work together for good to all his little flock! nd while we suffer with his people in a way, yet we rejoice th them in that they are accounted worthy to suffer for his ar name; for we are persuaded the rejoicing far exceeds e suffering.

May the grace of our Lord and Savior Jesus Christ be with u all unto the end. Pray for me.

Your sister by his grace, Mrs. J. H. I.—*N. C.*

APPRECIATIVE HEARTS IN THE SOUTHLAND

DEAR BRETHREN:—

The New Orleans Ecclesia wish to extend to you their heartfelt love and Christian greetings and to assure you of their appreciation of your labor of love, not only in their behalf which was manifested recently in the visit of our dear Brother Pickering, but also in behalf of all the body members still in the narrow way. To be sure, the ministries of our brother were appreciated by the brethren whose minds were stirred up by way of remembrance and inspired to run the race with renewed energy, "looking unto Jesus, the author and finisher of our faith."

Truly are the saints here appropriating to themselves the present truths which enable one to appreciate increasingly the work of the angel of Revelation 8:3, and to thank the Father daily that the TOWERS are still in harmony with the glorious plan of the ages which was so beautifully told us on many occasions by "that servant." Prayers continually ascend to the throne of grace that you, too, may report: "I have done as thou hast commanded me."

Faithfully yours in Christ, MISS P. L.—*La.*

WOULD RATHER DEPEND ON THE PROMISES

DEAR BRETHREN IN CHRIST:—

I have been a Bible Student now eight months. Living in very poor circumstances, and with very poor health, I could not spare a dollar for THE WATCH TOWER until now. But thanks to a dear sister I have had the privilege of reading it most of the time. I consecrated last New Year's day and symbolized February 10, and realizing that I was getting in late and the time short, I have tried to improve every minute I could; besides I have not missed a study or service of any kind. Oh, how I enjoyed the convention! I truly can say that I never enjoyed anything so much in my life.

I have an acquaintance who is a Portuguese; and as I have explained the truth to her, she is quite anxious to buy the volumes. But they must be in Portuguese; so I wish to ask and urge that you try to furnish me with all the volumes. I have tried to induce our librarian to get them for me, but he is quite busy. I have also tried to answer the V. D. M. ques- tions, which you will find enclosed. I hope they may be satis- factory; but as I have not been in the school of Christ long, I may not have answered them correctly. Please let me know.

We are having our meetings in a park now on account of the Spanish influenza; but nevertheless we enjoy them, and the Lord is protecting the friends pretty well so far from the plague. How grand to be under his protecting care and understand God's plan while the world is so blind! I can not be thankful enough to our heavenly Father for what he has done for me. I would rather depend on the promises to the "little flock" than gain the whole world.

Hope that you are settled in your new quarters and that everything is going on according to the Father's will. We think of you often and remember you in our prayers.

Your sister in Christ, —— ——.

A VERY GOOD SUGGESTION

DEAR BRETHREN:—

Recently there came to me such a blessing, and at such a small cost, that I feel it my duty to tell you the circumstance and to inquire whether you do not think it a wise course for those to follow who live in sections where "the door is shut" and the night fast settling down. A friend of mine lost a dear boy right in the flower of his young manhood. These good people are staunch Catholics; and the death of their son grieved them very much. I wrote the parents the most sympathetic letter I could, giving them an outline of God's wonderful plan, not only for the "little flock," but for all the world of mankind; and I quoted passage after passage from a Catholic Bible, giving reference in each instance, to prove the resurrection and the blessing of the dead.

A few days after mailing this letter, I met my friend; and he took me by the hand, his eyes filling with tears, and said: "I want to thank you from the bottom of my heart for the kind and sympathetic letter you wrote our family. We all cried for joy to think our boy would be back with us some day and we would all be so happy." And my joy came when he said: "I looked up those references you gave; and my eyes were opened." I replied: "Praise the Lord!"

May it not be that during the dark, sad hours ahead of those who know not of this wonderful plan we can do a work of real witness for the truth, when the hearts of our friends, and sometimes of our enemies, are touched by the hand of death? May the Lord's blessings continue upon you, dear brethren, who continue in the work of feeding the she through THE WATCH TOWER, is the prayer of

Yours in the Master's service, W. D. A.,—*Miss.*

PEOPLE ARE WAKING UP

DEAR BRETHREN:—

Grace, peace and mercy be multiplied unto you; and gre ings in the name of our dear Redeemer and Savior.

Throughout the west many scores of dear people have sy bolized their consecration to the Lord in water baptism si April of this year. Many of them seem to appreciate fu the covenant of sacrifice, and grasp and appreciate the hid mystery. Indeed they enter into the spirit of the truth, a are ready to die for the truth, just like Bible students years of study and blessing.

Some say the harvest is ended; that the work of spi begetting has ceased; that those in are in forever, etc.; a that no more can enter. What is your thought about t phase of the work? Do you recommend the Pilgrims to s from the platform that the harvest has ended? My heart l been made glad to see so many take a definite stand for Lord within the last few months. Surely we would not justified in saying, "You are wrong to have such hopes; the harvest is ended." Neither would we be justified in s ing, "You are of the great company."

Several of the Pilgrim brethren have stated definitely fr the platform that the harvest is ended; and it causes one wonder. I would like your thoughts upon these matters. great joy in serving the brethren is to encourage and comf from the Word of God. In the west (Alberta, Saskatchew and Manitoba) they have been greatly blest of the Lo Since January 1, about three hundred or more have symboli their consecration to the Lord. Many may have been cal long ago; others have only heard lately and have come promptly.

Your loving brother in the one hope,

G. Y.—*Pilgrim.*

Our reply to the above will be found in article entitl "Gathering Wheat—Burning Tares," in this issue.

Editorial Committee.

IN RE ELECTION AND PROXIES

DEAR FRIENDS:

The question of an annual election has afforded discussion without end, and there is quite a diversity of opinion about the matter. The Acting Secretary and the Board of Directors desire to do the Lord's will. Recently a letter was sent to all the class secretaries, announcing that there would be no election. At the time this course seemed to be the Lord's will; but on looking into the matter more thoroughly we have come to the conclusion that such a course would not be pleasing to the Lord; and we herewith give our reasons:

(1) The failure to hold an election would be a violation of the statute of the State of Pennsylvania which makes an annual election necessary.

(2) The failure to hold an election would be a fraud upon the corporation.

(3) If no election were held there would be no officers who could act in a legal capacity for the corporation; for the statute says that an election must be held annually, and by the Shareholders. Again, if it were possible that the officers elected by the Shareholders could hold over, the Charter of the Society makes it impossible for those elected by the Board of Directors to hold over. Therefore, since two of the present Board were elected by the Board, and not by the Shareholders, they could not legally hold over; and hence there could be no quorum.

The legal authority for these statements will be found in "Harvest Siftings," of Aug. 1, 1917, page 15, column 2, first five paragraphs. This legal opinion was given by the firm of lawyers whom Brother Rutherford himself consulted upon the matter; and precedents are cited for their decision. We qu a part of this opinion:

"Section 17 of the Pennsylvania statute expressly provi that the Board shall be chosen annually by the shareholders members. This provision of the act is mandatory. . . . Aga where the statute authorizes the election of the Board of rectors, any scheme or organization which dispenses with statute may be regarded as a fraud upon the corporation. . Paragraph 8 of the Charter will be construed to mean what says; namely, that where a vacancy occurs in the Board of rectors then the remaining members of the Board may, wit twenty days, meet and fill such vacancy; but the person so lected could hold office only until the next annual election h by the shareholders. This is the only construction in harm with the statute."

This is the legal phase of the situation; and we underst that it would be pleasing to the Lord to have us comply w the law. Again, we find that quite a majority of the Sha holders desire such an election; and this seems to us to be other indication pointing to the advisability of having Therefore we are sending this letter, stating that in connect with the General Convention at Pittsburgh, Pennsylvania, Ja ary 2-5, the regular annual election will be held Saturd January 4th, 1919. Proxies will be enclosed in the Decem 1st, 1918, TOWER. Please properly sign and return pro at the earliest possible moment to the WATCH TOWER BIB & TRACT SOCIETY, 310 Martin Building, Federal St., N. Pittsburgh, Pennsylvania.

TELEGRAM SELF-EXPLANATORY

Baltimore, Md., Nov. 21, 2:25 p. m.

Messrs. Bohnet, Spill and Barber:

Convinced error has been made in postponing the election. Now decide definitely election must be held. Carry out first plans. Get Proxies ready. State in December 1st TOW that election will be held on January 4th. This action is fi

C. H. ANDERSON.

NOTICE OF ANNUAL MEETING

NOTICE IS HEREBY GIVEN that the annual meeting of the Shareholders of the WATCH TOWER BIBLE & TRACT SOCIETY will be held at Soldiers Memorial Hall, Bigelow Boulevard and Fifth Avenue, in the City of Pittsburgh, County of Allegheny and State of Pennsylvania, on the 4th day of January, 1919, at ten o'clock in the forenoon, for the purp of electing Directors and Officers and for the transaction such other business as may properly come before said m ing.

J. F. STEPHENSON, Acting Secretary.

WATCH TOWER BIBLE AND TRACT SOCIETY
ANNUAL REPORT FOR FISCAL YEAR—1918

Although we cannot report as great activities in the pro-lgation of the truth during the past year as in previous ars, we are neither dismayed nor discouraged; and we do feel that any of the Lord's people have reason to be thus t down. On the contrary, we are happy and are rejoicing in Lord. We rejoice in the privileges and opportunities which ve been ours. We rejoice in the trials and hard experiences ich have fallen to our lot. We remember the Apostle's rds that a "good soldier will endure hardness." (2 Timothy 3) We rejoice yet more because we realize that in all these periences and trials we are able to recognize the Lord's nd, meting out to his faithful ones needed experiences, to ch them necessary lessons.

We rejoice still further because we have seen fulfilled fore our eyes the various things which "many prophets and hteous men" have foretold and have "desired to see" ful-ed, and which the "angels have desired to look into." (Mat-ew 13:17; 1 Peter 1:12) Again, we rejoice because we are e year's march nearer to "Mount Zion, the city of the living d, the heavenly Jerusalem, and to an innumerable company angels, to the general assembly and church of the first-rn, which are written in heaven, and to God, the Judge all, and to the spirits of just men made perfect, and to sus, the Mediator of the New Covenant and to the blood sprinkling, which speaketh better things than that of el."—Hebrews 12:18-24.

THE FEET MEMBERS OF CHRIST

It is a grand privilege to be in this army which has en marching upward to Zion for nearly thirteen hundred ars; and although we are in the rear guard of this great ny, we are not to assume that we are less necessary and our rk any less essential than those who have gone before. On the ntrary, ours is a glorious part. Hear the prophet of the Lord, beautiful, poetic language, portray the part which these last thful marchers have in the service of their King: "How autiful upon the mountains are the feet of him that bring-good tidings, that publisheth peace, that bringeth good ings of good, that publisheth salvation; that saith unto on, Thy God reigneth!"—Isaiah 52:7, 8.

Poor, tired feet! Long have they marched! Long have ey waited for this home-coming! Long have they watched the evidences that the kingdom is at hand! And now, as ey near their journey's end, the Watchers are rewarded with vision of the glory of the King and his kingdom. The pro-et describes their joy in these words: "Thy watchmen shall t up the voice; with the voice together shall they sing; for ey shall see eye to eye when the Lord returns to Zion." e burden of the song is: "Thy God reigneth!"

But there is a still further reason for rejoicing; namely, at we continue to love these truths and this work, and that e Lord continues to count us worthy of his favor and to give a part in the singing of this glad song. How grateful we ght to be for these privileges!

The unparalleled conditions in the world during the past ar have greatly curtailed our work, especially for the pub-; and we suggest that possibly this may be the fulfillment our Lord's words in John 9:4: "The night cometh when man can work"; and that this text may have no reference the work of comforting and encouraging one another, a rk which is still possible for all to do.

VARIED EXPERIENCES A BLESSING

We should remember, however, that ours is not the only rk which has been curtailed; for many other business and igious enterprises have been thus affected. We believe that is was all of divine arrangement, and therefore we have no nplaint to make. We are glad to submit to what our heaven-Father permits; for, while our public activities have been ich restricted, we believe that the Lord permitted this re-raint in order that we might have more time for study and learning lessons which we could not otherwise learn. The rd gives his people a variety of experiences so that they may arn to "stand" in them all. As the eagle stirs up the nest d pushes the young eaglets out so that they may learn to , and then lends assistance by swooping beneath them and aring them aloft again, so the Lord gives his children cer-in experience until they become accustomed to these condi-ons, measurably at ease, and then he forces them into other d harder experiences, for their strengthening, for their good. d without these experiences we could never be properly fitted the kingdom work.—Deuteronomy 32:11-13.

We are sure that the varied experiences of the past year ve been a blessing to those rightly exercised thereby. Num-ous letters coming in to the correspondence department indi-cate this; and the reports of the Pilgrim brethren agree with this. It is apparent that those classes which are co-operating most heartily with the Society in its work are in the best spiritual condition, and show a larger degree of spiritual growth.

The evidences of divine favor upon our work are too numerous and too positive to admit of the thought that the Lord is no longer recognizing or using the Watch Tower Bible & Tract Society. A few, taking this view of the matter, are not coöperating with us. It is not our mission to judge or condemn them; but it is our mission to continue our endeavor to strengthen the weak hands and confirm the feeble knees, and to say to them of a fearful heart: "Look up!" Instead of separating ourselves from the Lord's people and from the work, we should heed the Apostle's exhortation not to neglect to assemble ourselves together, but thus to do more and more as we see the day approaching.—Hebrews 10:25.

We remember that the service of the six messengers to the church continued for long periods after they had finished their earthly course. Undoubtedly this is true also of the work of the seventh and last messenger. We are convinced that the Laodicean messenger will finish the Laodicean work, which we are aware is a judgment work upon all who profess the name of Christ. The Apostle assures us that the judgment begins at the house of God (1 Peter 4:17); and it will not end until all the "judgments written" are executed. The Psalmist tells us that the honor of executing these judgments will be given to all the saints. (Psalm 149:5-9) The Seventh Messenger interpreted this to include the living and the resurrected saints.

WHAT THE WATCHES SEE

Surely the most interesting year of the harvest period is the year just past. It is almost exciting to watch the fulfilments of prophecy as they crowd one upon another, and to realize that we are witnessing the setting up of Messiah's kingdom in the earth. Many wonderful events are yet to occur ere this kingdom is fully set up; and so we look forward to other and grander fulfillments of prophecy in the year to come. We are indeed grateful for the share which our heavenly Father has given us in the work of the year just finished; and we gladly hold ourselves ready to do whatever he will permit us to do in the year to come.

Below we append a brief summary of the year's work. For several reasons it is not possible to report accurately on some things; as for instance, the number of letters sent out will exceed the number reported, because the new executive did not realize the necessity of keeping a record of the correspondence. Again, the number of STUDIES IN THE SCRIPTURES sold include only those sold by Colporteurs, and not those sent out to classes and individuals by our Shipping Department. It is also impossible even to approximate the amount of volunteer work done. On the other hand, the friends seem to have appreciated the convention privileges to a wonderful degree. Over forty conventions of a general character have been held during the year, besides probably as many more of a local character. Glowing reports have been received from all these conventions. Formerly all conventions were held during the late summer or the early fall; but now every month in the year has its conventions. Several large conventions are announced for the near future. The annual report follows:

CORRESPONDENCE DEPARTMENT	
Letters received	130,754
Letters sent out	100,000
COLPORTEUR DEPARTMENT	
Colporteurs in active service	225
Output of SCRIPTURE STUDIES	275,000
PILGRIM DEPARTMENT	
Pilgrims in the service	101
Cities and towns visited	7,809
Public meetings held	2,131
Total attendance at public meetings	357,416
Semi-public meetings held	3,110
Total attendance at semi-public meetings	291,341
Parlor meetings held	10,848
Total attendance at parlor meetings	300,687
Miles traveled	784,295
Grand total meetings held	16,089
Grand total attendance	949,444
FINANCIAL REPORT	
Cash on hand, Nov. 1, 1917	$ 28,927.05
Donations to the Tract Fund	203,581.49
Pilgrim Service $43,585.90	
Foreign Branches 36,470.19	
Free Literature 49,782.19	
Literature in storage 65,578.93	

Legal Expenses	31,343.90	
Comfort Fund	10,000.00	
Deficit		4,252.57
	$236,761.11	$236,761.11

The above deficit has more than been made up by donations since the end of the fiscal year.

In conclusion: Let us press with vigor on, undaunted b the efforts of the adversary to hinder our work or to intimida us to the end that we cease our efforts. Nothing can stop t Lord's work until it is completed. Therefore let us do wi our might what our hands find to do as long as opportuniti of service remain. "If God be for us, who can be against us The Father himself loveth you.

"A SOFT ANSWER TURNETH AWAY WRATH"

How many have suffered themselves and brought suffering upon others through neglect of the Lord's counsel which says: "A soft answer turneth away wrath, but grievous words stir up anger!" (Proverbs 15:1) Who cannot see that the whole world would be blest by obedience to this counsel, and that a very large proportion of the domestic infelicity of the whole world arises from a total or a partial neglect of the course here pointed out by the divine Counsellor? This familiar proverb contains excellent advice for all sorts and conditions of men. Let us meditate upon it for a few minutes.

(1) It is good policy for any one, Christian or worldling, to learn to give a soft answer, even under anger-provoking conditions. Business people study this as a matter of policy: for to them it means custom, sales, profits, wealth. In business life whoever ignores this rule is to be considered foolish.

(2) But that which is merely an outward form, policy, and often hypocritical in worldly people, is to abound much more in the child of God, begotten of a new mind. In him it is not to be put on for policy's sake, but to be the ou growth or fruitage of the holy spirit or disposition which rul him as a "new creature in Christ Jesus."

Any other reply than "a soft answer" is incompatible wi the holy spirit of love—with meekness, gentleness, patien and brotherly kindness. If the truth must needs be spoken a if under the circumstances the truth be severe, hard, neverth less and indeed all the more the hard thing needs to be stat as softly as possible. This evidently is the Apostle's thoug when he recommends "speaking the truth in love."

Nowhere is this advice more needed than in the hor circle. Each unkind, ungenerous, hard word or deed is testimony in opposition to our professions that we are t Lord's people, begotten of his spirit. Therefore the Christi should give earnest heed to the admonition: "Put away these, anger, malice, hatred, strife"; and in their stead put the fruits and graces of the holy spirit of love.

THE GOLDEN RULE THE FULL MEASURE OF A PERFECT MAN'S ABILITY

"Whatsoever ye would that men should do to you, do ye even so to them."—Matthew 7:12.

No part of God's instructions to his church is more important than the Golden Rule. Through the Psalmist God declares that justice is the very foundation of his throne. Everything that he does is based upon this principle; and he has invited his people to be like himself. He desires that we should develop in our character the four cardinal attributes which he himself possesses and has illustrated to us. Many people have the thought that justice is a very ordinary quality, one which practically every one recognizes and practises; but this is not the case. On the contrary all need to learn this lesson, Christians as well as others.

No one has a right to do less than justice to any one. Therefore we should exercise ourselves continually to give others their just dues. Failure to recognize this principle is the main cause of the great time of trouble now upon the world. Justice is the very foundation principle upon which God would have his people build character, the basis upon which he is dealing with both the church and mankind in general. There is much in the fallen race of Adam that one cannot really love. In many people there is very little that would call for any response of the heart. But every human being calls for justice; and we, as the followers of Christ, are to be the foremost in extending justice to all. We are to stand up to give mankind their rights.

IMPORTANCE OF THE GOLDEN RULE

What a different world this would be if every human being would resolve to carry out the instructions of the Golden Rule! There would be no taking advantage of another, no disregard of another's interest, no endeavor to better self at another's expense. But selfishness is deeply ingrained in our natural body, and by reason of this fact even God's people fail to render absolute justice. They cannot be absolutely just in thought, word and deed. No one is perfect, and therefore no one can keep the law of God perfectly. But Jehovah has made an arrangement through Christ whereby he can deal with the church according to their minds, their intentions. If, therefore, in the spirit of our minds we are doing to others as we would have them do to us, then the blood of Jesus Christ is cleansing us from all imperfection. But this fact does not excuse us from always doing our very best.

Whoever recognizes the Golden Rule from his heart will be seeking to conform all his thoughts to that standard. He will think and speak as generously of his neighbor as he would wish that neighbor to think and speak of him. He will act as generously toward his neighbor as he would wish that neighbor to act toward him. As the days go by, this principle of doing good to others will go out from him to all with whom he comes into contact.

No matter how imperfect any of God's people may be by nature, the work of grace in his heart should continually increase. More and more the transforming work should progress, in order that he may be more and more like our Lord Jesus Christ. Whoever would make his calling and election sure to a permanent place in the body of Christ must, as far as h heart is concerned, become an exact copy of God's dear So although he will not be able to attain to this glorious sta dard in his doings. Continually he will find it necessary ask forgiveness for his shortcomings. But God, who kno our hearts, is pleased to see that his children are endeavori to do the best they can, that they are seeking to grow grace, in knowledge and in all the requirements of the divi standards. To such our Lord's statement applies: "The Fath himself loveth you." He loves all who are thus trying to li up to the great standard set forth in the Golden Rule. Th is the spirit, the disposition, of our Lord Jesus Christ; a the heavenly Father loves us because in us the same spi dwells which was also in Christ Jesus.

PROGRESS IN RIGHTEOUSNESS EXPECTED

It is not enough, however, that we have started out to wa in God's ways, and that we recognize the downward tendenc of sin. The Father wishes us to watch our daily doin and to become more and more of his mind. Whoever h the spirit of God will strive to do well at all times. He w meditate on the divine character and will try to copy t attributes which make that character. Whoever is seeking do good unto all men will surely never wish to do less th justice; on the contrary he will prefer to do more. The fore the Apostle Paul, in speaking of the divine attribute love, says: "Love is the fulfilling of the law."—Rom. 13:

What did St. Paul mean by this statement? The ba principle of the Mosaic law is justice rather than love. J tice represents the divine law at all times, past, present a future. All of God's intelligent creatures will be required render justice; for whoever will not love righteousness w not be permitted to live everlastingly. Because our Lord Je loved righteousness and hated iniquity, inequity, injust therefore the Father highly exalted him to be the Head over church; and because the church is learning to love righteo ness and to hate iniquity, in due time God will exalt them joint-heirship with our Lord in the Messianic Kingdom.

There is something beyond this, however; for "Love is fulfilling of the law." The Apostle's meaning is this: Wh our Lord gave the church this new commandment of l (John 13:34, 35), it included everything pertaining to Mosaic law. Whoever loves his neighbor as himself w surely wish to do that neighbor the good which he wo wish that neighbor to do to him. Whoever has this love his neighbor, and who desires to be a follower of our L Jesus Christ, to walk in the Master's footsteps, will appr ate the fact that it was not justice which prompted the Lo to leave the heavenly glory and to sacrifice his life on behal the fallen race of Adam. It was love which prompted course, love for the Father, love to do the will of God. Father did not command our Lord to sacrifice his life; does he command any one else to sacrifice personal intere for the sake of others.

THE MAINSPRING OF OUR LORD'S CHARACTER

The heavenly Father had a plan to be carried out; and if Logos wished to fulfil the conditions attached thereto, he ıld receive the high reward which the Father purposed to e to the one who would accomplish the divine purpose. The ; that our Lord willingly became a propitiation for the of the world is evidenced in the Apostle's statement that us "for the joy set before him endured the cross, despising shame, and is set down at the right hand of the Majesty high." (Hebrews 12:2) Our Lord was quite willing to ure death itself, even the shameful death of the cross, not ause of justice, but because of love of the Father. He had e for mankind also. Having his Father's disposition he ıpathized with poor, fallen humanity; and therefore the her wished to have human redemption come through the whom he loved. Thus our Lord's first reason for enduring cross was his great love for his heavenly Father, his desire do the will of the Father, who had sent him into the ·ld.

God had purposed from the very beginning to roll away curse of death which his foreknowledge had known would er the world through Adam's disobedience. The divine plan s that after death had been in operation upon the earth for thousand years, it should pass away during the seventh usand, the Millennium, the foreordained time when whoso- r will of mankind may return to divine favor and bless- . Knowing the divine plan for human salvation, our Lord ged to see it accomplished. His motive for doing the her's will was more than justice; it was love. The Apostle's ument, therefore, is that if we desire to do the heavenly her's will, as did our Lord Jesus, and thus to share with ı both in the sufferings of the present time and in the ries to follow, then we must covenant to make the law of e the dominant principle of life; and love works no ill to its ghbor.

The Father does not say to the church: "You must keep h the Mosaic law and the law of love." The Apostle, how- r, points out the fact that the law of love includes every- ıg along the line of justice. Love goes beyond justice in t it would lead one to sacrifice for his friends, for his ghbor and for his family. This is more than justice would uire. Therefore throughout the New Testament this latter ribute is left in the background.

JUSTICE IN THE FAMILY

Many of the people of God seem to be in danger of for- ting that behind love is this greater quality of justice, not ater in the sense of being higher, but of reaching fur- r. God requires justice. (Micah 6:8) But his conse- ted children volunteer to render more than justice; they are love even their enemies. The fact that they have given ir lives in obedience to the promptings of love does not use them from rendering justice to all, however. Yet many ristian people do not seem to see this point. As a result we l injustice everywhere, even in the family. Christian peo- who have undertaken to live the life of love sometimes l to practise justice to their own children. Is this not ınge? One would think that even if there were no special enant between themselves and God Christian parents ought have a proper love for their offspring.

This injustice is manifested in various ways. A parent s it to his children to do more for them than merely bring them into the world and to put them to work for the erests of the family. He owes it to each child to provide vith an education which will give it a reasonable start in world. He owes it to his child to see that it has a home ining, a religious training, a training as to the rights of ry other member of the home and as to those of others out- of the family circle. Very seldom indeed will a rightly ined child run away from home. Often it is the case that ong themselves the children are not treated according to principles of justice; and often the parents themselves fail recognize the rights of those children who are approaching urity, but continue to treat them merely as children.

There is another side to the proposition, also. Children under certain obligations to their parents. The Golden e would say: "As ye would that your children should do o you, do ye even so unto your parents." If every child e taught to take this viewpoint, no parent would have cause worry as to how his child would in after years manifest titude for the parental love and care bestowed upon it ing its infancy. Having been taught the principles of ıteousness from childhood, such children would have cor- ideas of justice so deeply ingrained that they would be satisfied with any other course than the right one.

JUSTICE IN THE CHURCH

Since justice is the foundation of God's throne, so his church is build upon the same principle. The individual members may yield their own rights, but they cannot transgress upon the rights of others. They should be as just as they can, and as loving and as attentive to the rights of others as to their own rights. They are under the new commandment: "Love one another." Love ignores many of its own rights. Our Lord's entire earthly life was a sacrifice of his rights as a human being.

While we are to deal justly with others to the best of our ability, yet we are not necessarily to look for justice from others. We should be very glad to see others act justly toward us, but we are not to insist upon having our rights. Rather we are to use good judgment in the doing of the will of God, rather than in the doing of evil or of seeking to take advantage of others. As we follow this course, we shall be cultivating the spirit of justice in ourselves. Love gains the victory over our sense of justice, not by violating this fundamental principle, but by inducing us to sacrifice or give up our just rights. So it is for every consecrated child of God to sacrifice himself in the interests of the Lord, the truth and the brethren. By so doing we are really conserving our own best interests; and thus we shall grow in grace, in knowledge and in character likeness to our heavenly Father, and be fitted for the inheritance of the saints in light, the kingdom which he has for his elect church.

If we do not learn how to appreciate justice now, we could not be fit to be associated with our Lord Jesus Christ and with the God of justice, power, love and wisdom. We must cultivate both justice and love, in order to be qualified to occupy the positions of power and influence in which we shall be able to bless all the families of the earth.

OUR LORD'S STANDARD OF LIVING

The Golden Rule was the rod by which our dear Redeemer measured his every act, the law which governed his conduct toward others while he was laying down his life on behalf of the world of mankind. Therefore it is the standard incumbent upon all who would be his disciples. All who hope to become his joint-heirs in the Messianic Kingdom are required to walk in his steps as he set us an example. (1 Peter 2:21) God has foreordained to have an elect church to be joint-heirs with his Son in the kingdom which he is to set up on this earth, and for which all Christian people pray: "Thy kingdom come; thy will be done on earth, even as it is done in heaven." But he has equally foreordained that no one shall be ultimately acceptable as members of that glorified church except such as shall during the present life become exact copies of his dear Son, our Lord Jesus Christ.

To copy our Lord's example means to follow the Golden Rule; for it was his standard of living. It follows, therefore, that whoever expects to share with our Lord in his kingdom must give all diligence to the formation of character, and that in the formation of the proper character the Golden Rule is necessary in order to develop in us not only the principles of justice, but also the spirit of love, of unselfishly doing good to others.

Since we are not all alike fallen, not all selfish in the same way, it follows that some walk much nearer to the spirit of the divine law, attain much closer to the measurement required by the Golden Rule, than do others. Yet no member of the fallen race can walk fully up to the requirements of that divine standard as long as he is handicapped by the various weaknesses of the flesh. Here it is, however, that the grace of God makes up for our deficiencies. Those who are able to follow the pattern more closely are still far from following it perfectly, and consequently need to have the merit of the precious blood imputed to them to make up for their shortcomings. Those who are still more injured by the Adamic fall, and who despite their best efforts are still further from measuring up to the grand standard of the Golden Rule, need thus much more of the grace of God to compensate for their deficiencies.

Hence the Apostle Paul declares that where sin and imperfection abound the most, there the grace of God correspondingly abounds. Consequently those who are in Christ, and who in their hearts are measuring themselves with the Golden Rule, seeking to the best of their ability to live up to its requirements, may be succeeding variously in their endeavors, from the worldly viewpoint. But from the divine viewpoint all such are reckoned as having their blemishes fully covered with the merit of our dear Redeemer's sacrifice; and therefore the righteousness of the law—its true meaning, its spirit, and the true measure of the Golden Rule—is reckoned as fulfilled in them to divine acceptance, perfectly.—Romans 8:1-4.

But it is not merely the reckoned fulfillment of this Golden

Rule in us for a day or a week or a year that constitutes us overcomers. We must walk closely in the Master's footsteps as we may be able, faithfully continuing to use his Golden Rule to the best of our ability, day by day, year by year, with continued and increasing zeal, until the Master, who is watching the progress of our development in character, shall say: "It is enough; the character is fixed, the love for righteousness is permanently and thoroughly developed; the spirit of love is indelibly marked; and although there still remain in the flesh some traces of selfishness, yet they are faint in comparison with the original mark, and give good evidence of victory won, not in the flesh, but in the heart, the will."

GOING OUTSIDE THE CAMP

[This article was a reprint of that published in issue of May 1, 1910, which please see.]

HOW A LIVING FAITH IS DEMONSTRATED

"I will show thee my faith by my works."—James 2:18.

In the beginning of the church's history the believers were principally Jews, who had been under the Mosaic law, the law of works. Under that arrangement nothing could be a substitute for works. "He that doeth these things"—"not he that believeth"—"shall live by them," was the declaration of God.—Romans 10:5; Leviticus 18:5.

With the preaching of Christ and the conditions of acceptance as his disciples came a new line of procedure. According to this new teaching, God would not judge the church according to their works. His people had found that no human being could do perfectly; that no human being could gain the divine favor and everlasting life through any kind of works or through obedience to any law which Jehovah God might give. They had learned that because of the fall of man all humanity had come short of the glory of God. They saw that works were not sufficient to salvation, because no fallen being could do perfectly.

The teaching of the Gospel was that Jesus had accomplished the great works mentioned in the Law Covenant; that he had kept the law of God perfectly, and thus had gained as his right the reward offered by the law; and that though perfect, he had permitted his life to be taken from him; that he had laid down his life in sacrifice; and that this sacrifice of his life was to be made applicable for Adam and his race. Thus through the works of Jesus all might be exonerated from the penalty of the broken law, be justified and brought into a condition acceptable to God, notwithstanding the fact that all were unable to perform the works which the law had commanded.

In our text and its context, however, the Apostle James is making clear that the Christian's salvation by faith does not mean that no works are to be required, but that works will not be the standard or basis upon which we shall be acceptable to God. The Apostle Paul says that "the righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit." (Romans 8:4) "The righteousness of the law" is the real merit, the real meaning, the spirit of the law. This spirit is fulfilled in the hearts of the new creatures in Christ. These new creatures can keep this law because they have no bodies. The bodies they are using belong to the flesh; that is, they are fleshly in their nature, though they are controlled by the new creature. The flesh, being imperfect, cannot keep the law of God: but the new creature, represented now merely by the new will, mind and heart can keep that law; for it is perfect, having been begotten of God, and hence is required to keep it. Then this new creature brings the flesh into subjection, and as far as possible into harmony with the law of God.

With such a change of doctrine from that of keeping the law, where works were the ground for justification, to this new line of teaching which the apostles set forth, there would necessarily at first be some conflict in the thoughts of Christians. Some still clung, naturally, to the thought that they must be justified by works, by keeping the law, having a measure of faith in Jesus, yet thinking that they must do everything which the law requires.

The apostles seem to have had considerable difficulty in getting the matter so clearly stated that all might understand that in God's sight faith was to be the standard for judgment; that what we believe, what we determine in our hearts, is the basis of God's consideration of us, not what we succeed in doing in the flesh; and yet that this faith was not to be a dead faith, a fruitless faith, but must be accompanied by works to the extent of ability, in order that thus the genuineness of our faith might be demonstrated.

No doubt at that time there were some who would fly to the opposite extreme and say: "According to our new line of thought, all that we are to do is to believe; and we shall have everlasting life." Hence their inclination would be to think: "Oh, it makes no difference now about our works! It is what we believe, not what we do, that counts." It would appear that this realization was in the mind of the Apostle James when he wrote these words: "Show me thy faith without thy works, and I will show thee my faith by my works."—James 2:18.

Evidently the Apostle was setting forth the right principle. We are not to think of having a faith, but of not permitting it to bring forth any works in our lives. True faith will operate to the measure of ability. It is a "faith which worketh by love." (Galatians 5:6) We recognize that we have limited ability, and that of ourselves we could never do perfect works, such as God would accept; and yet if our faith in Christ is supplemented by the best works we can do, our Father will accept these as if they were perfect; for our Lord Jesus makes up our deficiency.

Some claim to have great faith. But although they talk about what they believe, yet they show no works to correspond. The Apostle James says: "You may know about my faith by the way you see me live. My works will be a demonstration of the faith I have." To make professions before the world far beyond what we are doing in their sight would be rather disadvantageous to both our influence and our usefulness. The world is not willing to credit us with anything more than they can see. If they see that we have received a new faith, a different view of God, that we profess to have come into a new relationship with him, and if they can note some effect in our life, they will probably credit us according even if they do not find us perfect. Often they will say: "We can see a great change in him since he has taken up with the belief."

Such Christians are attesting their faith by their works as the Apostle indicated was the proper way. They are thus witnessing to their faith in the Lord, in his Word, in his promises. We quite agree with the thought which the Apostle gives, that if any one boasts about how much faith he has, but manifests no change in his daily life, his profession of religion does not amount to much. If it were true that he had such a faith, but had no works to corroborate his profession, he had better keep silent on the subject; for his statements would be discounted by those who hear his claim and would do harm rather than good to the cause of Christ.

The proper thought for us, then, is that we should have the faith and then manifest works to correspond, that as fast as possible we are to bring our lives into accord with the faith which we have and profess. Perhaps we would be safer not to profess more faith than we can demonstrate to others by our daily living. No matter how much faith we may declare that we possess, people will neither understand nor appreciate it unless we believe it. However charitable the brethren might try to be in their judgment of us, it would be better for us to say nothing about our faith unless we demonstrate to others to some extent its genuineness. Boastfulness is not especially a characteristic of mature Christians. Surely, then, it should not be manifest in the immature. Rather we all should exhibit a humility of mind and an earnest endeavor to do the things pleasing in the sight of God, as a result of our faith in him and in the exceeding great and precious promises of his Word.

YEAR TEXT FOR 1919

The Editorial Committee has chosen for the year text for 1919 the beautiful and inspiring promise contained in Isaiah 54:17: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

THE LOVE TO BE DESIRED

eing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Pet. 1:22.

The word "Souls" in this text stands, as usual, for the ng, and not merely for the physical being, which is included. e purifying, therefore, refers to a thorough cleansing of the rt (the mind, the will, the actuating intentions, or mo-es), as the effect of such purifications will be manifest in outward life and conduct.

We purify our souls—that is, our souls are purified (have n purified if we are saints)—by obedience to the truth ough the spirit; that is, to imply that it is necessary for to know the truth; not necessarily that we know all truth, necessary for us to know the great truth on this subject—truth that God condemned sin; to know the truth that whole world of mankind came under this condemnation; know the truth that God has provided a way of escape m the condemnation that is upon the world; to know the th that there is but one particular way in which any can il themselves of this divine provision, namely, that of ng justified by faith in Christ, and taking up the cross and lowing in his footsteps. When we presented ourselves in rit and in truth, through faith, our sins were forgiven; we were accepted as new creatures in Christ; our souls were purified; we were started in a new career.

In our text the Apostle proceeds to say that, having had this glorious transformation of character, through the knowledge of and obedience to the spirit of the truth, we have learned to love the brethren with an "unfeigned love," a love that is genuine, without pretense—not merely an outward profession, to have a smile upon the face or to give a cordial grasp of the hand, but that through this spirit we have recognized that all who trust in the precious blood and are consecrated to the dear Redeemer, and are seeking to follow his leadings, are "brethren," regardless of race or color or education or poverty or homeliness. We have reached the point where our hearts are so full of the spirit of the Master that we can truthfully say we love all the brethren with a love which is sincere and not at all feigned. We must not only regard them as brethren and give them "unfeigned love," but this should give us great sympathy and a desire to do everything we can to encourage them, to help them.

PHARAOH OPPRESSES ISRAEL

[Paragraphs 1, 2, 4, 5, 6 of this article were reprinted from an article entitled, "Behind a Frowning Providence," published issue of April 15, 1907. Paragraph 13 was reprinted from article entitled, "A Lesson on Divine Providence," published in is- of May 1, 1907. Paragraphs 14 to end were reprinted from article entitled, "God's Instruction in Preparation," published in ue of June 1, 1913. The balance, except the paragraph below, was reprinted from article entitled, "The Goodly Child." blished in issue of June 1, 1913. Please see articles named.]

The statement that there arose in Egypt a new king, who ew not Joseph, doubtless applies to a period some time er the death of Joseph. Since he ruled Egypt for eighty rs it is quite probable that during that period there had n more than one Pharaoh on the throne. The general sup-ition among scholars is that the new king belonged to a v dynasty—a change in the royal family through insurrec-n or otherwise. Possibly the very fact of the general peace and prosperity of Egypt during Joseph's term of office led to an abandonment of the affairs of state on the part of the royal family, and thus paved the way to rebellion and a change of dynasty, some ambitious family grasping the reins of power after Joseph's death, when probably matters were not running so smoothly in the affairs of state, by reason of the loss of the divinely guided prime minister.

FAITH'S PRICELESS DOWER

"Ye that have faith to look with fearless eyes
Beyond the tragedy of a world of strife,
And know that out of death and might shall rise
The dawn of ampler life,
Rejoice, whatever anguish rend the heart,
That God has given you a priceless dower.
To live in these great times and have a part
In Freedom's crowning hour.
That ye may tell your sons who see the light
High in the heavens—their heritage to take—
'I saw the powers of Darkness put to flight,
I saw the Morning break.'"

MOSES THE LEADER OF ISRAEL

[The first 19 paragraphs of this article were reprinted from article entitled, "Assuredly God Was With Him," published in ue of May 1, 1907. The balance was reprinted from article entitled, "The Childhood of Moses," published in issue of May 1894. Please see articles named.]

INTERESTING QUESTIONS

WHOM DOES PHARAOH TYPE?

Question: On page 230, Z '18, Pharoah is said to be a e of God. Have we not hitherto understood that he typed an? Kindly explain.

Answer: The word Pharaoh is not a name, but a title by ich the Scriptures designate the ancient kings of Egypt. e word is said to mean "The Great House," and corresponds our "The Sublime Porte," or to "The Holy See." Bible olars seem to agree that the Pharaoh of Joseph's day be-ged to an altogether different dynasty from the Pharaoh the oppression and the Pharaoh of the exodus. Speaking Joseph as the type of Christ, THE WATCH TOWER of April 1894, says: "During the Millennial age Christ will give bread of everlasting life (himself, his merit) to all who ire it; but all must give their all in exchange to Jehovah om Pharaoh typified in this affair." The same thought is ressed in the Bible comments on Genesis 41:41; 45:16; and 28. But the Pharaoh of the exodus was an altogether dif-ent character, and thus formed a type of Satan. On this e see Vol. 6, page 458.

THE MERIT OF CHRIST

Question: What is meant by the expression, "Christ's im-ed merit"?

Answer: When speaking of the imputed merit of Christ should keep distinctly in mind the fact that our Lord has ersonal merit, a righteousness of his own, which he has er given away. He needs his own righteousness. In this se of the word he could not give us his righteousness with-being bereft of righteousness himself. The same would true of his right to life. He has a right to life; but it is not that right to life which he imputes to us; for he needs it himself. He needs his own personal merit.

Yet we believe that our Redeemer will give to mankind during the Millennial age, and impute to the church during the Gospel age, a right to life and a righteousness respectively. What we mean is this: Our Lord will give to mankind his right to life on the human plane, the merit that was his as the reward for his obedience as the Man Christ Jesus; namely, the privilege or right to live as a human being. That right was secured to our Lord by his obedience to the Law. (Romans 10:5; Galatians 3:12) Since his resurrection our Lord is highly exalted, a partaker of the divine nature, and no longer has need for his right to life on the human plane and for the righteousness which goes with that right. He is quite well satisfied and complete in his present condition. He has, therefore, at his disposal the right to perfect life on the human plane, and the righteousness which goes with that right, the merit of his earthly sacrifice. This he purposes to give to the world by and by. But during the Gospel age he has imputed this merit to the church, to make good for their imperfection and thus to enable them to offer an acceptable sacrifice unto Jehovah.

MEANING OF THE EAST GATES OF THE TEMPLE

Question: What is represented by the east gates in the Temple of Ezekiel's vision?

Answer: From the viewpoint of the Patriarchal and Jewish ages the outer east gate, as far in as the porch, represents the tentative justification of the ancient worthies. But from the viewpoint of the Gospel age the east gate, including the

porch, symbolizes both the tentative and the vitalized justification of the little flock and the great company; and this same gate, up to the porch, represents the tentative justification of the remainder of the household of faith. The porch of the outer east gate represents the vitalization of tentative justification. For the little flock and the great company this takes place at the instant of begetting to the divine nature in the Holy. The ancient worthies will receive the vitalization of their tentative justification at the beginning of the earthly phase of the kingdom of heaven, in 1925 we believe; for during their first earthly lives they met all the conditions required of them. It is well to keep in mind that a porch represents vitalization, resurrection, raising to the condition of the plane indicated by the court to which the porch belongs.

The inner court represents the spirit plane. The Temple building thereon represents the divine plane, which is the highest phase of spirit nature. The spirit-begetting of all those who are consecrated unto death during this Gospel age takes place in the porch of the Temple building. Those begotten to divinity find themselves in the Holy, having by the act of consecration unto death passed over the threshold, if the consecration was accepted of the Father. The faithful 144,000 remain in the Holy until the death of the human organism in which the new creature has developed. Th who prove more or less unfaithful have been put out of Holy by the millions, and have been put into the inner gate, there to meet all the conditions necessary for their b on the spirit plane. This birth is represented by their pass out of the inner east gate into the inner court. While o inally begotten to the divine nature, in the Temple porch, great company have either nourished themselves poorly have failed to assimilate properly their spiritual food, Word of God. Therefore their begettal not having resu in divinity, birth to the divine plane, they must count th selves as having been in the porch of the inner east gate; it results in birth to the spirit plane, but not to the di stage of that plane.

So clarify our clouded vision, Lord,
So lift our thoughts and hearts to things above,
That earthly woes shall have no power to vex,
Nor separate us from thy grace and love.
While still we toss on life's tempestuous sea,
Shield from the rocks our tiny barques so frail;
Stand at the helm and guide us safely till
We, too, are anchored safe "within the vail!"

YOUR "GOOD HOPES" FOR 1919

[The plan here proposed, according to a custom of years, we designate "GOOD HOPES," because nothing is actually promis —only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan has proved not only so beneficial to the cause of truth but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

WATCH TOWER B. & T. SOC'Y.,
PITTSBURGH, PA.,

DEAR FRIENDS:—I have read with interest of the great work contemplated by the SOCIETY during the year beginning, in connection with the output of the STUDIES and TRACTS in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great plan of the ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people—those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand, at best, in the filthy rags of their own righteousness. I have decided that so far as my *"money talent"* goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work carried on by our SOCIETY. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some ide what I will at least try to do in the exercise of this, highly appreciated privilege.

My present judgment is that during the coming year self-denial and cross-bearing, I shall be able to lay asid the first day of each week for Home and Foreign Mission W to assist in circulating SCRIPTURE STUDIES in foreign langua and in publishing the BIBLE STUDENTS HELPS in various guages, and in supplying these gratuitously to brethren have the heart and opportunity to circulate them widely, an meeting the expenses of brethren sent out as lecturers preach the divine plan, and in general to be expended as officers of the SOCIETY may deem best, the amount of....
.....per week.

To comply with United States Postal Laws, all or portion of my donation may be applied as subscription for WATCH TOWER sent to the Lord's poor or others, as SOCIETY'S officers may deem advisable.

That the work be not hindered, I will endeavor to send what I shall have laid aside for this cause at the close of quarter, by bank draft, express order or postal money o as may be convenient, and will address it to

WATCH TOWER BIBLE & TRACT SOCIETY,
310 MARTIN BLDG., N. S., PITTSBURGH, PA.

Name .....
Post Office.....State.....
Street and No.....

"HOW LONG, OH LORD, HOW LONG?"

How long, oh Lord, how long
Shall weakness serve the strong?
How long shall Might make right,
And darkness hate the light?

How long, oh Lord, how long,
Till Truth shall crush the wrong,
Till darkness turn to day,
And sorrow flee away?

How long till wars shall cease,
This turmoil end in peace?
How long the sin-cursed Earth
Await her second birth?

How long, Lord, must I feel
The proud oppressor's heel?
I'm weary of the night,
I long for morning light!

I long to see Thy face,
I long for Thine embrace—
How long, Lord, till I come
To my long-promised home?

Not long, my child, not long;
Be brave, be true, be strong!
The Day-star doth appear,
The Kingdom draweth near!

Look up, my child, look up,
The last drop's in thy Cup!
Trust where thou canst not see—
I soon will call for thee!

GERTRUDE W. SEIBERT